

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

#### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

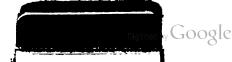
#### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/





# University of Michigan Libraries 1817 ARTES SCIENTIA VERITAS



 $\underset{\cdot}{\mathsf{Digitized}}\,\mathsf{by}\,Google$ 





#### THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.



1888.

#### CONTENTS.

The Gospel Testime	my,			9		3		4	-
The New Year,	- 1		9				-		
Fighting Negations,		10		1		8		2	
Form of Worship,	15		Ç.				w		
Thoughts of the Ab	seni								
Ann Lee			-		1				- 1
Sabbath Evening.		5		ы				-	
A True Story,			*		21				-
Elder L. C. Torrey.						4		Œ	- 0
Louise Guest.									30
In Memorium,								4	
The Church of God	m	Ear	th.						31
Visit to White Wate.				4		35		-	10
Letter,-D. Fraser,	e.		a.				4		13
" W. G. H.		8				40		40	14
" H. N. M.	×				٠.			74	15
Retrospection, -				٤.					- 17
It Dosen't Pay to We	DFFY						4		15
A Healthy Fruit,				8		4			-33
This world and the N	Veni	40	э		4				
Editoria),-The New						55			08
Mastleution,	п				67		×		19
Rules for Winter,		×				4		٠.	-11
Refreshing Drink									20
Temperance, -		4		S.				20	75
Let in the Sunlight,	4						24		21
Letter,-D. Orentt,		4							21
Be not Wears.							s.		28
Acrostic.									71.
Little Men and Won	WIII.		s		w.				1800
Trust in God								20	22
God's Promises,									78
The New Leaf									18.
Music,-Bright Visi	080								23
Books & Papers				4		-		×	24
Kind Words.									-
Preparation for Dest	b.	-							99
Deaths, -			-				-		1987

TESTS OF DIVINE INSPIRATION, or the Rudimental Principles by which true and false Revelation, in all eras of the World, can be uniformly discriminated.

By F. W. Evans.

Price 20 ets.

HOW TO STUDY THEM \$2.00 a year, No. a no., manual of Character Rend and a list of BOOKS on FOWLER & WELLS CO., 775 Broadway, N. Y.

Phrenological

Journal,

A magazine of HUMAN Naruma for every body. an intensely Phremology, Physicgnotrad it, my Health, Heredity, &c. not should read it. ii) is along on postal,

# Dobbins' Electric Soap.

# THE BEST FAMILY SDAP - IN THE WORLD.

It is Strictly Pure. Uniform in Quality.

HE original formula for which we paid \$50.000 twenty years ago has never been modified or changed in the slightest. This soap is identical in quality forday with that made twenty years ago

[T contains nothing that cam injure ithe finest fabric. It brightens color and bleaches whites.

It washes flannels and blankers as no other soap in the world does—without shrinking—leaving them soft and white and like new.

THERE is a great saving of time, of labor, of fuel, and of the fabric, where Dobbins Electric Soap is used according to directions.

O'NE trial will demonstrate its great meril. It will pay you to make that trial.

IKE all best things, it is extensively imitated and counterfeited.

# Beware of Imitations.

NSIST upon **Pobbins'** Electric. Don't take Magnetuz, Electro-Magio, Philadelphia Electric, or any other fraud, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for

DOBBINS ELECTRIC

and take no other. Nearly every grocer from Mains to Mexico keeps it in stock. If yours hasn't it, he will order from his nearest wholesale grocer.

R EAD carefully the inside wrapper around each bar, and be careful to follow directions a each outside wrapper. You cannot afford be on each outside wrapper. You cannot afford a wait longer before trying for yourself this old, reliable, and truly wonderful

# Dobbins' I Electric I Soap.

#### THREE DISCOURSES.

1st. On the Order and Propriety of Divine Inspiration and Revelation.

2nd, On the Second Appearing of Christ. Srd. On a United Inheritance in all things. By Wm. Leonard. Price 15 ets.

A Treatise on the Second Appearing of Christ. By F. W. Evans. Price 10 ets. Address, Maxiresto, Shaker Village, N. H.

#### THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES,

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.

BX 9751 ,M2T V.18-17

# The Manissesto.

VOL. XVIII.

#### JANUARY, 1888.

No. 1.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 22.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

Journey from Harvard to Petersham.
On the 4th of July, 1783, Mother Ann and the Elders left the Believers in llarvard and made a journey to Petersham, Mass. They tarried with the family of David Hammond. Quite a little company of Believers went with them, who had come from different sections of the country.

On the third day after their arrival, a body of people, who were returning from a funeral, gathered around the house and in an unpleasant manner seemed determined to enter. very singular proceeding. David Hammond and others who were standing in the halls of the dwelling prevented their Elder James Whittaker obingress. serving their riotous spirit read to them the "Bill of Rights," which grants to Christians of every denomination, equal rights and privileges, in the exercise and enjoyment of their religious profession and worship.

He then reasoned with them, for some time, and endeavored to show them that such proceedings, were unchristian, unlawful, unmanly and abusive.

Others of the Elders also addressed the company and reminded them of the abuse which the Elders had suffered in Petersham at an earlier date. Mother Ann admitted several of the company into the house and pointed out to them a narrow passage in the rear of the chimney, where she said, "They thrust me through that place. It seemed as though they would press the breath from my body. I was never so abused in all my life."

Soon after this the company withdrew, but to their dishonor, be it said, they returned near the close of the day, with every indication that they were bent on mischief. Only a few of them were allowed to enter the house. Mother Ann and the Elders passed up stairs, into a The mob next attempted to reach the upper windows of the dwelling but were not successful. Some of the Brethren reproved the mob for their ungodly behavior, but as they seemed to be determined on acts of wickedness, it did little or no good. Stones and sticks were thrown in at the windows, and several persons were more or less injured; yet in the midst of all the turmoil the Believers began to sing a hymn of praise and prayer. Several were able to testify to their faith in the cross, and that in all boldness. The evil influence, however, predominated among the mob and they became very noisy and abusive. One man by the name of Witt, struck Br. Aaron Wood with a club, so furiously that he fell to the ground, and was unable to move.

At that moment some one cried out, "You have killed him" and Elder James added, "Mark the man that killed Br. Aaron." Instantly the mob began to disperse, and ran in every direction, clambering over the walls and fences in such confusion that the scene became perfectly ludicrous.

The Believers taking advantage of the hasty retreat gave three cheering shouts which made the woods echo with joy.

There was no more harm that night, but on the following evening the house was again surrounded by a noisy rabble, who were mocking, hooting, and yelling like savages. A pistol was discharged in at the window, apparently with a view to frighten the Believers, but the singing and speaking proceeded as though nothing had happened.

Night after night these wicked people would gather around the house where the Believers were holding their meetings and create a disturbance by their unpleasant noises and rude behavior. This continued most of the time while they remained in Petersham.

Mother Ann and the Elders comforted the Brethren and Sisters and counseled them to forget their troubles and to remember their sorrow no more.

At one time Elder William Lee discovered three men, as they came across

the fields, toward the house, and calling to the Brethren, advised them to take care of their things. "The wicked are coming," said he, "and the wicked will do wickedly." Mother Ann called several of the Believers, and said to them, "Go quickly and see what they want. and just as you deal with them, so Christ will deal with you." These men appeared to have but little sense of the mission upon which they had been sent. They came in great zeal and running as fast as they could, shouting and making a great noise. They were strangers to the Believers. Suddenly they turned and ran from the house with utmost speed, and appeared to be very much frightened.

The next mission of Mother Ann and the Elders was to the town of Cheshire where they arrived July. 18 1783, and called at the home of Joseph Burnett. They remained with this family over the Sabbath and held a public service. Large numbers came to attend the meeting. All the Elders addressed the assembly, and opened the gospel testimony with great clearness.

At the close of the service several persons came to the house and used very abusive language toward the Elders, and especially toward Mother Ann. One of the young sisters remarked, "She is my Mother." "She is my Mother." This put them to silence and they left the place very much ashamed of their conduct. After holding meetings in Cheshire about one week they went to the town of Richmond.

Behold! another day is gone,
Look back, my soul and see,
If every passing moment's borne
A good report of thee.—A. J. Calver.

5-22-44 50345

#### THE MANIFESTO.

õ

THE NEW YEAR.

AGNES E. NEWTON.

WE'VE finished the page and turned the leaf To begin another year;

We've reviewed the same, balanced account, Our credit and debt made clear.

We've written the lines we thought to write With carnest and soulful care;

When the New Year dawned with snowy page And our hearts were bowed in prayer.

The record is there, never erased, The false nor the true can be; Tis written we know for more than time, It stands for eternity.

Yet we find our hearts are striving today With purpose still firm and true; To profit by truths the past has taught And gladly accept the new.

Unchanging the law of perfect growth, The new shall succeed the old; E'en the blighted fields and barren waste Shall verdure and bloom unfold. Then welcome the cross and life of Christ, Creating all things anew; We pray that its light, our souls, may guide And inspire the whole year through.

The sorrows or joys the New Year brings, The Christian heart can meet; Where Christ is enthroned, in vain the storms And tempests of life may beat. Ah! hidden with Christ, a safe retreat, His mission and law our guide; The tempter may come but nothing find As we in the Vine abide.

Canterbury, N. H.

#### FIGHTING NEGATIONS.

OLIVER C. HAMPTON.

Love and not hate is to save us all, if we ever are saved. It is vastly better to cultivate a love and interest for a virtue, than to employ our time in parading before us and hating its opposite.

trouble to bring before our minds, scenes of appalling cruelty as so many "men of straw" and hating them? Can't we love purity without the necessity of taxing our imaginations to remember or perhaps even create images of disgusting sensuality, so that we can hate them and fight them?

I should not wonder if we eventually came to find that a godly man-a Christian, is under no necessity to hate anything. What are sinful habits, courses, -propensities, anyhow? They are violated laws. They are "lines of confusion, and stones of emptiness."

Mere negations, to be substituted sooner or later in every case, by love, wisdom, purity, patience, kindness and intelligence. Let us love the good and cultivate it and let what we call the evil die a natural death (if any one thinks it is possessed of vital elements) and let it be relegated to the limbo of everlasting forgetfulness as soon as possible.

In our zeal in hating a violation of any of God's good laws we are so very prone to hate the violator, that our hatred is almost sure to consume nearly every bit of our charity. But our blessed Savior and Mother don't allow that on any consideration whatever. It seems to me a reasonable, philosophical and even inspirational suggestion that we should cultivate as much love and as little hatred as possible, and if guided hereinto by holy and heavenly impulses of wisdom from above which the beloved Apostle assures us is "first pure, then peaceable" we shall climb the great ladder toward perfection with much security and peace.

Now for a little experience. first set out to be a Shaker the cry was war to the knife against the "world, flesh Can't we love Mercy without taking the and devil." I pitched in and fought in

those wars for many years. We shook, vociferated, stamped and in every way, demonstrated outwardly what was going on inwardly. We used to sing:

"The greatest war beneath the sun Has surely now with us begun, Each soul must fight (?) or surely run And leave the valiant numbers."

#### And also:

"When once we've entered the campaign We need not think to fly, Our freedom then we have to gain Tis conquer then or die. For if we should the cause desert, Or yield unto the foe, To endless shame we must depart Where all such cowards go."

These warring scenes sometimes seemed to have a strange effect upon me. At such times the stronger the belligerent demonstration the fuller of evil I seemed to become and consequently the farther I felt from the victory. But I was told that it was to be compared with medicine, which in order to do any good, must first rouse up all the latent elements of disease, after which it could and would eliminate them from the system. let it go, and fought on.

After many years of this military life, I solemnly made a review of my experience and found myself appallingly poor and destitute of patience, forgiveness, charity and unselfishness. I had experienced but a very small portion of divine love by which my spirit was allured and brought into the wilderness of silence, and spoken comfortably unto. I felt very poor and disconsolate after twenty years of military life wherein I had never missed a single battle.

I now began earnestly to love and cultivate all that was good and wise, high and holy, sweet and unselfish, kind and sympathetic, beautiful and sublime, depends upon the purity and sincerity of

poetic and harmonious. I have pursued this plan for many years and gained the unspeakable riches of peace and righteousness flowing from a quiet practical self-abnegation. I have gone through terribly exhausting physical labors, fighting for spiritual emancipation. I have gained more real travel in prayer and peace and tranquility and love to God and practical goodness, to man, in one year by my later spiritual regime than in many of the years of my former experience.

It may be that all may not be able to receive these sayings of mine. am not afraid to exhort all to cultivate in thought, word and practice, all that is good, holy and heavenly until such a sweet life is a second nature with them, and forget as fast as possible all that is below this high standard, and I will guarantee all such a swift, happy and successful travel heavenward.

Union Village, O.

Four Queries about the Shakers. No. 1.

CHANCY DIBBLE.

Form of Worship.

It is supposed by some that we have a variety of monkish forms to which all must submit, but this soon vanishes from the mind of one who learns how few are the ceremonies with us, one side of necessary duties and industries. Our worship is perhaps the most peculiar part, to which some think we are very much wedded, whereas in reality we have no faith in any form, farther than it is expressive of emotion and reverence to our Divine Parents.

The form is of no consequence: all

Digitized by GOOGIC

the worshipers. Whether we sit or stand, kneel sing, march or dance; all must proceed from reverence and love, or worship of any kind becomes formal and lifeless. Our leaders were prompted to this form by aspirations after the power of salvation from sin. Every motion had its original signification.

The march, that we are ever on the move toward perfection. Our hands are spread, in token that we are needy and anxious to gather from spiritual sources. We shake with indignation against the nature of evil in our own hearts. We dance for our victories over the temptations of life, which so often siuk men and women in degradation. The fitness and congeniality of our worship to all ages and dispositions, is appreciated by such as realize the failing of lifeless forms to which fashionable churches hold.

The congregation seated in their easy pews, witnessing the performance of some theologian who displays himself, perhaps more than he displays the gospel; thus one man does the worshiping while the crowd look on.

We do not wonder that people educated to old forms, should look with surprise at so wide a deviation as we have made. Daucing upon the Sabbath, according to the blue laws, such should be imprisoned for desecration of the day. Shaking, why what fools to thus manifest our indignation against dirty, sinful habits. But is it not right to act out what we honestly feel? Who in seasons of revival finds fault with the sinner, under conviction, for acting out that to which the spirit impels him?

On the whole, our worship is not merely a curiosity, for there is no position that brings us nearer in harmony with spirits.

While our exercises enliven the physical part, the mind is active and receptive, not for tipping tables or materialization, but for an overcoming power against sin, which reigns in the human heart and in Society.

Watervliet, N. Y.

Thoughts of the absent and of our day and time.

#### MARY WHITCHER.

'Tis not for the departed That we are called to weep, Or for the honest hearted Who still their vigils keep. But for an aid in Zion Of equal strength and care Her inmates can rely on And all the needy share. Something must fill this measure A living pool to stand, Or Zion lacks the treasure Required at her hand.

Some one must hold her order, Obey her sacred truth,
Maintain her virgin whiteness,
Or who shall know her worth?
Where is the burden falling
Where are the hands well staid
And where the feet established
Through living faith obeyed?
And can we lose our birthright
When called the chosen seed,
Or shall we hold our standing
Till we are free indeed?

The spirit answers in us,
We must obey our light,
And walk in true uprightness
If we maintain the right.
No longer point the pathway
But place our feet therein,
And from the morn till evening
Sin not, nor lead to sin,
Duties are always with us
And those who need our care,
And as we give, we're given
Increase for all we share.

'Tis not a fabled story,
But those who keep the word,
They know and feel the glory
And power of their God,
To walk above earth's darkness
Her groveling and her sin,
Above all nature's cravings
With spirit pure and clean.
Then keep the standard waving
The cro s we'll not bring down
But every trial braving
Till ours, the Conqueror's crown.
Canterbury, N. H,

Written for THE MANIFESTO.

Hollywood, N. C.

#### ANN LEB-THE SEER.

#### ELIZABETH OAKES SMITH.

Cassandras have their fervid visions cried;
Unheeded Sibyls on the unwilling air
Have cast their inspirations in despair.
Joan of Arc, her simple flock beside,
Wept o'er her country's wrongs, nor dared to hide
The Voice that bade her virgin feet repair
Where slaughtering men and ruined cities were;
And forth she went, truth paneplied, and died.
And not the less from out the soons roll
The Voice by prophet heard and ancient seer,
And chastely o'er Ann Lee's inspired soul,
Love, such as angels know, to angels dear,
Enshrined the Gospel of the Higher Life,
Symboled by Adam ere he sought a wife.

#### SABBATH KYRNING.

#### MARY H. CASWELL.

THE Sabbath day was ended,
The Bible placed aside;
Full many texts I'd gathered
From this unerring guide
Which rested on my spirit
As rays of purest light,
Revealing to me clearly
My duty in God's sight.

Though oft through early childhood,
And e'en in wayward youth,
I'd read these sacred lessons,
And learned to love their truth;
Yet, in the recent review
Of ancient precepts rare,
One 'mong the many others
Engrossed my special care.

"Twas uttered by our Savior, Most sweetly, calmly given To his devout disciples To point the way to Heaven; See Luk.".

Except ye be converted And like a child become, Ye can in no wise enter The Kingdom as my own.

So positive this statement, I ask who can gain-say
This truth divinely spoken
A truth that lives to-day?
And thus I said 'tis folly,
For one to entertain
A hope to reign in glory,
Without a righteous claim.

Henceforth may angels witness, My promise which shall be, To seek the Father's Kingdom, Through blest humility.

Canterbury, N. H.

#### A TRUE STORY.

Louis Basting.

Traveling recently through Southern Kentucky we became acquainted with a gentleman whose probity and integrity is well known throughout that section of the country. During the course of a lengthy journey on the cars he related the following incident which we reproduce here for the benefit of readers of The Manifesto.

The Society of Believers located at Pleasant Hill, Ky., has for some years past permitted camp meetings to be held on its grounds. As a consequence many called for food and lodging and were entertained according to the ability of the Society. The thief attraction at last year's encampment was a noted evangelist. Among those who availed themselves of the Society's hospitality was the aforementioned Rev. S. J. Coming

one morning into the office with a swaggering sort of manner, cigar in mouth and spitting tobacco juice on the clean floor he began a general criticism of Believers, their manners, system and theology.

An aged gentleman who was visiting a daughter, who was a member of the Society at last ventured to check the speaker's volubility, by asking him what particular point of their theology was The answer was that objectionable. the celibacy practiced by Believers was anti-christian and unscriptural. his questioner remarked with some warmth: "Do you know what you are talking about? Have you read the New Testament? Was not Jesus a celibate and were not his apostles and disciples celibates? The only question today is, who of us is 'able to bear that saying.' Yes, sir, celibacy is the very Cap sheaf of the Christian Religion. And as to manners: look at the inscription over the door-Erected in 1839. venture to assert, that since that inscription was placed there, no gentleman has ever come into this house smoking a cigar and spitting on the floor."

Mr. J. found it best not to continue the conversation on these lines, but others who had witnessed the incident caused it to be related in the papers, and it followed him in his wanderings to Chicago. There he astonished his audience by coming out with a testimony against the use of tobacco. Thus was the Reverend's conversion from tobacco brought about. Ought it to stop there?

Mt. Lebanon, N. Y.

[How nice it would be if others could follow this example of the Rev. S. J. and astonish the people "by coming out with a testimony against the use of tobacco."—Ed.]

#### IN MEMORIUM. ELDER LEMUEL C. TORRY.

#### BY ALFRED E. DOYLE.

EARTH to earth and dust to dust
For this is Heaven's decree,
And nature bows to pay the debt
That makes the spirit free.

But we who mourn with keen regret
The loss of father, friend and brother
See but the passing glory of this world
And not the rising of another.

Through the valley of the shadow, One by one alone must tread; We call this death, but is it true That ours are with the dead?

Faith and Hope both answer nay,
Death is but the gate of life,
To higher planes and broader fields—
Of onward upward strife.

Our present loss is future gain, One friend below for one above; It must be so in God's own law, For God Himself is love.

We have this hope and can rejoice In the field well fought and won, And with him share his well earned joy To hear the sweet "Well done."

But we shall miss him, Ah how sorely, The kindly voice and helping hand; But whispers hope we'll find our own All in a fairer, better land.

What shall we say, for words are weak, To these the children of his care? The Lord of Heaven is the orphan's God, Take everything to Him in prayer.

For He has promised to kindly temper
The wind to the shorn lamb,
To bless with-holding or bless in giving
The chastening rod or healing balm.

Full well we know, how blest the thought, The journey he has trod, Though strewn with thorns led safely on To the Harvest Home of God.

A fond farewell, a glad God speed Our father, friend and brother, Not dead but risen, still let us say— From this life to another.

This holy faith, Oh glorious hope,
To know whate'er befall,
Of joy or grief in Heaven or earth
God's mercies cover all.

Watervliet, Ohio.

#### A Tribute to the Memory of our Beloved Sister

LOUISE GUEST.

#### MARY SETTLES.

How soon are we called again to review
And witness the scene which we all must pass through,
But those who are faithful have nothing to fear
When called in that heavenly world to appear.
Death takes of all classes the young and the old,
The weak and the feeble, the stout and the bold,
No one can escape it, but all must resign,
When called by the voice of Almighty Divine.

Yea, all souls in justice their portion must meet, When called to appear at the great judgment seat; No one can call back the time they've delayed But each must appear in the robe they have made. Then let us my dear loving comrades be wise, Resolved to be winners of that holy prize, Come life, or come death let us stand for the Lord, And die in the cause and defense of his word.

For lo! our sweet moments glide swiftly away, And soon we'll be called from this frai house of clay, Then let us prepare with bright angels to dwell, And bid carth's vain glories a lasting furewell. We have the example before us now placed, Of one who has faithfully finished her race, And gone to explore the bright regions above There join with the angels in streams of pure love.

She offered to God the first fruits of her life, Renounced this vain world, with its pleasures and strife Has stood for the gospel and never looked back, But kept her feet placed on the firm solid Rock. She long hath stood with us, through tempest and tide And no vain allurements could draw her aside, She always did speak in support of the truth, And this she has faithfully kept from her youth.

And now like a flower she is pluck'd in her prime, And gone to a fairer and happier clime, No more to return to dwell with us again But in the bright regions of glory remain. She now can rejoice from the sorrows of earth, And sing with bright angels in heavenly mirth And raise the sweet notes of thanksgiving and praise That she stood for the cause to the end of her days.

And O! that we all may thus finish our days [raise, That when we are call'd hence, the same notes we may And pour forth our souls in thanksgiving to God That by his kind mercy and power we have stood.

O may we all meet in that heavenly land,
United together forever to stand;
Where no earthly troubles can come to annoy,
Our happiness, comfort, and eternal joy.
But there in the mansions of bright glory and peace,
Our glory will shine with an endless increase;
And there we'll rejoice on that bright happy shore,
Where sorrows are ended and parting's no more.

Pleasant Hill, Ky,

IN MEMORIUM. SISTER, LOUISE GUEST.

MARY SETTLES.

"Leaves have their time to fall; the stars to set, And flowers to wither at the north wind's breath, But thou Oh Death! hast for thine own all seasons."

WHEN the lovely autumn was waning, and in the quiet night as the silvery rays of the moon shed a soft and starry radiance down on the earth wrapping it in splendor, a pure spirit winged its way to its Maker, returned to the God who gave it. She had no fears of the future. In her youth she gave her all to God, and his work, renounced the siren pleasures that are so attractive to the young, and with a firmness, worthy of a soldier she never looked back, but onward and upward was her motto. Our sister was meek, unobtrusive. quiet in her manners, adorned with the priceless adorning of humility, faithful in the performance of her duties, kind and respectful to the aged. We shall miss her when we meet to worship, as her voice was heard in these sacred halls. We shall miss her in the home circle, in all the walks of life where her usefulness was well known. Her physical body was worn and weary from the inroads of disease, and though a patient sufferer, yet she longed to be free, and to go to the home above, to rejoin many dear ones who had preceded her to the home "Over There." Her good example was before us, and we shall miss her sadly, but we rejoice that she is not lost, only gone before, and in a few brief years we shall bid adieu to things of time, and lay down the cares of this life and explore the unknown land "Beyond the smiling and the weeping." We to-day come here to offer a tribute of respect to the departed, to Jrop a tear to her memory, and the loving hands have arrayed her for the silent tomb. Her young friends have come to do honor to her, and bring their floral tributes, nute offerings to the voiceless one whose hands are meekly folded over her heart and who now is rejoicing that her spirit has put on immortality. We will tenderly lay her away beneath the sod with the sky and the twinkling stars and pale moon, over head, to keep watch over the spot The birds will sing a requiem, and her spirit will go to the land of the immortelles. We who survive are reminded that to some of us the summons may come ere long, as "we know not the day when the Son of Man cometh."

And then I think of one,
Who in her prime and beauty died
The fair meek blossom that grew up
And faded by my side;
In the cold moist earth we laid her
When the forest cast the leaf,
And we wept that one so lovely
Should have a life so brief.
Yet not unmeet it was
That this dear friend of ours,
So gentle and so beautiful
Should perish with the flowers.
Pleasant 11:11, Ky.

#### THE CHURCH OF GOD ON BARTH.

#### CHARLES WM. BUTLER.

O CHURCH of God on earth! What strong and holy ties Are thine by virtue of thy birth And Christian sacrifice! Hush now the strife of words. Bid every war-note cease And deeply sound the music chords That sing the Prince of Peace! O Church of God on earth! The gazing world stands by, She marks the signs of inner worth And sees the glory nigh! Then speak the truth in love. In faith and patience wait, If thou wouldst see the whole world move Within the Church's gate! O Church of God on earth! Give thou no place to wrong! Prove more and more thy Heavenly birth And stand sublimely strong! Build in thy temple high and fair The unifying throne! That truth divine, undying there, May glorify its own!-Selected.

ALL Christians will be at home what they would fain appear abroad. They should ever be what good people honor and what God can bless.—A. I. Baker.

## Correspondence.

A list to White Water Village, and to Union Village, Ohio, in the Autumn of 1887, by one who was a Shaker Boy.

#### LITTLE ROCK, ARK.

EARLY on the morning of Sept. 23, 1887, I started with some friends of our family, having made up my mind to see White Water, a Shaker Village, in Hamilton Co., Ohio. We arranged to make the journey by carriage, as I wished to see any familiar spot on the pike from Cincinnati to the Village. There being no railroad nearer than North Bend of the Ohio River, (some seventeen miles from W. W. V.) when I lived there, but since that time a railroad has been finished to Harrison six miles from the Shakers

I wished to go the old way, and return by rail. We had a delightful ride. Being in the fall of the year, the forests, and fields appeared so beautifully to me, and of course, as all boys think, no State is like their own, so I think no State is like Ohio, especially, Southern Ohio. Every brook, tree, house and even the cattle that I saw seemed like old friends, and more so as I neared the Village of White Water.

We partook of a fine dinner with an old gentleman and lady, and their adopted daughter, relations of my triends who lived on Paddy's Run, a small stream about four miles from the Shaker Village. I talked of the good people to my friends for all in my mind was the Shakers. After spending a few hours with our host and hostess, we continued our journey, arriving about 6, P. M., at another relation of my friends, where we ate supper, and soon retired for the night. In the morning, I arose quite early for me. and in company with a little boy, after breakfast, ascended a high hill, (there are many south of the Shaker Village,) to take a loving view of my old home, the Shakertown. as the people call it. I viewed all, saw the Centre Family, the large barn, and other objects in the distance. O what thoughts filled me after twenty-three or more years have passed since I saw the old place. How anx-

ious I was to continue the journey. I never will forget it while memory lasts. I had never seen a Shaker or a person who had lived with them in all that time, and so very few that knew anything about them. At last the time came for the start, and another carriage joined us, of the family who entertained us for the night.

As I drove over Dry Fork, a creek running around the Shaker Village, memories came over me; my heart was full, and is as I write this letter. We passed the South Family, the old school-house, the grave-yard, and on up to the Office. Here I met Elder Stephen Ball. We stopped and shook hands. I knew him.

We hitched our horses, and went into the Office and were met by sister Julia Ann Bear. The company remained about half an hour, leaving me to visit my friends. None of them seemed to know me as I have grown very stout weighing some over two hundred pounds. I took a walk after dinner, to see the old places. There was some change after twenty-three years. Visited Howard's Creek, the woods, fish pond, the grave-yard and here saw many names of those who had fought the fight of faith, and entered into their reward. Among them, Elder Ezra Sherman, John Easterbrooks, Rice, a good soul as ever lived, and Josiah Burnham, for many years the trusty man and deacon of the Village. Many names of the Sisters, bright stars in the army of God, who had finished their labors and entered into rest. Many whom I once knew had now passed away.

During my stay I was very kindly treated Charles Stirr, a young man, who does the business, gave me much information as to the present state of the Society, and answered all my questions, which I know were many. I found him polite and entertaining. Stephen Ball also came to see me, and I enjoyed all their visits. Elder Henry Bear, my good friend and Elder visited me quite often. He related to me his religious experience; how he became a Shaker; and I shall never forget his kind words. He has. though he did not speak of it, gone through the furnace of affliction, and I love him as a gospel father. Julia Ann Bear, who has taketh it by force."

charge of the office, was very kind to me and talked freely. Mary Ann Wheeler was also at the office. With Br. Charles Stirr I visited the laundry, the stable, the old nursery, the dwelling house, and the meeting room in the old church; all, all, so familiar to me.

I went up to the North Family and visited Eldress Elizabeth Sharp, whom I knew; also Elder Charles Faraday, who was a dear friend of mine. We used to work together in the seed garden. He looked the same but We talked of old times and walked down the road together. I went also to the . South Family and saw Eldress Betsy Gass and John Atchison. They all seemed like relations of mine, but those I knew in childhood of course were the dearest to me. I also saw Eldress Amanda Rubush, Lucinda Packer and others of the Center Family. had quite a visit with Eldress Amanda and found her a pleasant lady, the only one left of a large family.

On the Sunday following I attended divine worship, and as they stood in their ranks and sung, how I thought of the time when I had my place among those pure people. Sad thoughts came over me. Some of the songs I had never heard, but one was sung which I have never forgotten.

"O come, I will lead you, I'll clothe and feed you, And guide you along, by the confluent stream; Where angels, bright angels, are washing in Jordan, And you shall be free from all sorrow and pain.

I never will leave you, nay never forsake you, Though deep tribulations and troubles arise; But I will be with you my faithful, dear children, That you may be able to press for the prize."

That was too much, the tears would come in spite of all I could do to prevent them, but I felt better. Of course I missed the large company of former years, I missed the exercise in the stepping, the round dance, the shuffling, and all those beautiful forms of worship I once knew so well and which I think help on the life of a Believer.

I say it, though it may seem strange for a church clergyman to express such views; I believe that life comes by earnestness, even to earnest laboring in the dance, shouting, clapping of hands and violent exercises. We read that "the kingdom of Heaven suffereth (or alloweth) violence, and the violent taketh it by force."

I believe the songs of Zion will again come to be of the lively nature, and companies of people will seek her protection, and the dance, the shaking and all the glories will return to her people, to help them to bear their testimony against sin, and against the world without fear, as brave soldiers of the cross. The gospel trumpet, I believe, has sounded and is sounding now, and the time is near, when all slip-shod services will disappear from Zion, and her beauty and her glory will again be restored.

On Monday morning, I bid farewell to the kind friends and rode to Harrison in a Shaker wagon. Here I took the train for Cincinnati, well pleased with my visit, and it can never be effaced from my memory. While at the Hotel I made up my mind that I would visit Union Village, the largest Society of Shakers in the west, and on Tuesday, following, the 26th of Sept., I took the narrow guage to Lebanon, arriving there about 6 P. M. Hired a carriage to drive up to the Centre Family, and stopped at the Office, where I met the Ministry, three of them being members of the Society of White During my stay, Elder Oliver Hampton spoke very kindly to me, and gave me some books. Among them I have the "Book of Testimonies," which I have sent to be bound, as I prize it a treasure.

Eldress Louisa Farnham, an old friend of mine, entertained me very kindly, and we held a pleasant conversation. Eldress Louisa is not much changed and is seemingly as smart as she was twenty-five years ago. She is a woman of good sound sense, a gift all of us do not have. Such a gift is far better than great learning. We all love Eldress Louisa Farnham. She was the first Shakeress I ever knew, and my mother also was fond of her. She was kind to all, and I hope she will live long to do a good work for the Societies in the West.

I also enjoyed my visit with Elder Oliver, and his words are a goodly treasure in my mind. Eldress Adeline Wells was very kind and pleasant, as were sisters Ann Maria Myers, Susanna Armstrong, Brother Ezra Leggett, the Post Master, Brother Gustave in charge of the office, and Brother Peter Boyd all made my visit very pleasant. I called at

the North Family, and as Eldress Louisa sent me up to see my friends, sister Mary Middleton and Matilda Butler, I found them and found that Sister Mary was also glad to see me, and tears came in her eyes when I told her that years ago, I was a Shaker boy, and at that time she so kindly took care of me and my clothes in the Village at White Water. I am assured that tears are no sign of weakness as foolish people sometimes think, for the bravest and best of men, have often shed tears: Jesus did, and when honest and sincere, the more they touch the heart.

I spent some time talking of days gone by, and I almost felt as though I was prophesying when I told them of a time coming, of religious revival. In the afternoon I attended the funeral of a sister at the West Family. The services were without ostentation or show, but solemn. I rode back to the office, and left for Lebanon in a buggy with Eldress Adeline and Sister Susanna. We did some shopping, (or rather I went with them to do some shopping) and felt honored to be seen with my Shaker friends. Bidding the Sisters good bye, I took the

train for Cincinnati. My visits will always be remembered as a bright oasis in the desert of this life, and one of the brightest pages in the memory of my soul.

I still maintain, if a person is an honest Shaker, he is to me the "Salt of the earth," and a light in the world.

Sincerely Yours,
JOSEPH L. BERNE.

Mt. Lebanon, N. Y., Nov. 1887.
Respected Friend, Prof. G. V:—I learned from a Kansas paper that you are connected with a form of Social Life embracing "Shaker principles minus celibacy."

To me, the civilizations of the past and present, are the outcome of a definite Force in humanity. Its products are essentially alike under all conditions. So universally alike, that the exceptions are phenomenal. Nevertheless, these

Digitized by GOOGIC

exceptions show, that there is also a force in humanity, which, when in operation, will bring forth a form of social life which will be communal-g ods in common.

A few years ago I made an analysis of the Force which creates these civili-I found that said Force, is composed of two atoms-a woman and Their leading and creative force, is an affinity to form family relationships. The Motto of which is, "Me and Mine." The reverse of yours. This Force, is of the animal in man and woman-all animals marry as they do. The civilizations alluded to rule by force, as the beasts of the fields do. tions are true to their origin, and represent themselves emblematically as wild beasts; one is a bear, another a lion,&c. Nations are but aggregations of distinct families. They never coalesce, and the richer the family, the more distinct it is, and the more intense the emotion "Me, and Mine."

Were the Genus Homo, in possession of but one set of emotions, as all other animals are, we could have no conception of having goods in common. fact that so many aspire to communal life, is evidence that there is in humanity a higher order of emotions, than those which refer themselves to animal life in man and woman.

Should you be so blest as to be able to call forth the God-element in your friends, and quicken into life its emotions, then you will have a divine form of social life. Its external manifestation will be goods in common, and its motto yours "The happiness of each, the first object of all."

Should yourself and friends decline to

then you will be content to refer yourselves to the aforesaid civilizations. And be assured, that all your efforts to manifest communal life, will be but

"As the snow-flake on the river.

A moment white, then melts forever."

We are not alone; the scutiment of living a life to the total exclusion of all propagative emotions, is prevailing.

I am truly your friend,

DANIEL FRASER

PORTLAND, ME., OCT. 1887.

MR. EDITOR :-- Although I am not a Shaker, yet from what little I have gleaned from reading I have great respect for the Shaker view in their interpretations of the teachings of Jesus Christ. Particularly so since the doctrines of the Socialists as opposed to giant monoplies, have become rife in the land, has the words of Jesus in the light of Shaker interpretation looked reasonable to

But my object in this writing was to give a little account of my experience at a religious meeting, one of the "evangelical" kind, with their monopolized interpretation of Scripture. How long will Jesus endure the use of his name as sanction to dogmas having no Scriptural foundation whatever.

But the meeting-I felt a desire to attend the Sunday morning prayer meeting of the Young Men's Christian Association at their rooms by the announced subject, "A word to moral young men." Having had my idea of about what the drift would be-upon attendance I was not only not disappointed but more tully confirmed in my opposition to such teachings which while denouncing "morality," indirectly encourages crime.

The nineteenth of Matthew 16-20, formed the basis for the topic of this meeting at which the first half hour was spent in prayers offered in the name of him who uttered these words. And then stopping where they did without including the 21st and 22nd verses, and putting in the mouth of Jesus a meaning which he did not utter or intend to teach, I ignore these animal emotional forces; felt to ask, how long will Jesus thus be mis-

represented, made to teach what he did not? And I felt to pray, that those who were trying to inculcate their false teachings upon others might have their eyes opened to the truth. Why did they not read and explain the 21st and 22nd verses, which were omitted and which contained not only practical morality but pointed the way to a real following of him who spake them? But no, a twisted contorted theological belief perverting the words "Kingdom of God" and the essentials for entering therein to a fancied change in the "new birth"-something mysterious and supernatural, instead of an actuality, something applicable to daily living. right had they, morally, to leave out those two verses :-- "Jesus said unto him. If thou wilt he perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saving, he went away sorrowful: for he had great possessions." Coming right up to the line of the meaning but not far enough to declare the true intent. Drawing a perverted inference from the first point and omitting the truth which would have been as destructive to their theories as ever was truth to falsehood. Thus has, and thus does the great orthodox body prosper to-day and what continues them in such success with men capable of thinking is what puzzles me.

Men look at things differently it is true, but one thing should be remembered, and that is, that prejudice governs in the formation of opinions almost always.

W. G. H.

REMARKS.—It is very true that the several classes of religionists look upon things very differently, and probably will never see eye to eye till they become of one faith and one baptism. How any teacher of a religious class can illustrate this remarkable interview between Jesus and the young man, without including the whole story, and make it consistent with itself, is to us a puzzle.

The young man sustained a good moral character, and Jesus accepted him so far, and the text says, "loved him." He was also in possession of some wealth, - "selfish propLord, he could not become a Christian. sus, evidently, wanted him to become a disciple, but with all his uprightness, according to the Mosaic law, Jesus says to him, One thing thou lackest, "Go thy way, sell whatsoever thou hast [houses or lands, everything you own, and give to the poor, theu come, take up the cross, and follow me."

It is no wonder that the young man went away filled with sorrow To give away all his earthly possessions, would reduce him to poverty and yet so long as he retained it he could not be a follower of Christ.

WAUPACA, WIS., SEPT. 1887. HENRY C. BLINN.

Sir:-In an article in the Oct. No. of the Manifesto, I find the Elder has said that his "theology did not recognize the Bible as the word of God, that Jesus was not the Christ, and that the God of Israel was not the God of the Universe." I had read aloud to a dear friend, all the articles in the Manifesto, thus far, which she liked much, until I came to the above mentioned words, when she said she could not accept that, and seemed quite shocked. I have often thought that radical men, and women too, sometimes make very unqualified remarks even when they are trying to do good. If the Elder had explained why he believed so, it would probably have been all right, for I think he is a noble man, and a staunch Christian, although I have never had the pleasure of meeting him. Perhaps you could explain his meaning in a few words in the next Manifesto. and oblige your friend and well wisher,

H. N. M.

REMARKS.-1st. In the writing of articles for publication, people must write from what they have read, or heard others say, or from what they know by experience. As no two persons can think and feel exactly alike. at the same time, so it will be reasonable to conclude that no two will be likely to represent themselves exactly alike on any particular subject. Some persons almost bewilder us with a multiplicity of words, while others use so few that we are left to guess what erty,"—and unless he consecrated this to the they mean. Some are very speculative in

their illustrations, while others are laboriously practical.

A writer must be followed carefully, if we would understand fully, the thoughts he presents for inspection. When it is said that the Bible is not the word of God, the mind of the sensitive Protestant is wounded, as he has been taught to believe that the Bible from the first of Genesis to the last of Revelation, is wholly God's inspired word.

The best scholars, however, in the Protestant church do not believe this, hence the revision of the Bible which they have so recently given to us. A book of God with not less than 150,000 errors, certainly needed the care of some good and wise men. On this subject there is antagonism, even in the Christian churches. The Catholics say that their Bible is the word of God, and that the Bible of the Protestants is a spurious record. On the other hand the Protestants call their Bible the word of God, and that of the Catholic church a book not suitable to be read. This being the case, we need not wonder if individuals sometimes express an opinion. It does not hurt the book and need do no harm to the reader if he prays as he reads.

We think you will find it difficult to point out the place where it is recorded that the Bible is the inspired word of God. The passage that came the nearest to this claim, has been found to be spurious and as a matter of course corrected in the revision.

Read the sixteenth verse of the third chapter in the second epistle to Timothy. "All scripture is given by inspiration of God and is profitable for doctrine, &c." This has been changed to read, All scripture given by inspiration of God is profitable for doctrine, &c. If the first reading was the Word of God, what shall we say of the last?

The Bible tells its own story, that it suffered from the hands of artful, selfish, designing men who have not hesitated to change the text to advance their own religious interests. Words, verses and even the half of a chapter that have been for years upon years, fitted into sermons and lectures to frighten the hearers into one form of theology and out of another, are now of no force in illustration, and but few would have patience to hear them repeated. Do you wonder that

some persons who hate to be deceived, are ready to say that the Bible is not in its every chapter, the Word of God.

2nd. What does the Bible say about Jesus Christ?

Who was Jesus?

Ans. The son of man.

Who was Christ?

Ans. The son of God.

When Jesus was commissioned to preach, he was anointed at the baptism of John, and was then known as Jesus Christ, or Jesus the anointed.

It is of far more importance that we learn to live as he lived, than it is that we should be over anxious about the name by which he was known. If we say Jesus, or Christ or Jesus Christ or Christ Jesus, with the mind to depart from all unrighteousness, we shall probably come pretty near the mark.

8rd. The interrogation put forth by Jon would be quite as pertinent at this day as it was at an earlier date. "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? Job xi., 7.

Finite as we are, it is in all probability quite impossible for us to know everything, but if we have learned that the power which rules the Sun, Moon and Stars, as well as our little earth, is known and feared and loved as our God, Creator of the universe and all that therein is, then we have a knowledge not to be despised. This same power, evidently ruled when Adam was in Eden and has ruled heaven and earth from that day to this. Theologians sometimes arrange their arguments so curiously that you may take from or add to them, and the change does but little or no harm. At the best, it is generally considered that the study of theology is of far less value than a life of practical righteousness. ED.

A SMOOTH sea never made a skillful mariner; neither do uninterrupted prosperity and success qualify for usefulness and happiness. The storms of adversity, like the storms of the ocean, arouse the faculties and excite the invention, prudence, skill and fortitude of the voyager.

#### RETROSPECTION.

#### M. J. TATTERTON.

Another year has passed into eternity with its sad and pleasant records. ant as it speaks of victories gained over self and temptations to error. thing is certain the New Year finds us one year nearer our Eternal Home the state of perfection or vice versa. the beginning of the year it is customary for thoughtful persons to make new resolutions concerning their conduct in the future; it is generally regarded as a favorable opportunity to forsake bad habits and commence the journey of life airesh determined that the soul shall gain the ascendency over the grosser elements of our natures. We need firmness and courage to carry out a whole hearted devotion and to arm the soul with every advantage possible, to review our past lives, to test our motives, affections and inclinations. What eye save one which seeth in secret notes the efforts of the soul to walk with God, or the repentance for follies and sins of the past? There are seasons of soul refreshing and renewing when baptized in the love of God the Christian starts anew on the heavenly journey. God grant that the closing and the beginning, and indeed every day of the present and coming years may be blest by the abiding presence of the Holy Spirit; which shall be the means of drawing our hearts from earth to heaven or in other words while faithfully performing our work on earth, securely placing our soul's treasure, "where no moth corrupteth or thief approacheth."

Canterbury, N. H.

Use temporal things, but desire eternal.

#### IT DOESN'T PAY TO WORRY.

IF you would keep a book, and every day put down the things that worry you, and see what becomes of them, it would be a benefit to you. You allow a thing to annoy you just as you allow a fly to settle on you and plague you, and you lose your temper, and you justify yourself in being thrown off your balance by causes which you do not trace out. But if you would see what it was that threw you off your balance, and put it down in your little book, and follow it out and see what becomes of it, you would see what a fool you were in the matter. The art of forgetting is a blessed art, but the art of overlooking is quite as important. And if we should take time to write down the origin. progress and outcome of a few of our troubles, it would make us ashamed of the fuss we made over them, and we should be glad to drop such things and bury them at or.ce in eternal forgetfulness. Life is too short to be worn out in petty worries, frettings, hatreds and vexations. Let us think only on whatsoever things are pure, and lovely, and gentle, and of good report.-Selected.

#### A HRALTHY FRUIT.

A Lazy dyspeptic was bewailing his own misfortunes, and speaking with a friend on the latter's hearty appearance. "What do you do to make you so healthy and strong?" inquired the dyspeptic. "Live on fruit alone," answered his friend. "What kind of fruit?" "The fruit of injustry, and I am never troubled with indigestion."—Selected.

THIS WORLD AND THE NEXT.—If men would be at half the pains to provide themselves "treasures in heaven," which they are generally at to get estates here on earth, it were impossible for any man to be d....d. But when we come to earthly matters, we do; when to heavenly, we only discourse: heaven has our tongues and talk, but the earth our whole man besides.—South.

EVERY may-be hath a may-not-be, og [e

# THE MANIFESTO. JANUARY. 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to Henry C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### THRMS.

One copy per year, postage paid, .75
" six months, " .40
Send for specimen copy, free.

#### Editorial.

#### THE NEW YEAR.

WITH this number we enter upon the eighteenth volume of THE MANIFESTO. We trust it may be to all a new year of peace, prosperity and spiritual growth. Our duty before God and toward man should be more clearly defined, that our growth in knowledge, and the order of our lives may move in harmony with each other. It is of much more consequence to us what we may do and how we may live, than it is for us to be over anxious about the work of redemption in other souls.

First, be assured that we abide in the true vine; that we are living branches, and that we are able to sustain other branches.

Like the sower that went forth to sow; some of our efforts to do good may not have met with our anticipated success. The glad tidings to humanity and the doctrine of good will to man has often been received much after the same manner. We have received all, however, that a disciple of the divine Teacher could ask. The compensation has been liberal for the amount of labor expended.

Since the publishing of our first paper many remarkable changes have transpired in the religious world, and we enjoy the thought that our little messenger, even in its simplicity, has rendered some aid in moulding a more liberal spirit among those who are on their pilgrimage to the Holy City.

THE MANIFESTO has ever rejoiced in the prosperity of the upright, and felt assured that ample compensation, would be awarded for every deed of charity and love. If true to our mission we cannot do otherwise than walk in the path of the Savior of Men. daily cross against the elements of the world; renounce its relations and crucify all its affections and lusts. Heal the sick. Cast out evil influences. the lame to walk. Restore sight to the blind, and in the spirit of our God "undo the heavy burdens and let the oppressed go free." "Do unto others as ye would that they should do unto you." This is the permanent, safe way, and beyond which it would be difficult to pass.

In the future as in the years that have passed before us, THE MANIFESTO will work assiduously for the growth of righteousness and peace in the earth. For the inflowing of the spirit of God which is able to establish and to maintain the new heavens and new earth, and for that increase in divine knowledge, so essential, in the judicious care of the body,—the temple of God,—that we may be better able to judge correctly for the soul.

The kingdom of heaven, said Jesus,

is already within you, and the Revelator wrote, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them and be their God." After this manner let us teach, and so live that God may dwell in us.

Our work is in the interest of freedom; in breaking the chains that enslave the body, that makes of the image of God, a beast of burden, and no less, in breaking the bonds that hold the spirit of man a willing slave to the sins of the world. It is in the learning and teaching of that form of truth that shall make the soul free in Christ. In the testimony that brings forward a new life, and makes of every man and of every woman, a new creature, that they may be known while on the earth, as children of God.

With those of diverse faith, and maintaining other forms of religious life we can have no time to contend. God is their judge! It is best for "every man to be fully persuaded in his own mind," and then to work accordingly; and with our best exertion, we shall probably find enough to do at home. Very little, if any good can be accomplished by controversy, especially as it is said to lead to the gates of h..l.

It is our duty through the columns of THE MANIFESTO and in our daily lives, to declare our faith by works of right-eousness, and to establish this confidence in the minds of all men that we do live in accordance with the doctrine that we publish before the world.

Pleasant roads make pleasant drives. Pleasant thoughts make pleasant lives.

## Sanitary.

#### NECESSITY OF PROPER MASTICATION.

THE food is often washed into the stomach with one of various liquids without mastication, and we may with safety and great propriety add, that unless there is some change in the food habit of children, our success in the direction of tooth-preservation will be but limited. Fluids must be restricted at meal time. Solid food must be substituted for the semi-solid, and the eight or ten minutes usually occupied in the consumption of a meal must be extended to twenty-five or thirty minutes. I say constantly to the parents of my young patients: If you want to save this child's teeth, you must banish drink from the table during meal time; let the children drink all they want before and after meals. but at meals the food should be taken as nearly dry as possible, and let the child spend half an hour or more in its mastication, utilizing the natural secretions-not washing down its food with copious draughts without an effort on the part of the teeth to triturate and prepare it for the subsequent digestive process. I want to make it clear that, in my estimation, the loss of function is one great cause of this rapid decay of teeth. The healthy or normal development of the teeth is exactly in proportion to the stimulus of the resistance that is offered to them in the mastication of food.—Exchange.

#### GOOD RULES FOR WINTER.

KEEP the back, especially between the shoulder blades, well covered; also, the chest well protected. In sleeping in a cold room establish the habit of breathing through the nose, and never with the mouth open.

Never go to bed with cold or damp feet. Never omit regular bathing, for unless the skin is in active condition the cold will close the pores and favor congestion or other diseases.

When hoarse speak as little as possible until the hoarseness is recovered from, else the the voice may be permanently lost, or difficulties of the throat be produced.

When going from a warm atmosphere into a cooler one keep the mouth almost closed so that the air may be warmed by its passage through the nose ere it reaches the lungs.

Never stand still in cold weather, especially after having taken a slight degree of exercise, and always avoid standing on ice or snow, or where the person is exposed to cold wind.—Sanitarian.

A REFERSHING DRINK.—A drink that is truly refreshing for one suffering from sore throat or cold, is made by pouring a quart of boiling water over a carefully washed handful of Irish moss. Let it stand until the water is cool, then strain through a muslin bag; add sugar and lemon juice, with a few thin slices of lemon, until it is about like a mild lemonade; a little cinnamou is considered an addition by some people.—American Queen.

## Temperance.

ABOUT 50,000,000 pages were printed by the Woman's Temperance Publication Association last year.

"What is whiskey bringing, do you ask? I'll tell you; it is bringing men to prison and to the gallows, and it is bringing women and children to poverty and want."

There never was a truer answer than this. It is estimated that it sends to prison every year one hundred thousand men and women. Twenty thousand children are sent to the workhouse annually by drink. Three hundred murders are caused by intemperance every year. Two hundred thousand children are made orphans every year, by this dreadful evil; and sixty-five thousand are killed by intemperance every year, in this country.—Messenger of Peace.

When you hear that a man drinks, it means that he does not know when or how much to drink.

Defile not the mouth with impure words.

#### LET IN THE SUNLIGHT.

HAMILTON DE GRAW.

How that call already brightens all the hopes of the mind. Let in the sunlight. To the pale sickly plant striving to grow in the damp mildew lined cellar how refreshing and invigorating is the suplight. Watch the gradual change from the faded and colorless tissues to the deep green and healthy look that has been wrought in its organism through the agency of the sunlight. As the sun is the material fountain from which flows the life invigorating elements that make the universe habitable to both animal and vegetable organisms, so from the fountain of Eternal Truth come those life inspiring forces that illumine the soul of man and enable him to grow in the spirit. O the wail that comes up out of the subterranean caverns where souls are pining in darkness. "Give us the light! Let in the sunlight on our souls or we perish!!" When I see souls who should stand upright walking in the image of their Creator an honor to the truth and a glory on the earth, groveling in the lowest depths of those appetites and passions that completely shut out the sunlight and make the chambers of the soul only a fit habitation for bats and lizards, how I wish that some spiritual earthquake would shatter the walls of the imprisoned soul and open it to God's blessed suulight.

Refreshing showers are often needed in the spiritual as well as the physical world, moral convulsions, loud peals of thunder and vivid flashes of lightning to awaken the dormant soul; but after all it would be useless if the sunlight of God's love did not come to warm and inspire with new life the now quickened soul.

Sonyea, N. Y.

#### Invenile.

Enfield, Conn. 1888.

DEAR CHILDREN:-You stand upon the portals of another New Year. What may await you in 1888 you know not, but if you follow "the high path of duty," all will be well. Make this year the best year of your lives, better for yourselves and for others. Approach nearer to the Christian standard in those virtues that make and adorn Christian character. How much room there is for improvement, and how grateful you should be for further opportunities to make a letter record. The use you make of your opportunities decides the question of your gain or loss day by day. It is by seeking for and appropriating that which is true and pure that you grow in spiritual strength.

Make the most of time. Time that is lost God will require. Time well spent brings adding joy, the sweetest and the best. Each hour is a priceless gift. Take care of the hours and the days will take care of themselves. Don't mind the moment that is past, but the moment that is present. Save all the moments you can by prudence and industry. The moments pass by so swiftly, that if they are not applied to a good purpose, the years are left periodically blank.

Each day keep good vows. God will give you strength to live each day when it comes. Strive to make each day such an one as He would wish you to live. Improve the to-days and you will have no regret for the yesterdays, no fear for the to-morrows, but will go onward till you have reached the final to-morrow—the to-morrow that will last through eternity.

Your Brother,

DANIEL ORCUTT.

"Be not weary in well-doing." Gal. vi, 9.

Why should we weary in doing well if we are striving for something better than that which we already possess? Were we unwilling to make any effort to do or be good we should soon find ourselves lacking that firmness and constancy which characterizes the lives of our older Brethren and Sisters.

We must be constant and earnest if we would gain the true riches promised to those only who are willing to work unceasingly for the right. Let us be constantly aiming toward that which is highest and best, for "in due season we shall reap if we faint not."

We can easily perceive that if the gardener did not care faithfully, each day, for his flowers and fruits, weeds would grow up very soon and spoil his choicest plants. It is just so with our spiritual growth, if we neglect to care for the beautiful flowers of Honesty, Truth and Purity, our lives show it by a gradual development of that which is of the world; then let us not grow weary in welldoing.

J. L.

Enfield, N. H.

#### ACROSTIC.

Prayer and Praise from Psalms,

Judge me, O Lord; for I have walked in mine integrity. xxvi., 1.

Unto thee, O Lord, do we give thanks. lxv., 1.

Let the words of my mouth, and the meditation of my heart be acceptable in thy sight. xix., 14.

In the Lord put I my trust. xi., 1.

And they that know thy name will put their trust in thee. ix., 11.

My God, my God, why hast thou forsaken me? xxii., 1.
All the paths of the Lord are mercy and truth. xxv., 10.
The Lord is my shepherd I shall not want. xxiii., 1.
| will dwell in the house of the Lord forever. xxiii., 6.
Let the heavens rejoice, and let the earth be glad.
xcvi., 11.

Draw nigh unto my soul and redeem it. lxix., 18.

And the heavens shall praise thy wonders, O Lord.
lxxxix., 5.

Deliver me from mine enemles O my God. xlix., 1.

Arise for our help, and redeem us for thy mercies' sake.
xliv., 28.

Let those that seek thee rejoice and be glad in thee. lxx., 4.

The Lord is my strength and my shield. xxviii. 7.

• Give thanks unto the Lord; for he is good cxxxvi...1.

Mevertheless he regarded their affliction when he heard their cry. cv., 44.

Mt. Lebanon, N. Y.

#### LITTLE MEN AND WOMEN.

Can you put the spider's web back in its place,
That once has been swept away?
Can you put the apple again on the bough,
That fell at our feet to day?

Can you put the lily-cup back on the stem, And cause it to live and grow? Can you mend the butterfly's broken wing, That was crushed by a cruel blow? Can you put the petals back on the rose? If you could, would it smell as sweet? Can you put the flour again in the husk, And show me the ripened wheat? You think that these questions are trifling, dear, Let me ask you another one: Can a hasty word ever be unsaid, Or an unkind deed undone?- Woman's Journal.

#### TRUE TO GOD.

NEVER lower your principles to the world's standard. Never let sin, however popular it may be, have any sanction or countenance from you, even by a smile. The manly confession of Christ, when his cause is unpopular, is made by himself the condition of his If people find confessing us before men. out that we are earnestly religious, as they soon will if the light is shining, let us make hem heartily welcome to the intelligence. And then, again, in order that the lights may shine without obstruction, we must be simple and study simplicity. This is by no means so easy as it at first sight appears; for in this highly artificial and pretentious age, all society is overlaid with numerous affectations. Detest affectation as the contrary of truth and as hypocrisy on a small scale, and allow yourselves to be seen freely by those around you in true colors. There is an affectation of indifference to all things, and a lack of sensibility which is becoming very prevalent in this age, which is the sworn foe to simplicity of character. The persons who labor under this moral disorder pretend to have lost their freshness of interest in everything; for them, as they would have it believed, there is no surprise and no enthusiasm. As Christians, we must eschew untruth in every form; we must labor to seem just what we are, neither better nor worse. To be true to God and to the thought of his presence all day long, and to let self occupy as little as possible of our thoughts; to care much for his approval, and comparatively little for the impression we are making upon others; to feed the inward light with oil, and wear the white robes of angelhood. M. J. A.

then freely to let it shine-this is the great secret of edificatio. May be indoctrinate us into it, and dispose and enable us to illustrate it in our practice. - Dr. Goulburn, in Sabbath Recorder.

To me, God has promised, not the Heaven of the ascetic temper, or the dogmatic theologian, or of the subtle mystic, or of the stern martyr ready alike to inflict and bear; but a Heaven of purified and permanent affections; of a book of knowledge with eternal leaves, and unbounded capacities to read it: of those we love ever around us, never misconceiving us or being harassed by us; of glorious work to do, and adequate faciliities to do it; a world of solved problems, as well as of realized ideals. The many mansions in my Father's House are many, not in number only, but in variety.-Greg.

#### THE NEW LEAF. A. A. HOPKINS.

O would our leaves of life were fair With faithful writing everywhere! O would that love shone clear and true Each plan and purpose ever through; That zeal did never faint and tire; That hope ne'er waned to low desire: That so each New Year's dawn should bring The old year's buds to blossoming; And so all plans and hopes should tend Through patient work to perfect end! —Selected.

VAIN EXPECTATIONS. IF you should see a man digging in a snowdrift with the expectation of finding valuable ore, or planting seeds on the rolling billows, you would say at once that he was beside himself. But in what respect does this man differ from you. while you sow the seeds of idleness and dissipation in your youth, and expect the fruits of age will be a good constitution, elevated affections, and holy principles?—Selected.

Preserve thyself in chastity if thou wouldst

#### BRIGHT VISION.









## Books and Papers.

W. MAN'S WORK is the title of a paper now being published in Athens, Ga., and edited by Mrs. Ella R. Tennent. 50,000 copies of this first No. have been sent into thousands of homes and will be read with anxious interest. It is to be a journal of "Domestic Economy" and "so free from objectionable features that every line will prove a benefit" to the reader. A paper that can maintain so high a standard must be a welcome visitor in every family where a moral or religious education is considered of value.

Woman's Work is published monthly at 50 cts. pr. yr. Address T. L. Mitchell, Athens, Ga.

ILEADS AND FACES, AND HOW TO STUDY THER; A Manual of Phrenology and Physiognomy for the People, by Prof. Nelson Sizer, Phrenological examiner, and Dr. H. S. Drayton, Editor of the Phrenological Journal. 200 pages, Oct., 200 illust., paper, 40c.; extra cloth, \$1.00. New York, Fowler & Wells Co., Publishers, 775 Broadway.

A new edition of this work, making 40,000 copies in about two years, has just been published. Of all the interesting subjects which men and women study there is none more interesting or important than the studying of the characters of each other; therefore, if you want something to read that will interest you more thoroughly than any book you ever read, send for a copy of HEADS AND FACES. It will show you how to read people as you would a book, and to see if they are inclined to be good, upright, honest, true, kind, charitable, loving, joyous, happy and trustworthy people, such as you would like to know; or are they by nature untrustworthy, treacherous and cruel, uncharitable and hard hearted, fault fluding, jealous, domineering people whom you would not want to have intimate with yourselves or your families?

A knowledge of Human Nature as taught in this book would save many disappointments in social and business life.

It is sent by mail, postpaid, on receipt of price, as above.

HALL'S JOURNAL OF HEALTH. Centents; Dec. 1887. Last Words; Concerning the Food we Est; Microbes that endanger Health; Stand up for the new and the True; Schools in Medicine; A Case of Trance; What of the Potatoe: A Three Time Winner; Progress, etc., etc. Office 206 Broadway, N.Y. & 31, per year.

THE PHEENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Contents: Dec. 1887. H. C. Potter, D. D. Shakespeare and Byron; Netable People of the Day; Mathematics in Delineating Character; Pleasant Winter Quarters; Concerning Margaret McKensie; A Girl's Problem; High Cultivation of the Organ of Memory; A quest in Anthropometry; Penny Dinners in England; Consumption; Phthisic; Salicylic Acid in Food; Malarial Exposure and Prevention;

Notes in Science. Poetry, etc., etc. Fowler a Wells Co. 775 Broadway, N. Y. \$2. a year.

#### KIND WORDS.

Pleasant Hill, Ky.

Beloved Elder Henry;—I kindly thank you for publishing the "Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker." Their testimony is the word of God, and the power of Christ to my soul. It will endure forever.

N. Brown.

#### PREPARATION FOR DEATH.

When you lie down at night, compose your spirits as if you were not to wake till the heavens be no more; and when you awake in the morning, consider that new day as your last, and live accordingly. that night cometh of which you will never see the morning, or that morning of which you will never see the night, but which of your mornings or nights will be such you know not. Let the mantle of worldly enjoyment hang loosely about you, that it may be easily-dropped when death comes to carry you into another world. When the corn is forsaking the ground, it is ready for the sickle: when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one; and then we are ready for heaven, when our heart is there before us. - Selected.

#### Beaths.

Louise Guest, at Pleasant Hill, Ky., Oct. 80, 1887. Age 68 yrs. 7 mo. and 11 days.

She is blessed with those who die in the Lord, they rest from their labors and their works do follow them.

N. B.

Elder Lemuel C. Torry, at Watervliet, Ohio. Nov. 4, 1887. Age 63 yrs. 7 mo. and 22 days.

Rachel Wallace, at South Family, Union Village, Ohio, Nov. 15, 1887. Age 39 yrs. 2 mo. and 7 days.



This powder never varies. A marvel of parity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. BAKING POWDER Co., 106 Wall-st., N. Y.



1st. Premiums at all Competitive Railway, Chain and Lever Morse Pow. ers, Threshers and Cleaners. Threshers & Shakers, Clover Hullers, Feed Cutten, Wheel Horse Bakes, Morse Pitchforks, Shingle Machines, Straw Presery. ing Rye Threshers, Portable Steam-Engines, Cider and Wine Mills and Presses. Dog and Pony Powers, Disc Marrows & Springy Tooth Harrows. son's Hay Press, of four sizes. Will work as easy with one horse as others with two. Made with Steel Gearing which can not be broken."

# WHEELER & MELICK Co.,

ALBANY, N. Y.

Send stamp for Circular and report of Centennial trial.

\$65 A MONTH and BOARD Guaranteed country, and highest commission paid (often \$150 a month ) NEW BOOK already on

TIDAL WAVE WONDERS in North and South America, at the Ice-Bound Poles, over the lands of the Midnight Sun, under the Equator, through the Dark Continent, among the Old Temples of India, in the Flowery Kingdoms of China and Japan, amid the ruins of Incas, Aztees and Zuni, within Canons, Cliff Buildings, and Gardens of the Gods, on the Isles of the Sea, and in all parts of the globe, 300 engravings, Low Price. Quick Sales. Send for Circular P. W. Ziegler, & Co., 720 Chestnut St. Philadelphia, Pa.

SEEDS GIVEN AWAY! A package Mixed Flower Seeds, (500 kinds.) for 2 stamps. New flowers, new engravings; teems with floral hints. Everybody delighted. Tell all your friends. Send now. G. W. Park, Fannettsburg, Pa.

The "Champion" Keyless Beed Treasure Boxes, 12 sizes, are cheaper and more convenient for many purposes than a safe.

The "Champion" Meyless Locks are now made for Drawer. Chest, Closet. Box. Safe, and even for Office Doors. They outlast the best made Keyed Locks, and afford the security of a Safe with greater convenience than a key. The finish and construction are excellent, and prices reasonable. If not kept by nearest responsible dealer, we will forward sample Box or Lock, on receipt of price. Applicants who send us 2c. shamp for our Blins, Car, will receive with it morney steel packet tool, acceptable to all. MILLER LOCK CO., 823 Cherry St., Philadelphia, Pan Manufacturers.

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor. Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, ail the men and women having opeal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year, specimen copy free. Address A. Loxella, Editor, 213 N. stlest. St. Louis, Mu.

A Surrein's Assume to glie off repeated question "what will become of the Warh if Price Interes all become Shakers?"

The Lare vsp Goster Ever mer see our Morning Ass Life

THE-

# Electrical Review Pub. Co.

Can furnish all the Leading ELECTRICAL BOOKS.

SEND FOR OUR NEW CATALOGUE.

#### The Electrical Review Patent Bureau.

This Department is under the management of a capable, practical electrician, of many years' experience in patent work. We can unqualifiedly endorse this Bureau, as being reliable, prompt, and thoroughly efficient.

# ELECTRICITY and its marvelous schlevements are fully recorded in the

# Electrical Review,

Handsomely Illustrated and Afriy Edited—A true exponent of the grandest subject of the age.

SAMPLE COPY of this Interesting and Representative Journal mailed free to any address.

#### ISSUED WEEKLY.

Price \$3.00 per anaum, in advance.

OFFICE, 13 PARK ROW, N. Y.



THE DIVINE APPLATUS: A force in History.

Price 10 cts.

SHAKER SERMONS. Scripto-rational Containing the substance of Shaker Theology; together with replies and criticisms, logically and clearly set forth.

Fourth Edition.

By H. L. Eads. Price 81.50

A summary view of the "MILLENNIA

CHURCH" or United Society of Believers.

It treats of the Rise and Progress of the Society, together with the general principles of the Faith and Testimony.

Price 50 cts.

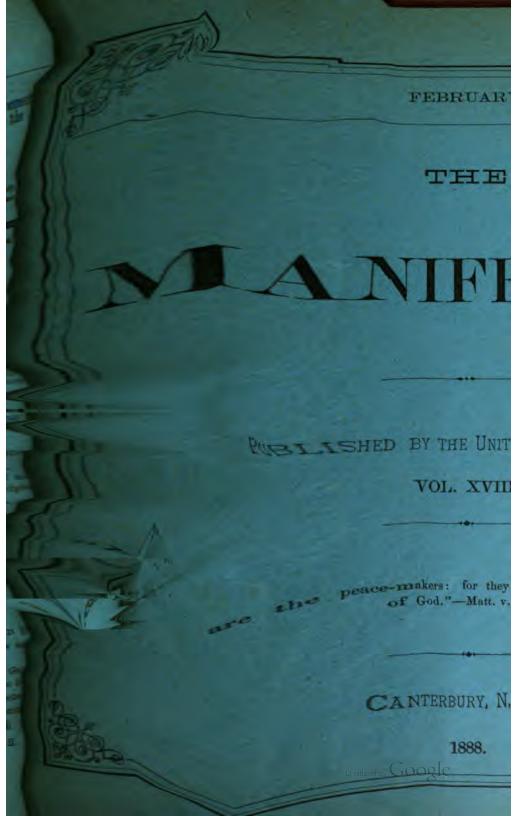
Seetches of Shakers and Shakers. A synopsis of Theology of the United Society of Believers in Christ's Second Appearing. By G. B. Avery.

Price la cts.

THE TESTIMONY OF CHRIST'S SECOND AP-PEARING, exemplified by the principles and practice of the true Church of Christ.

History of the progressive work of Ged.
extending from the creation of man to the "Harvest," comprising the Four Dispense
tions now consummating in the Millenma Church. Price \$1.50

Address, Manifesto, Shaker Village, N. IL



#### CONTENTS.

The Gospel Testim	ons	. 3	Ç0	. 2	5.				5				27
		9				4							26
A Secret.			н				d		۰				28
End of the Way.				v		4		٧.		3		ы	77
Belief in Ann Lee,					×		÷				۶.		30
Unselfish Interest,												м	217
Review of Negation			ı		e.		м		u		s		3
Sowing,				٠		ы.				×			35
A Test Case,	4		ä		e.		è.		a		ĸ.		19
Evolution,		×		8				١.		۰			224
Letter-Polly Laws	en	.00			×		u		d		Į,		257
Forgiveness,		77		Ε				×		L.			80
Gather the Good,	٠,		¥				6						100
Fruits of Righteon				н				٠.		×		ž.	46
Cold Feet, -					z				×		u		
Keep the Body Ere				u						ě.			45
How Long to Sleep			ı		ı		c		į.				
Drinking too Much				ы									- 22
Illiteracy in Mass.,			s		٠		н		×		а		97
Loss by Fire						×		٠		а		и	45
In Remembrance					ч		п			6	п		12
The Bibbe,								9		۰			4
Letter-J. H. Fish					'n.		b				ĕ		a
Pray for the Childre								ы					41
The Brook,						о		8				7	i i
Acrostic.			ň								o		4
Kind Words.				P		ĸ.				ř.			-
Books & Papers,			8		1								á
Change,								F.					11
Donthe.													
LICALISM,		•						-					

The Handsomest, Cheapest and Most Readable Hustrated Magazine in the World.



THE COSMOPOLITAN is the only magazine that will be read by every member of the family with unabated interest from first makes a specialty of short stories, sketches, travels, advintures, etc. Interesting biographical, histor-ical and literary articles figure in its pages. It contains brief and trenchant articles, by the able at writers, on all the important topics of the day, Such writers as Julian Hawthorne,

A. Procior, George P. Lathrop, Louise Chandler Moulton, Harriet Precott Spofford, Moncure o. Conway, Edith M. homas, E. L. Farjeon, Frances Couriney Baylor, Gee. W. Cable, etc., c ntribule to its pages constantly. It is the only less processing as a that publishes as fine Justrations and engravings as can be found pay four deliar publication.

ECHLICHT & FIELD CO., Publishers,

29 Park Row. N. Y.



## A Novel Business Calendar and Stand.

By far the most novel, convenient, and valuable business calendar for 1888 is the Columbia Bicycle Calendar and Stand, just issued by the Pope Manu-facturing Company, of Boston, Mass. In this cales dar a new departure has been made, decadedly unique and different from any previous attempt in calendar construction. The calendar proper is in the form of a pad, containing 200 leaves, one for each day in the year, to be torn off daily. The leave are five and one eighth by two and three fourth inches, and a portion of each leaf is left blank for memoranda, so arranged that the memorandan blank for any coming day can be turned to immed ately at any time. The paid rests upon a portable stand, which takes up but little more room than the pad itself, and when placed upon the desk or wu-ing-table the entire surface of the date leaf is brought directly, and left constantly, before the crefarnishing date and memoranda, impossible to overlooked. Besides the month, the day of t month, and the day of the week, the numbers of the days of the year passed and to come are specified and upon each slip appears, as in the previous Columbia colendars, quotations pertaining to eyeling from lead mg publications and prominent writers on both sides of the ocean. The notable events in evelon are mentioned, and concise opinions of medical ar therities; words from prominent wheelmen, including those of clergymen and other professional gen themen; rights of cyclers upon the reads; gener eyeling statistics; records; the benefits of tricyclin to ladies; information about costumes; directe for road-making; and other matter interesting to the public in general and to the cycler in particular, appear from day to day. In fact it is an effective, tractive, and fresh cycling encyclopædia, crowdinto convenient measure. A matter worth states is that all of the paragraphs are entirely new from previous years' calendars, and that, although the seem to be but little when read from day to day, s together the items would make a medium size pamphiet, and, addred to the collections of odyears, a large volume—a collection of quotation which shows how popular and universal cycling t getting to be all over the COOGIC

# The Manissesto.

VOL. XVIII.

FEBRUARY, 1888.

No. 2.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 23.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

Mother Ann and the Elders arrested and tried before a court of Justices.

THE Believers entered Richmond, Mass., July 24 1783, and were received with great joy by the Brethren and Sisters of this place, and also of Hancock. Their meetings were well attended and the general behavior of the strangers was remarkably good, during the first evening. On the second day a number of persons came and conducted very rudely, but were kept out of the house by the Brethren.

A meeting was held on the 3rd. of August, and during the first part of the day the proceedings were very peaceful. Many, without doubt, came with honest intentions. Before the close of the day a change came over the people, and they manifested a very riotous disposition, scoffing and threatening, and some went so far as to beat and abuse the Believers.

On Monday the numbers increased false accusations and hard speeches, to and they conducted themselves in an undestroy, if possible, the testimony of the

becoming and malicious manner, making accusations against Mother Ann and the Elders. A Baptist minister by the name of Rathburne, was the instigator and leader of this mob. He had at a former date, accepted the faith of the Believers, but after a few month's trial had apostatized and become very unkind.

He entered the house with a part of his company, and began to revile Mother and the Elders, by calling them deceivers and false prophets. His own son who heard this reproachful language, reproved his father. "I think it is a shame," said he, "for a man of God, and a minister of the gospel of Jesus Christ, as you profess to be, to come here, at the head of a mob, to abuse an innocent people."

The reproof only aroused more anger and this minister not being able to say anything in the presence of the Elders, drew back to the door. He then mounted some steps and taking advantage of the position, he leveled several strokes, with a hickory staff, at his son's head, with such violence that his skull was laid bare nearly three inches in length. The next moment the cane was thrown upon the fire. The mob continued clamorous and abusive and seemed determined, by false accusations and hard speeches, to destroy, if possible, the testimony of the

gospel. Mother Ann was taken into a carriage, unperceived by the mob, and returned to the home of Samuel Fitch. Soon after this the Elders walked out and passed on their way, singing and shouting as though they were in a place of the utmost security.

One of the men who had been the most active in circulating slanderous reports about Father William Lee, came up and openly vented these lying accusations to his face. Father William paid no attention to him, but continued in the company of the Believers. man then threatened to beat Father William if he was not away from the place in fifteen minutes. No attention, however, was paid to him, and the poor miserable creature soon sneaked from sight.

The same evening the mob gathered at the house of Samuel Fitch and were very boisterous. The brethren reproved them for their ungodly conduct, but it was not accepted. Some of the Believers were handled roughly and some of them knocked down. John Deming sr. received a severe stroke on the head which caused the blood to flow profusely.

This persecution brought much tribulation upon the Elders, and Mother Ann soon after remarked, "I see a white hand stretched out toward me, which is a sign, and a promise of my protection." As this wicked company had influenced the civil authority a warrant was issued to apprehend Mother Ann and the Elders, with others of the Brethren. warrant was by Samuel Brown and delivered to Philip Cook, who was a constable. It was served upon Mother Ann, Father William Lee, Elder James Whittaker, Elizur Goodrich, Samuel and Dyer Fitch. After these were taken the mob was dispersed. Receiving their ing, but "Omnipresent Spirit filling im-

word that they would appear the next day, the Believers were permitted to remain at the house.

#### TRUE THEOLOGY.

HARVEY L. EADS.

Text:-There is a spirit in man and the inspiration of the Almighty giveth them understanding. Job xxxii., 8.

THE subject I have chosen today, is one that I had no desire either to speak or write upon, but having been invited to the task and coming to see the necessity of it, I feel it to be my duty to comply, trusting I may have spirit guidance in the same.

Although there can be but one true theology, yet the term is of more varied application than any word in the English language. It is derived from Theos-God and Logos-Discourse. So that any discourse on man's relation and duty to God is termed Theology. seem to differ more in what they consider to be their duty to God than they do in their relation to Him. On this there should be no difference as only one relation to Him is possible and that is the spiritual.

The subject is of such importance and magnitude that I approach it reluctantly-a subject on which few can agree, the question arises how shall the true be demonstrated?

Today I will confine myself mostly to man's relation to God. He can have no material connection to Him because He is Spirit; and matter and spirit are contradictory substances and are therefore not tactual; on this all Philosophers agree. The same is true in regard to intellect. God is not an intellectual Be-

mensity," with whom intellectual connection is impossible.

I see the danger of getting into water so deep that my line cannot take the sounding, but as far as I go I will strive to be clear.

To do this I will say, that intellect pertains only to creatures that are under God is not under necessity and is therefore not intellectual, hence we have no need of intellectual culture to make connection with Him. were an intellectual Being it would then logically follow that the most intellectual persons would be the most like Him and the nearest to Him, which we all know is not the case: but God being Spirit, it follows that the most spiritual "To be minded are pearest to flim. spiritually minded is life and peace." Rom. viii., 6.

It cannot be well disputed that the intellect of the whole world, which is not in subordination to the God-directed spirit in man, leads away from God so that every nation of the earth is elated by its intellectual greatness and seems to forget God. Man was but little more than an intellectual animal, until "God breathed into him the breath of life and man became a living soul." God by his inspiration enlightened the spirit within him which was dead to his relation and duty to his Creator.

The difference between man and the animal world is this: The former has a spirit within him which God directs, but is made free to obey or disobey at pleasure, but is held responsible for every act of life. The latter is animointellectual. God operating on the intellectis what we call instinct. Pope says: "Place reason over instinct as best you can, In this 'tis God directs, in that 'tis man."

If Pope is right, he confirms the position I have taken: man directing his intellect, which is not in his heart, but is in his brain. God being Spirit every relation to Him must be spiritual. But on this subject it seems that Philosophers and Lexicographers do not harmonize, and when Doctors disagree who shall decide? Philosophers say matter cannot think. Brain is matter therefore brain cannot think, while nine tenths of the human race think differently and say the best formed head and best brain is the ablest thinker.

This is pretty strong against Philosophy; still Philosophers may be right. Lexicographers seem to be still more confused on the subject. They tell us that intellect is a faculty of the soul and is seated in the brain, and again they tell us that intellect is a part of the human soul; if distinct it is made an entity, instead of faculty, and that the soul is the immaterial spirit inhabiting the human body; and then again that intellect is a power to perceive material things in their natura! relation,-thus they make confusion of the whole matter.

There can be little doubt but what the immaterial spirit inhabits the whole body, the head having its portion; it would then seem, that the safest ground to take would be between the two extremes and say that the soul existing in the head vitalizes the molecules of the brain thus enabling them to think, compare and reason, when, without this vitalization, they would be dormant.

This would meet the world's ideal and reconcile all differences. But this I give for what it is worth without affirming or denying as either is too

deep for my line and beyond my power But wherever the truth may lie, it should be in subjection to the spirit, which God directs from his house in the human heart, and which if beeyed no mistakes will follow.

Witness the Savior; He walked the earth as a Being devoid of intellectwas moved in all he said or did by the spirit of the Father. He testified that he spake not of himself but what was given him of God, and thus "spake as no man ever spake." His Sermon on the Mount has never been equaled by all the world's cultured intellect. never made a mistake in word or deed: and where was there ever an intellect of which the same could be said? None-not one, and yet presumptive intellect pretends to find flaws in his teaching! He went so far as to say: I thank Thee, Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent (the great cultured intellects) and hast revealed them unto babes; even so Father, for so it seemed good in thy sight. Matt. xi., 25, 26. To which all his true followers can say amen.

I feel safe in saying, all the mistakes and blunders of the world come of the intellect, not of the spirit within man, that God hath enlightened by his inspiration as was Christ. As I have before said-Animals are intellectual: How would it do to agree with Lexicographers and say it was a part of the animal's soul? It would be as true for the horse as for the man. Let me repeat: the difference between the man and horse is this: God operates directly on the intellect of the horse, while He has created in man, by a spirit emanation from Himself, a personified spirit The spirit says Love your enemy.

on whom is placed all intellectual responsibility, and who is left free to obey or disobey, having God's blessing in obedience, and his displeasure in disobedience; being held to a strict accountability to his Heavenly Father, where punishment follows every violation of God's demand upon him, being free as God is free, separate and distinct from the material intellect which it is his duty to govern.

This seems to me to be clear. Intellect seems to sit Queen of the world, with its gold poured down at her It is so with professor and profane; but light is increasing which I will show by quoting a few words from a late London preacher who said: "No alembics or retort can reveal the soulneither microscope nor telescope can bring to view the mysteries of spiritual existence, and it is equally true that no man can come to the knowledge of the Father [by the intellect,] but by Him who is the way, the truth and the life, by seeing, hearing and obeying Him."

Here is the crown and consummation of Christian evolution : "As He lived, so shall we also live." This we may say is light out of darkness. Here it may be asked: Have we no need of intellectual culture? most surely we have: while we have material bodies and manipulations,-can't have too much, if kept in its place. Its business is to direct in the manipulation of material things only and is not needed in spiritual things.

It is the province of the Spirit to say what shall be done, and the province of the intellect to say how it shall be done: hence intellect should never interfere with or try to change spiritual gifts.

intellect says hate him The spirit says if a man smite you on one cheek, turn to him the other. The intellect says defend yourself and smite him on the other cheek. The spirit says if a man take your coat, give him your cloak also. Intellect says jail him, put him in the penitentiary, &c. Intellect only wants one more thing than a pig, and that is fame, to be the greatest. It has no conscience.

Man cannot feel compunction in his head any more than in his heels; but, turning back to the heart for God's approval, he finds it not. Hell is the consequence, until the soul is relieved by confession and repentance. God is in the heart.

If we look to the brain we find Him not, but turn and look within the heart. there we find Him, and feel our nearness and relation to Him just in the proportion we have obeyed the spirit's dictation. Were this heeded by all the human race, there would be no mistakes or blunders; all would love their neighbor as themselves, and this would be a God-ruled world; but alas! the reverse is our condition, for selfish intellect rules all the Nations of the earth and their condition is enough to make all the angels in heaven weep. It is now intellect trying to correct intellect, even by dynamite bomb and bullet, fire and sword, blood and slaughter, cliques and numbers, but all in vain. It is like Satan trying to correct Satan; but full reformation will never come until Christ's Spirit rules, and the world is conquered by Love.

Thus I think the first part of true theology—man's relation to God, is made clear. The second part, his duty, will follow in another discourse, in

which I hope still more fully to prove the truth of the text, that "there is a spirit in man and the inspiration of the Almighty giveth them understanding." Amen.

South Union, Ky.

#### A SECRET.

#### MARY WHITCHER.

My soul hath a secret. I'll hold it secure, [Have been treated unkindly,] Which I will endure I'll never repeat it In no mortal ear. With God I will leave it Who only shall hear. No coolness shall cover My look to that one. No sadness shall hover My brow or my home, Straight onward in duty My steps shall proceed. Beholding but beauty, And working for need. Canterbury, N. H.

#### THE END OF THE WAY.

#### Annie B. Stephens.

I'm toiling through sunshine and shadow,
And often through sorrow and gloom;
The thorns of my pathway are many,
And few are the roses that bloom.
But a hope lumeth ever before me,
As bright as the sunshine of May,
"Tis the joyous thought of the triumph,
When I get to the end of the way.

Ofttimes on my pilgrimage journey,
Life seems like a mountainous steep;
I'm tired and weary with climbing,
Cragged rocks are piercing my feet;
But I look to the heavens above me,
And work while it still is today;
For such win the palm and the laurel
When they get to the end of the way.

I know not what crosses in future
My shoulders will yet have to bear;
I know if I take them all bravely,
'Tis thus the bright crown I shall wear;
I'll gird on faith's glittering helmet,
For often I've heard a voice say,
Our crosses prove sweetest of blessings,
When we get to the end of the way.

Oh, oft have I seen in my visions,
A glimpse of the city of pearl!
And Oh! how I gazed all enraptured
On the streets of jasper and beryl;
And I saw many beautiful angels,
Floating round in snowy array;
I thought, shall I join the blest number
When I get to the end of the way?

I know if I'm true to my duty,
And toil with an unfailing trust,
Improving each heaven-sent blessing,
Leaving not one talent to rust,
Though now cloudy skies hang above me,
And trials my progress may stay,
Yet I know I've cherished some virtue,
That will bloom at the end of the way.

So I'm toiling through sunshine and shadow,
And often through sorrow and gloom;
But faith is my guardian angel,
And hope doth my pathway illume.
I feel that God's justice is certain,
That He will my efforts repay;
I'll reap the reward of well-doing,
When I get to the end of the way.

M. Lebanon, N. Y.

Four Queries about the Shakers. No. 2.

CHANCY DIBBLE.

Belief in Ann Lee.

WE do not worship man or woman. We honor Paul, Peter, Luke, Matthew, James and John. Why? because they were apostles of Jesus, pioneers, founders of the primitive Church; the purest sect we read of, and the most perfect pattern of Christian love. They planted the gospel and stood firm against all opposition. They endured to the end,

and obtained a crown of life. Yet we do not worship them.

We reverence their virtues, and emulate their pure, peaceful lives. We bless and extol the spirit of Christ that inspired them. So in like manner we adore the spirit of wisdom, purity and love, which inspired Ann Lee, and her followers; by which they overcame sin and selfishness, broke the shackles of superstition, and lived in brotherly and sisterly love, in spite of persecution.

We do not worship Ann Lee. She never would allow any one even to bow to her. She directed all, to kneel to God. She was but a servant.

We do not worship a woman, but we do worship the MOTHER SPIRIT. All creation has implanted in it the Mother principle, as well as that of the Father. That intelligent power which sent forth man and woman, was Mother as well as Father. That vast angel realm where myriads of happy spirits dwell is made joyful through the Mother influence.

The spirit of redeeming Love is manifested as purely and divinely through woman as through any other medium. We believe in rendering to woman her proper rights, in her own sphere. Thus we reverence Ann Lee, by yielding obedience to the spirit of truth through her, by which she and her associates planted a home of love. She taught, where purity and equality reigned, there is home; heaven on earth begun.

We make our home and heaven, by uniting hearts and hauds, to make each other happy. Innocence and love are the gems that deck the home of the pure in heart. In this, there can be no deception, while we are following the example of Jesus and the apostles.

Watervliet, N. Y.

#### UNSELFISH INTEREST.

#### MARTHA J. ANDERSON.

Every situation in this mundane sphere has its vicissitudes, trials and vexations; none can escape The closer human beings come in contact and relation, the more apparent are their imperfections and peculiarities, and the greater the abrasion of feeling. A community of individuals is like a machine, no matter how nicely adjusted its parts may be, there will be friction, unless it is lubricated by the oil of love, charity and forgiveness.

"To endure and to pardon is the wisdom of life," so said the great prophet of Islam. Inharmony and variance is often the result of selfishness; an intense self-asserting spirit tramples lust) that can satisfy human hearts; upon the rights of others to the seclusion of peace, setting up a little feudal kingdom of its own, claiming all as its retainers, and making war upon all who will not acquiesce.

"All civilization and every religion; all morality, and every kind of society imply some restraint and subordination," and those who seek to evade salutary discipline, work against their own interests and the good of others.

We may prate of individuality and freedom; but where is the independent man or woman? Surely they are not the heads of families; for who greater sacrifice than the true parent. They are not the leaders of organizations or societies; for are not the words of Jesus actualized. "He that would be greatest among you let him be the servant of all." He or she that renders noblest service to mankind, merges

ers; through condescension, union and harmony are attainable.

But, pleads one-I do not want to be like anybody else, I prefer to be myself. If to be one's self is to exhibit those distinctive characteristics that mark the animal creation, then are they unfit for the higher relations, and harmonial associations of the superior life. In Christ all are equal; no distinction recognized save goodness. In Him souls find a centre of life, love and fellowship, which fills all hearts that have received the unction of his divine spirit, with a satisfaction inconceivably deeper, sweeter and more lasting, than is found in the isolated, fractional relationship which organizes the ordinary family and makes selfish society.

It is love, true genuine love, (not without this they perish for sustenance, and "who can show greater love than he who is willing to lay down his life for his brethren."

Jesus gave to the world and illustrated in his life, the grandest ideal and conception of human society the world has ever dreamed of. A social and religious fabric to be reared on the eternal principles he enunciated; of which his immediate followers only had a blessed foretaste in the Pentecostal Christian Church, in whose decline we see aptly illustrated the tendencies of human nature to drift with surrounding circumstances, and gradually lower the high standard raised by those whose souls were inspired by lofty principles and whose lives were examples of heroic sacrifice.

If we consult our own interests, desires and wishes in regard to what conhis or her individuality in that of oth- stitutes our comfort and happiness, then

Digitized by GOOS

are we unworthy the name of the great Master who lived and died to implant in humanity the grand law of universal love, and self-abnegation. "Not my will but Thine be done" was his continual praver. How strong and encouraging his exhortations. "Be of good cheer for I have overcome the world." "Ye are not of the world for I have chosen you out of the world." "Be ye perfect even as your Father which is in heaven is perfect." "By this shall all men know that ye are my disciples if ye have love one for another."

Let us inculcate in our lives the beautiful soul inspiring lessons of the divine teacher, and in his kingdom come on earth, be loving and simple children; so virtuous, noble and true in all the duties and relations of life, that we shall be preparing ourselves to enter the upper kingdom of his glory, robed in habiliments of brightness; worthy inheritors of the joys, felicities and companionship of the redeemed and blessed.

Mt. Lebanon, N. Y.

#### REVIEW

Of "Fighting Negations" in January No. of Manifesto, 1888.

GILES B. AVERY.

"My heart is inditing a good matter." 45th. Psalm 1.

IF my pen but follow the dictates of my heart, I shall do good, and good only; this is my purpose, my desire. I would be a Friend.

"Whoever undertakes a friend's great part, Must be renewed in nature; pure in heart, Prepar'd for martyrdom, and strong to prove,

In thousand ways, the force of genuine LOVE!" "There is a river that maketh glad Author, whose article we criticise, is we are speaking of."

striving to have all souls bathe therein. We will help him, and, would be Godlike, of whom the Psalmist says, "Thou LOVEST righteousness, and HATETH wickedness!"

Criticism, in the spirit of speculative strife, is unkind,-unbrotherly, and productive of no good. But, performed in love, both to Author and reader, with a purpose to avoid misleading the simple. and making more clear to the understanding of the experienced, it must be acceptable to the spirit of sincere friendship to man, and love to God, and man, as a true philanthropist.

We will now leave our Author, in the Parlor, with the Psalmist, while we go out into the field of investigation; to criticise what is written and seek out truth, because, truth alone can make us free!

In the article "FIGHTING NEGATIONS" we find so much gold, it is painful to feel obliged to criticise some of the sentiments therein. Yet, fearing, without a better digest of the same, honest souls might be led in a wrong path, by sophistry, we proceed.

The article, as it now stands, to us, appears conglomerate, and, to speak Geologically, like a pudding-stone, which needs the mental geologist to analyze, and refer each idea to its appropriate shelf, or position, preserving the gold in its pure state, and relegating the quartz and pebbles to their proper den.

To properly understand a sentence, we need a clear idea of the meaning of words. Let us, then inquire the meaning of "Negations." It is a declaration that something is not, does not ex-In other words "The absence of the city of God," and, it is evident our that which does not belong to the thing Digitized by GOOGLE

1st. Now what is our Author speaking of?

Ans. Love, and interest for virtue; mercy, purity, goodness, righteousness.

2nd. What is it that does not belong to these things? He tells us, "Appalling cruelty, disgusting sensuality, sinful habits, courses, evil propensities, violated laws." The absence of these qualities, would be negations of evil. Thus, if there were no such qualities, or habits of evil, there could be nothing to fight!

What does experience and observation teach us? Ans. that those properties, qualities, and habits exist as powerfully acting agents, with a vengeance! Is there not, therefore a something left to "fight" and be "hated?"

Look at the destructive and desolating forces of evil that destroyed kingdoms and empires! Blotted from the face of the earth, billions of human beings by the most barbarous, devilish, and inhuman means of cruelty that human ingenuity could invent; and destroyed thousands upon thousands of large and beautiful cities, as Thebes, with its hundred gates, and multitudes of polished marble temples; a city 25 miles in circuit, with streets eight miles long.

Satanic Crusade Wars, that made holocausts of millions of human beings by burning them alive. Look devilish martyrdoms, wrenched the life from millions by every means of torture that a barbaric and hellish imagination could invent, rack, gibbet, thumbscrews, hanging by one foot, head downward, flaying alive, suspending on stakes, &c. These, were, indeed, something besides "negations" they were active forces with a witness. These selfish fiendish influences of robing them of the land, forcing them to beggary and starvation, to sell their innocence for bread, still exist, threatening the destruction of kingdoms and empires, as of yore.

All this arises from the selfishness, the lust for power and dominion, and the gratification of sinful appetites and Call these "negations?" passions. As well call the earth a soap bubble! Who, in any use of reason, can imagine these evils, "negations?"

And, what living soul, sensing the terrible havoc of human happiness produced by these evils can feel that they are not to be hated, and, in reference to them "a godly man-a Christian, is under no necessity to hate anything!" Perish the thought. Jesus Christ, and his true followers hated these propensities in themselves so forcibly that they put their carnal lives to death. that hating with a vengeance? Thus did Mother Ann Lee and thus do all the Saints of the Church of Christ's Second Appearing.

Yet, truly it is a great grace to attain that government of the soul, by the Christ spirit that we can hate sins, and not hate souls! But, we opine, that to every enlightened and living soul it would seem to be a very great "wonder, to eventually come to find that a godly man, a Christian, is under no necessity to hate anything!" Not much less wonder would it be indeed, that the Heavens should go up in smoke!

Our beloved Author of "Fighting Negations" evidently mistakes the state militant of soul, and of the Christian Church, for the state triumphant! But, until the Christian Pilgrim, and every soul of humanity has entirely subdued bing the poor of their earnings, depriv- every evil propensity, every quality op-

posed to goodness, human intelligences striving for goodness must be militant; must hate evil in every form, as an active force against good, not treat it as a mere creature of the imagination, a "negation!"

When complete redemption of the entire race of man is attained, then, hatred may cease! But never will the hatred of a heaven born soul cease against all the wicked propensities that deluge the world with sin, while one sin remains in the human family; it would be impossible.

To be a Christian, a person must love as Christ loved, ones enemies' souls as really as ones friends, and hate as Christ hated; and he taught "No man can serve two masters" (at one and same time,) "for either he will hate the one and love the other; or else he will hold to the one and despise the other." Matt. vi., 24. And again "If any man come to me, and hate not his father and mother, and wife, and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple" cannot be a Christian.

In the face of this doctrine, how is it, our brother Author "that we eventually can come to find, that a godly man—a Christian, is under no necessity to hate anything?" Where may we find the authority to impugn the teachings of Christ? And, if we do, what right have we to assume the name of Christian?

But, what Christ here taught to hate, was not the souls, as persons, of any of these relations; but the carnal life, that constituted them sinful beings, and, whose life element was in a sinful nature.

To hate souls, the brother, sister, parent, neighbor, is cruel. St. John

says, "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John iii., 15.

St. Jude helps the good sentiments of our Author's article, in that he says, "And, of some have compassion, making a difference. And others, save with fear" (as well as love,) "pulling them out of the fire." (But) "Hating even the garment spotted by the flesh." Jude 23.

The angel of the Church of Pergamos told the Church he "had a few things against thee, because thou hast there those, that hold the doctrine of Balaam who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols "negations" and, to commit fornication!" (no negation here.) "So hast thou also, them that hold the doctrine of the Nicolaitans, which thing I hate." Rev. ii., 14, 15. Here, the angel finds something to be hated besides "negations!"

Let us not, then, my Brethren, while we would be traveling for the Kingdom of God, be deceived by sophistry, mixing good and evil qualities of doctrine; nor lay down, or sheath our Gospel swords of hatred to sin while even one soul of humanity is unredeemed to God. At that Advent we may love, and LOVE ONLY!

Mt. Lebanon, N. Y.

LET me determine to be morally independent in habits of thinking and in forming correct opinions of personal responsibility. Let my religious investigations be made by the light of truth that I may discern more clearly the path of duty which leads to a higher life.—A. I. Baker.

No cross, no crown Google

#### SOWING.

#### ADA S. CUMMINGS.

Sowing seeds in the vineyard fair, And tenderly each day, Watching their growth with eager care, Lest they should wither away.

Sowing seeds in the morning dew, Fresh from the hand of God; The sower goes with vigor new, And scatters them abroad.

Sowing seeds in the noonday heat, A cloudless sky o'er head; Casting on waters, grains of wheat Our staff, our daily bread.

Sowing seeds in the soft twilight,
The hour so calm and still;
Praying the harvest may be bright
And love, our garners fill.

Sowing seeds that bringeth joy, As the moments speed along; Giving to God our best employ, For He hath made us strong.

Sowing on through the toiling hours Worthless seeds may fall; And grow among the fairest flowers Making the fruitage small.

O let us care for what we sow,
Lest we reap a field of pain
And hear the Lord of the Vineyard say,
"Where is the ripened grain?

Naught but tares and weeds I see, Thy sowing was in vain; I find naught which belongs to me, No sheaves of golden grain.

For all unwatered, through neglect, You left the plants to die, No tender hand you gave to them; The weeds grew rank and high.

And now in sadness and in tears
You've naught to bring to me.
For whatsoe'er thy sowing was,
So should thy reaping be."
West Gloucester, Me.

Live so that you may have no regrets in pondering the past.—A. I. Baker.

#### A TEST CASE.

#### F. W. EVANS.

A WOMAN, sixty four years of age, of Springfield, Mass., asks, in a most supplicating, feeling manner, to be admitted into the North Family of Shakers. She has raised a family of children, who are married and have families of their own; and, being in good circumstances, they are willing to support their aged mother, but do not wish "to be bothered with her" in their aristocratic households.

Answer. Do you know what spirit you are of and what it is you are asking for? An entrance into a family of sixty men and women who are self-supporting; have worked for and bought the land they own; have built houses, and inhabit them; planted orchards and vineyards, and eat the fruit of them. people who cultivate their own lands: make and mend their own clothing: cook their own food, and wash the dishes; do their own house work, without employing a single servant. These men and women, having the faith of Jesus and Ann, have cut themselves off from the self-seeking, self-pleasing, and ruling elements of the generative order upon which the world of mankind rests and by which it is perpetuated. "The ends of the world have come upon them." They sowed to the spirit, and have reaped life everlasting—a home! They enjoy the fruit of their own labors; have received according to their works.

And is it not the same with yourself? In youth, you gave yourself to the world, and now the world has forsaken you. Your own children cast you off. They have the same right to bear children, the same duty to keep the world

from running out, that actuated yourself. Anon! the measure they mete will be meted to them again, by their own children, who will leave them to go to a poor-house or to an "Institution for the care of aged gentlemen and ladies" whose children cleave to their own dear husbands and wives, and to their own offspring. Those who spend the morning and noon of life in "marrying and giving in marriage" must needs finish the day in the same field of nature. "The king of terrors" will consign them to a world in which their only hope is in a physical resurrection.

If we granted your request, housed, clothed, fed and cared for you, and your children should pay us for the same, should we not be the servants and you the masters and mistresses—the gentlemen and ladies? Thus, instead of a Shaker Society being the head, it would become the tail—a rendezvous for the debris of the generative order. And who would support the order? "He that is not for, is against; and he who gathereth not with, scattereth abroad."

Any one receiving our faith, can unite as with any other religious order, and continue to care for themselves externally, as they do. We do not furnish a home for all who may become members.

Mt. Lebanon, N. Y.

#### EVOLUTION.

#### DANIEL FRASER.

This word is now much used, and probably but few have any definite idea of it beyond Webster's definition. Now, it is mainly used to coverup materialistic outcomes. This being the case, it may be briefly noticed. Evolution is

the act of "unfolding." Plants and animals under culture undergo great changes, and within certain limits, adapt themselves to human requirements, and to physical environments. For instance, there is the fleet Arabian horse, and the heavy slow Clydesdale. The latter, can plow day by day with the steady pull of the ox, and needs a heavy ration. former, subsists on the scant herbage of the desert, and carries its owner from place to place swiftly. Within these extremes, there are many variations, yet, there is no specific change-no evo-The humming-bird lution of species. and the eagle, and intermediate forms, have throughout the ages maintained their distinctiveness. The public are not informed of the introduction of a single new species; some have, however, become extinct, and no doubt, others will follow.

In the Plant world, the Vitis Vinifera, though under culture for thousands of years, is the Vinifera still. Its richest varieties are today, specifically the Syrian grape the spies carried into the camp of Israel. Hence, modification is not a specific change. The creation, or the unfoldment, of a new species from an existing one, is an impossibility; except, said species are dual, in the order of its creation. If any entity is dual, has a specifically distinct creation within a creation, the external, the manifest creation, cannot unfold any thing superior to Nevertheless, it may serve as itself. envelope, and in all respects be subservient to the inner, or latent creation. In the fitness of things, this will be so.

ition. Now, p materialistic Evolutionists, seem to convey the impression, that if they the case, it could get far enough back into the past, Evolution is it might be shown, that inferior entities,

can evolute higher ones, that something, can come from nothing.

Judging from what is known of existing organisms, the conclusion is, that the microscopic, infinitesimal, primordial germs of all organisms were as specifically distinct, then, as they now are. That the primordial germs of the apple, the pear, the cherry and the cocoanut, could not evolve the strawberry, nor it, the cocoanut. Even organisms of the same genus hold steadfastly to their own distinctive characteristics. Hybrids are mongrels. The unfolding to a limited extent of living organisms, indicates, that if man is the crowning work of creation, he must be capable of manifesting the highest form of evolution; and if it can be established that he is dual in his emotional forces, then a new species of man may be evolved, and yet belong to the genus homo.

Let us look in this direction for a few Emotions, are the forces of moments. First, man has an animated beings. emotional life, represented by the pro-Second, he has also an emopensities. tional life, represented by manifestations of Justice, Mercy, and Benevolence; and by aspirations after, and by a growth into these divine attributes. It is worthy of note, that the higher attributes, have opposite results, to those of the action of the propensities. Paul said of them; "they are contrary, the one to the other." Showing, that they are specifically distinct. The characteristics of the divine attributes in humanity, are in the direction "of the love of others, at the expense of self." In contradistinction to the prevailing proclivities of our lower self-hoods. The evolution of the divine man, would illustrate the

of, "Behold I create all things anew;" and of a Millennial period. Again it would illustrate the great fact that individualized living organisms, are essentially spiritual creations. Perhaps it would also illustrate a certain remarkable statement, "that every plan, before it was in the earth—before it was manifested; was created;" and so of all organisms.

Certainly it would be desirable, that the Evolutionists would unfold in themselves the higher attributes inhering in humanity, to the full exclusion of their lower self-hoods. Society today needs the services of a few millions of divine men and women, who will care for others more than for self.

Mt. Lebanon, N. Y.

## Correspondence.

PORT BAY, WAYNE Co., N. Y. MAY 23, 1826.

Beloved Ministry:—After parting with our loving friends at Schenectady we met with no difficulty in getting along until we landed at Clyde on Saturday morning, at 3. 30. Here we unloaded and stored our goods in De Zengo store, (on the wharf) took breakfast at a tavern, where we found John Lockwood with his carriage and horses, and started on for this place, where we arrived at 1 o'clock P. M. in better health than we could have reasonably expected, after such a fatiguing journey.

specifically distinct. The characteristics of the divine attributes in humanity, are in the direction "of the love of others, at the expense of self." In contradistinction to the prevailing proclivities of our lower self-hoods. The evolution of the divine man, would illustrate the possibility of being "born again;" and

ing Brethren and Sisters, whom we never, never shall forget. And, O! that we may ever be so faithful as to keep our union with them.

But to return to our journal. We found an empty house on the east point, which the Brethren had reserved for us. two houses, being full of young Believers with their children. The young Believers, in general, appear zealous and sincere and seem to be thankful that we are here to help them.

It is evident that Brs. Proctor Sampson and William Reed have been faithful laborers in things spiritual and temporal and have acted wisely.

They with other Brethren have performed a great deal of work on the land, fencing, clearing, plowing, sowing and planting. And all, both Brethren and Sisters, are zealous striving to get something to subsist upon ourselves, and to feed the visitors that we have from different places.

There are already three calls for the Brethren to come and preach; one at Galen, one at Phelps and one at Brutus. We expect that Br. Calvin Greene and three others will go to Brutus next week, about forty miles distant, as there are some there who are very desirous to hear the gospel preached. The country, here, is new and thinly inhabited. We have very bad roads, nearly as poor as they were in Savoy.

After our goods were landed at Clyde, we had to store a part of them on a boat and send them to Lyons, on account of bad roads. It was considered dangerous to bring them the way we came. This made it cost some more than it otherwise would, but we do not feel discouraged, for as long as we try to do the best we can, we do not believe our good friends will forsake us. As for provisions, it looks rather dark, sometimes, unless our cruise of oil and our measure of meal hold out beyond our expectations.

Now you will doubtless say, "O ye of little faith," looking on the dark side of things. So we will turn over the story and tell the best side. There are a plenty of good fish in the bay, not more than one half a mile from our home, and Brs. John Lockwood and Thaddeus Cramer went last evening and

helped the fishermen draw the seine and thereby obtained one hundred pounds of good The bay abounds with fish, but those fish. that are fit for salting cannot be obtained without a seine lays enough to drag in deep water; so that we are afraid that Sister Asenath Clark will not get any till next fall.

We will now give a short description of the place here. The house we live in is 36x24 ft. It has four dwelling rooms, two on each story, ten ft. wide and fifteen ft. long, with fire places in each. The house was lathed and plastered. Each room has two windows as large as the windows in the dwelling at the North Family, at New Lebanon.

The front room 24x21 ft. was a store. We took down the shelves and counter and made it ready for a meeting room. We met in it and enjoyed the blessings of God. We sung the "Promised Blessing," and thought it. must be that the good spirits were present with us as Br. Calvin spoke of Father Joseph Meacham's words, "Ye will yet be scattered abroad in the earth." Br. Jeremiah Tallcott spoke of the blessings of God that were for us, which we all measurably felt.

We are situated on rising ground, about forty rods from the Bay, and some one hundred feet higher than the water. When we look to the north, we can see nothing but water except once in a while a schooner comes in sight. Our house is about one and one half mile from the west house and one and one half mile from the mill. There is but one run of stone repaired at the mill, which has plenty to grind all the time when there is water. There are 140 acres of cleared land on this place. Twelve acres were sowed to wheat last fall, which looked well before the dry weather. Upland of twenty acres planted to corn, potatoes and broom corn. No

We regret that we have no more time to write, for if we do not close soon, as broken as it is, we shall miss the chance of sending to the Post Office.

We must now close by sending our unfeigned and best love to our never failing friends at New Lebanon and Watervliet, and to the Brethren and Sisters as far as you may feel to give it, humbly requesting that you would pray for the poor children at Port Bay.

Your Sister,

POLLY LAWRENCE. Digitized by GOOSIC

#### FORGIVENESS.

NANCY G. DANFORTH.

What is forgiveness? The Master has said, "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." Then how important it becomes that we understand the full import of the expression, "I forgive you." Do we forgive when by word or thought we can refer to past grievances? Nay. The bitterness still remains to poison the life, and may at any time break out in cruel animosity.

It is by prayer and humiliation of soul that we are enabled to take the offender by the hand and say, "My brother-my sister, I forgive you, even as I hope to be forgiven of my God. Though you may have deeply wronged me, may have wounded my very soul, vet it shall henceforth be as though it had never occurred. I will never more refer to it by way of trial in word or thought." It may be hard to attain this feeling even toward one who asks to be forgiven; then how much harder toward one who does not relent but still pursues the wrong course. Yet this is the Christian standard to which we aspire; else we cannot rightfully claim to be the true followers of Christ the Pattern, who in the midst of keenest suffering could, in accents of love and tender pity, pray for his persecutors, "Father, forgive them," and add as by way of excuse, "they know not what they do."

This is the true spirit we are to strive for and daily cultivate in our souls. This is the spirit and temper of heaven; without it we can never find perfect or permanent peace and rest. With it how pleasantly the days come and go; while

the angels smile and the very heavens bend with blessing. Would that the whole earth and all its inhabitants were filled and clothed with this beautiful spirit of forgiveness.

Canterbury, N. H.

#### GATHER THE GOOD.

CATHEBINE ALLEN.

BEAUTIFUL flowers of refined and pleasant perfume, and fruits of delicious flavor, draw the elements of nutrition from the same source that supplies the rank, inferior growth of that which frequently surrounds them even on the same turf.

In this selection of the finer essences. from which that ancient and wonderful chemist, Mother Earth, produces these superior odors and aliments, the roots and leaves are merely as machines acted upon by the forces of nature. we not see in the fact that the rose and the poppy, the strawberry and the dock root, can both be maintained from the same sod, that we, as human beings endowed with reason and spiritual understanding, can plant in our hearts those seeds of goodness that shall send down the fibrous roots of kindly generous feeling, and put forth leaves of active virtue? And from heavenly spheres these shall gather the freshness of vivifying showers and gentle dews, the sweet perfumes that emanate from the hearts of the pure, and beneath the warming sunbeams of love bear fruit good and acceptable to all.

How much happier and more profitable is life when its forces are thus directed, than when the thistle seeds of selfishness are sown, whose growth, supported by the bitter juice of envy, yields only smarting thorns of jealousy and hate.

Mt. Lebanon, N. Kigitized by GOOGLE

.75

.40

# THE MANIFESTO. FEBRUARY, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to Henry C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### TERMS.

One copy per year, postage paid,
" six months,"
"
Send for specimen copy, free.

## Editorial.

#### FRUITS OF RIGHTEOUSNESS.

On our journey through life, it is a good thing that we even anticipate the "peaceable fruits of Righteousness." God's gifts, so much to be desired, and for which we should so earnestly pray, are as boundless as the sea. Manifestations of his divine goodness are all around us, and it only requires our spirits to move in harmony with his spirit, that we may share, to a fulness, of this heavenly blessing.

If our eyes are closed we may not see the beautiful treasures that are over and around us, and if our ears are dull of hearing, we may not even recognize the voices of the angels that are passing above us. And yet we need, in its fullest sense, these ministrations which shall lift us from worldly, sensual relations into those which are spiritual and heavenly.

If the principle of doing right is engrafted into the heart, and an anxious care exercised that it may become per-

manently fixed, under the divine guidance of the good angels, then we may be quite sure that the peaceable fruits of righteourness will be manifested; accompanied as they may be with the divine love which culminates, so surely, in the beauty of holiness. Under this loving ministration we can work for failing humanity, as we believe God works for us. Work for and with mankind, in peace and good will, and work with them to build upon a foundation that we need have no fear of failure.

In his fatherly kindness. "God maketh the sun to shine upon the evil and the good." The rain falls on the fields and meadows of the unjust, with the same impartiality as it does on those who denominate themselves just, or the heirs of God. No class becomes a specialty with inherited or acquired rights to monopolize the distribution of these great blessings.

All these subtle discriminations that have been made in favor of some special geographical section, and in the interests of a self-constituted organization, must make their claims clear to others, or a doubt will becloud the mind.

That there may have been many wonderful works of God, in the heavens and on the earth, and that they came for the advancement of the mind of man, and the establishing of his claim, as the highest and best of the creation of God, no one for a moment, could admit of a doubt. The whole creation of God, is a miracle of God. But to rest upon these wonders and declarations as being of any direct benefit in the work of spiritual regeneration, would be as idle as to wish for Noah's ark as a model vessel for the present century.

Divine teachers have told us that

"light has come into the world," and its presence, we know, quite well, is calculated to chase away all darkness.

Dark sayings, legends, dreams, fables and every thing that will not bear the crucial test or a thorough investigation by the light which God has shed upon man. That which has proved satisfactory in the past, and worthy as a foundation upon which to build a religious order, falls by the way, and is soon hid from sight, while that which is embodied in light and harmonizes with the best spiritual qualities of the mind, arises to lead man on to God.

"To be spiritually minded is life and peace." The primitive Christians had learned this fact and anxiously and earnestly urged the church to live after the same manner. Paul had accepted the same fact. The disciples had learned it, for Jesus had taught it as the word of God. The multitude may pass carelessly along, in the broad way, reaping a reward corresponding to their lives; that "to be carnally minded is death." That they do not enjoy the light, is evident, and that they prefer the broad way is quite as evident from the manner in which they rush to obtain the pleasures of this earth.

If the light which has come into this world can so influence our hearts, that we may be able to repent, and make ready the way of the Lord, make his paths straight, then we may be able to manifest to others of less faith, that the peaceable fruits of righteousness do claim our attention and that peace on earth, good-will to man, is the message which should inspire every Christian heart, as he anticipates the love and peace that is to reign on the earth in the millennial age.

## Sanitary.

How I CURED MY COLD FEET.—Cold feet are, with a large number of persons, all the year round, and more particularly during the winter months, a source of constant discomfort and depression. Many women and children never know the satisfaction of being warm. All this is contrary to what was intended by nature. A good circulation of the blood tends to produce individual happiness and comfort.

No one need suffer from cold feet, which are symptomatic of mal-distribution of the blood. It is part of the duty of the healthy nervous system to regulate the balance of the circulation and, under the vicissitudes of every-day life, to ensure to every part a sufficient supply of blood. Whenever there is liability to derangement of the circulation, producing local congestion or depletion, it is evident the nervous tone is lowered. Such a state opens the way for a variety of diseases.

Sedentary occupation, eating indigestible food, congested liver, disordered digestion, tight lacing or tight boots are all apt to cause cold feet, unless the constitutional powers are very strong. The nervous tone will be raised, and so equalize the circulation, by bracing treatment, as the morning tepid or cold bath, and short sitz each day at a corresponding temperature. The weak digestion will be improved by foments, and congestion will also be removed by their use and an occasional hot-air bath. Treatment directed specifically to the feet, will be mainly cold mustard foot-bath for five minutes; if the feet are cold to begin with, warm mustard foot-bath 102 degrees for the same time, followed at once by cold foot-bath, each finished by vigorous friction. Should the feet be persistently cold at bedtime, a pair of cotton stockings well wrung out of water, covered with a pair of warm woolen ones, may be relied upon to restore warnth and comfort.-ONE WHO HAS TRIED IT .- Hydropathic News.

Self-culture is social; one of its great offices is to unfold and purify the affections

#### KEEP THE BODY ERECT.

An erect bodily attitude is of vastly more importance to health than most people generally imagine. Crooked bodily positions, maintained for any length of time, are always injurious, whether in the sitting, standing or lying posture, whether sleeping or waking To sit with the body leaning forward on the stomach, or to one side, with the heels elevated on a level with the hands, is not only in bad taste, but exceedingly detrimental to It cramps the stomach, presses health. the vital organs, interrupts the free motions of the chest, and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole muscular system. Many children become slightly humpbacked or severely round shouldered by sleeping with the head raised on a high pillow. When any person finds it easier to sit or stand or walk or sleep in a crooked position than a straight one, such person may be sure his muscular system is badly deranged, and the more careful he is to preserve a straight or upright position, and get back again, the better .- People's Health Journal.

How Long to SLEEP .- A prolonged and severe exertion, whether of brain or muscle, requires a correspondingly lengthy or deep repose. Sleep is the state in which the bodily fires are damped down and the machinery has an opportunity for cooling. The bow is unstrung to recover its elasticity during the recurring periods of slumber. The great point is to secure what Bichat characterized as general sleep. The whole body should be rested, so far as any avoidable demands on its energy is concerned. The Irishman who explained that a short sleep did for him because when he slept he "paid attention to 't,' uttered a truth in his witticism. If sleep be thorough, then a short spell will do more good than a much longer period that is incomplete and imperfect. On general principles we may sleep all we can, unless we are lazy, then sleep less. The active, wide awake, energetic, go ahead people rarely sleep too long. We cannot tamper with the striking movement of a clock without injuring it, and

we cannot tamper with orderly recurrence of sleep without impairing the very constitution of things on which the orderly performance of that function depends.—Herald of Health.

#### DRINKING TOO MUCH.

CHILDREN are not apt to believe they drink too much water, and yet they do. you come to the house, panting and thirsty from play, you will take a tumbler of water and drink it down as fast as you can and then rush to resume play, and perhaps repeat the drink. Now the next time you feel thirsty, try this experiment: Take a goblet of water and slowly sip it; before it is half gone your thirst will be fully quenched, and you will feel better for having drank only that which you need. And again, we are all apt to acquire the habit of drinking while eating our meals. Animals don't do it, and it is hartful to us. Nature gives us all the saliva we need; and if any one will chew his food slowly and thoroughly, and not take a swallow of drink until through eating, the desire to do so would soon leave, and he will require only a few sips of water, tea or coffee after the meal is finished. This practice, too, will do wonders in the way of keeping off indigestion, dyspepsia and sickness.

-Golden Days.

#### ILLITERACY IN MASSACHUSETTS.

THE whole number of illiterates in this State in 1885 was 122,263, of which 45,550 are males and 70,713 females. Of the whole number, 96 770 are wholly illiterate, that is, can neither read nor write, and 25,860 can read but not write. There are 133 who make the singular claim that they can write but not read. The number of illiterates between the ages 10 and 18, both inclusive, was 2158; between 14 and 19, 4808; 20 and 29, 8747; 30 and 49, 16,544; fifty years and over, 13,774.—Boston Journal.

OUR work is not to train a soul by itself alone, nor a body by itself alone, but to train a man; and, in man, soul and body can never be divided.—Montaigne.

#### LOSS BY FIRE.

Mt. LEBANON, N. Y. JAN. 9. 1888.

BELOVED ELDER HENRY:—It becomes my duty to write you of the decease of our hoother George W. Smart from Asphyxia. Caused by the explosion of a kerosine lamp. Death followed from suffocation and injuries by burning.

Last Saturday evening, Jan. 7, at 8.45, an unusual light was observed in the room occupied by Br. George, which was in the second story of our large store-house, in which was packed a large stock of chairs. evident that he was preparing to retire for the night, as the doors were secured and all his duties closed for the day. It is thought that his lamp must have exploded, and in his effort to extinguish the flames, he was prostrated by the smoke and the fumes of gas. In less than ten minutes after the alarm was given, we had our hose attached to the hydrant and a liberal stream of water was soon playing upon the burning building. This is the blessing of having a good reservoir, well supplied with water. The Brethren of the Second Family were soon on the ground with a fire extinguisher, and Elder Wm. Anderson armed with this entered the building on his hands and knees and succeeded in putting out the fire which the water did not reach. When Br. George was found, he had fallen to the floor, and life had already departed, as the physician from New Lebanon, who was present, gave his testimony. A coroner's inquest was held and all the points of law, in regard to such cases, were fully carried out. Br. George was one of the most careful men in the Society. Every department that came under his charge was kept in the best order. This is another of the sad cases that we are obliged to report, and which we might hope would never more be repeated.

About \$4500 worth of chairs and chair stock of webbing and other goods were in the building. The damage by fire and water was estimated to be \$300. which was covered by insurance. This was adjusted satisfactorily by the agent of the London and Globe, Niagara and Home Insurance Co's.

We can thank God that we still have a home left to us, as it was a most miraculous event that our buildings were saved.

Your Brother,

WM. ANDERSON.

#### IN REMEMBRANCE.

Union Village, O., Dec. 19, 1887.

Eldress Naomi Ligier, our well beloved and highly esteemed Sister, left the shores of time on the 15th. of last Dec. (see page 48) During eighty years she spent a life of virtue and immaculate purity among Believers.

For forty years she stood with Eldress Sally Sharp, as second in the Ministry of Union Village, which had general charge of the Western Societies during that period. Obedience in the most minute particulars to those who stood before her in care and burden, was ever her watchword, from which in practice, she never swerved in a single instance.

She was beautiful in person, lovely in character, and possessed of every accomplishment calculated to have given her any amount of prestige and success in the pursuit of worldly pleasures. But she rejected all such transitory pleasures, and spent the whole of her life in personal purity and practical righteousness. Her tenderness and sympathy for those in distress were unbounded and her charity to all, both aged and young, was proverbial.

The Society where she was originally gathered were obliged to break up twice, owing to persecution and sickness; and in finding homes at Union Village and other Societies, at a time when traveling was very laborious and exposing; they passed through many trying and even heart-rending scenes, by sickness and

Digitized by GOOSIC

exposure, loss of property, and severings of dear associations. Yet through all, our dear Sister chose to "suffer afflictions with the people of God rather than to enjoy the pleasures of sin for a season." Heb. xi., 25.

"And I heard a voice from Heaven saying, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv., 13. Rest is not inertia, when spiritually defined, but change and variety of occupation; and doubtless our dear Mother in Israel has entered upon the seraphic employments of the angelic spheres and into everlasting blessedness. O. C. HAMPTON.

#### THE BIBLE.

A GENERATION is growing up-indeed, in many cases is already grown-to whom the Bible, if not an unknown, is a grievously neglected book; that there are many young men and women, and not a few older men and women, among the so-called "educated classes," who have never read the Bible, and whose knowledge of it is obtained mainly, if not altogether, from hearsay. They may, if the children of religious parents, have learned something about it in Sunday school and from sermons, but that is all; they have not read enough of it to have any clear idea of its contents, much less to appreciate them at their true value, or even to fully understand allusions to them. If this rather startling statement is doubted let the doubter test it by asking two or three biblical questions in the next miscellaneous company he meets be the members old or young-and see the answers he gets. Unless more fortunate than some others who have tried the same experi ment, he will be-to put it mildly-aston. ished.

That the Bible is read more than any other book may be freely admitted; but the point

is not read as generally as it ought to be, not nearly as much as is commonly supposed; and that there are hundreds, if not thousands, in every large community, of what are considered intelligent persons, to whomfor all the personal acquaintance they have with them by reading—the Old and New Testaments might just as well have remained in their original Hebrew and Greek. suppose that instead of being known to the world for thousands of years, it had beenthough as old as it is believed to be-recently discovered; found, as Tischendorf found the manuscript of the famous Sinaitic Codex in the convent of St. Catherine, on Mt. Sinai, in 1844 and 1859.

Let us suppose that during the process of translation and publication extracts from the more important portions had been given to the public through the daily press or in pam-With what eagerness would all Europe and America wait the appearance of the completed book; and when it appeared, what man or woman, young or old, with mind above the clods, would not read it, or have it read to them. If the Bible had nothing to recommend it but reputation-leaving its Divine authorship out of the question altogether-even then not to read it would be nothing less than a crime against the intellectual and moral nature. Here is what has been said by one [Rev. Theodore Parker.] who did not believe in its inspiration, or only in that kind of inspiration which is given, in various degree, to all great and good men who strive to lead their fellow-men through darkness up to the light that is in God:

This collection of books has taken such a hold upon the world as no other. The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. It is read of a Sunday in all the thirty thousand pulpits in our land. In all the temples of Christendom is its voice lifted up week by week. The sun never sets upon its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar, and colors the talk of the street. The bark of the merchant cannot sail the sea without it: no ship of war goes to the conflict without the Bible is there. It enters men's closets; mingles in all the grief and cheerfulness of life. The Bible attends them in their sickness; when the fever of the world is we urge is—and facts will sustain us—that it on them the aching head finds a softer pillow if such

leaves lie underneath. The mariner, escaping from shipwreck, clutches this first of his trea-ures, and keeps it sacred to God. It goes with the peddler in his crowded pack; cheers him at eventide, when he sits down dusty and fatigued; brightens the freshness of his morning face. It blesses us when we are born; gives names to half Christendom; rejoices with us; has sympathy for our mourning; tempers our grief to finer issues. It is the better part of our sermons. It lifts man above himself; our best of uttered prayers are in its storied speech, wherewith our fathers and the patriarchs prayed. Men rest on this their dearest hopes. It tells them of God and of his blessed Son; of earthly duties and of heavenly rest. Foolish men find it the source of Plato's wisdom, and the science of Newton, and the art of Raphael; wicked men have used it to rivet the fetters on the slave. Men who believe nothing else that is spiritual, believe the Bible all through; without this they would not confess, say they, even that there was a God.

Not to have read the Bible is not to have read the book of all the books in the world best worth reading. To read it as it deserves to be read-even conceding its human origin—is a liberal education. No one can be unlearned who has learned what this book Read the Bible, then; if you has to teach. cannot read it as "the Word of God," read it for what it surely is-the highest and noblest word of man. In it human nature rises nearest Divine nature; in it mortality comes nearest the Divine nature; in it mortality comes nearest the putting on of immortality. Or if you care only for meaner merits, where will you find such poetry as Isaiah or Job, which Froude, a skeptic, says, "will one day, perhaps, be seen towering up alone, far away above the poetry of the Where will you find such prose as in some of the Epistles of Paul, such soulstirring philosophy as in the sermon on the mount, the parables of the good Samaritan and the prodigal son; such theology as the conversation with the woman of Samaria; such sublimity of pathos as in the passion, trial, and crucifixion of Jesus? "Strike, but hear me." Call the Bible what you will, but read it .- St. Louis (Mo.) Republican.

The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh is absolutely without any authority in the New Testament.—The Church Union.

## Juvenile.

SHAKER VILLAGE, N. II., FEB. 1888. DANIEL ORCUTT,

BELOVED ELDER:—Allow me to say to you this fine morning that we find ourselves at Canterbury still giving thanks for the countless temporal and spiritual blessings which seem to environ us. Among the most noteworthy of these let us mention the kind encouraging words, and the virtuous influences, which reach us so often through the columns of the little Manifesto. And you must not be surprised if we send to you personally a special tribute of thanks from the youthful class, which you will please accept.

Your manifest interest in their mental and spiritual growth is very apparent and has been felt and realized in the many instructive letters which you have kindly addressed to them through the medium just mentioned. I trust that we need not quote scripture to prove that yourself and many other worthy contributors to our paper, are entitled to a special expression of gratitude from the many readers. You are, no doubt, already aware of what is stated in 2 Cor. ix., 6, 7, and of its personal application; thus-"He which soweth bountifully shall reap also bountifully "-and again, "God loveth the cheerful giver," therefore you must easily be convinced that our special tribute is mailed to the right address. As we are all learners in the school of Christ we must also all become children agreeably to his teachings if we would enter the Kingdom of Heaven. we include ourselves always in that class whom you are wont to favor with good advice.

A significant thought in one of your letters most seriously impressed me. It was this,—
"While you are waiting for opportunities to come, present opportunities are passing away forever!" Could we all properly realize this truth how many golden moments would be saved to us! Another pertinent saying re curs to me by a certain writer who said "A wealthy man who obtains wealth honestly and uses it rightly is a great blessing to any community." So I think that the individual who is rich toward God having—obtained a

Digitized by GOGSIC

spiritual competence by honest soul labor even while he toils for an earthly subsistence is by far the more wealthy of the two, and the more useful in Society. In this light we view those progressed individuals who always have some good spiritual gift to give to the hungry poor.

It has been my happy privilege to dwell with many worthy characters who are thus rich toward God and who are daily sowing the seeds of virtue in youthful hearts; and they too whose lives are so hid with Christ in God that their good deeds can never be numbered in Time, but Eternity keeps the record.

Now, dear Elder, please accept our offering and feel blest in the efforts you have made for the youthful readers of today. That you will realize some satisfactory results from your labors of love, in the future, is our latest petition.

Please accept with this an expression of kind regards from all within our home circle, which includes the whole household of Brethren and Sisters.

JENNIE H. FISH.

#### PRAY FOR THE CHILDREN.

#### MARIANNE FARNINGHAM.

You know what life will bring them
Of sorrow and of care;
You know the world has burdens,
And each must take a share.
The sun will oft be hidden,
The storms will often come,
Before the children enter
The safety of "the home."

But you, for sorrow sighing,
Because you have no power
To give them strength or shelter
In the coming trial hour,
Should need remember gladly
That God, the Mighty One,
Can aye defend the children,
Until their course is run.

And though you cannot save them From the sorrows of the way, You have a Mighty Helper Who hears whene'er you pray; And though the path be gloomy,
Or the torrent deep and wide,
He will support the children
By keeping at their side.

God will protect the helpless,
And he will ever be
The friend of those who labor,
And set the captives free;
His hand shall be upon them,
To strengthen and to bless,
He never will forsake them,
Nor leave them comfortless.

So, if you love the children,
Take them in prayer to him,
Beseech his love and mercy,
For days or bright or dim;
And he will turn and listen,
And he will heed the cry,
And this the great prayer-blessing
Shall reach them silently.

Oh, do not sigh for sorrow,
That little you can do,
For by your prayers prevailing,
There is a power in you
Which still shall bless the children
When you have passed away,
And never more shall leave them
Till the dawning of heaven's day.

So take the children early

To the gentle Master's feet,
And he shall teach them ever

The lessons that are meet;
And he will give them shelter,
And he will be their friend
Till the need of prayer is over,
And all their troubles end.

—London S. S. Times.

#### THE BROOK THAT RAN INTO THE SRA.

"O LITTLE Brook" the children said,
"The sea has waves enough;
Why hurry down your mossy bed
To meet his welcome rough?

"The Hudson or the Oregon
May help his tides to swell:
But when your few bright drops are gone,
What has he gained, pray tell?

- "I run for pleasure," said the brook, Still running, running fast;
- "I love, to see you bend and look, As I go bubbling past.
- "I love to feel the wild weeds dip; I love your fingers light, That dimpling from my eddies drip, Filled with my pebbles bright.
- "My little life I dearly love, Its shadows and its shine: And all sweet voices that above Make melody with mine.
- "But most I love the mighty voice Which calls me, draws me so, That every ripple lisps 'rejoice!' As with a laugh I go.
- "My drop of freshness to the sea In music trickles on; Nor grander could my welcome be Were I an Amazon.
- "And if his moaning wave can feel My sweetness near the shore, E'en to his heart the thrill may steal;-What could I wish for, more?
- "The largest soul to take love in Knows how to give love best: So peacefully my tinkling din Dies on the great sea's breast.
- "One heart encircles all that live, And blesses great and small; And meet it is that each should give His little to the All.—Selected.

#### . ACROSTIC.

Wiedom from Proverbs. Whose keepeth his mouth and his tongue, keepeth his soul from trouble. xxi., 23. Every way of a man is right in his own eyes: but the

Lord pondereth the hearts. xxi., 2. Say not thou I will recompense evil; but wait upon

the Lord and he shall save thee. xx., 22. Let not thy heart envy sinners. xxiii., 17.

Even a child is known by his doings, whether his work be pure, and whether it be right. xx., 11.

Yes, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. xxiii., 84.

Pleasant words are as honey comb, sweet to the soul, and health to the bones. xvi., 24.

Lying lips are an abomination to the Lord, but they that deal truly are his delight. xii., 22.

A good name is rather to be chosen than great riches. xxii., 1.

The wicked shall be a ransom for the righteous, xxi., 18 The just man walketh in his integrity. xx., 7.

M. Lebanon, N. Y.

#### KIND WORDS.

ALFRED, ME. Dec. 1887.

ELDER ALEXANDER :- Permit me to congratulate Editor and Publisher for the ability displayed in our little MANIFESTO. May it long continue to spread the glad tidings of great joy, that all may obtain a full and free salvation from a perverted and sinful nature by accepting the life and death of Christ, which according to the apostle Paul's definition is "Living to God, " and " dying to sin."

Your friend,

J. B. Vance.

GREENCASTLE, IND. DEC. 1887.

"THE MANIFESTO,"

Canterbury, N. H.

Dear Sir; -THE MANIFESTO for the past year has been duly received and placed in our library for use. Allow me to express the thanks and appreciation of the University for the same.

Yours very truly,

H. B. Langdon. Lib.

BOTH matter and spirit seek an equilibrium. The truly great are kept humble by the weight of their own merit, while those who need self-esteem to buoy them up to a level, are those generally blest with it.

-A. J. Calver.

You may be sure that the more you consider and pray for the cause of peace, the more you will see of its beauty and its grandeur. It abounds in good-will to all contending classes and nations over the whole earth.-Messenger of Peace.

COLD words freeze people, and hot words scorch them, and bitter words make them wrathful. Kind words make people good natured. Though they do not cost much, yet they accomplish much.-Pascal

For age and want save while you may. No morning sun lasts a whole day.

## Cooks and Papers.

#### THE LIBRARY MAGAZINE.

The issue for December 10th contains the following important articles:

The Catholic Revival of the Sixteenth Century, from the Quarterly Review. Science and the Bishops, by Prof. T. H. Huxley. The Theosophic Movement in India, by Herr Ernst von Weber. Rural France, from the Edinburgh Review. Also brief articles from the Saturday Review on The Future of Canada, American and Indian Wheat, Queries for Journalists, and Debts of Honor. Single copies 8 cents; \$1.00 per year. JOHN B. ALDEN, Publisher, New York.

Hall's Journal of Health. Jan. Contents: The New Year; Some seasonable Hints; Temporanzia; Dogbury down on the Rubbers; The Cocoanut Tree; Marriage as a Partnership; A Dream realized; Preservation of Health; A case in point; The Spleen; Food for young and old; Burial Reform. Office 206 Broadway, N. Y.

THE PERENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Jan. Contents: Louis Pasteur; Historic Scottish Homes; Notable People of the Day; Women who smuggle; Early Experiments in Mesmerism; Good Manners; A Tour of Search; Observations of a woman in Public Life; Polishing Diamonds; On Health; Anent Braces; Home Exercise, etc., etc. Fowler & Wells Co. 775 Broadway, N. Y.

"WIVES AND DAUGHTERS," an illustrated monthly, published at 2336 Washington street, Boston, is a beau ideal of a household journal, of sparkling literary and artistic merit, and in every way worthy of its dedication, "To Pure Womanhood." We unhesitatingly advise every lady reader to send the publishers, Messrs. Holman & Co., thirty-five cents for a trial subscription for three months accompanied by their beautiful reproduction, by photo-etching process, of Munkacsy's world famous painting, "Christ Before Pllate."

#### VICK'S FLORAL GUIDE.

A silver lining to every cloud! With the short dull days of early winter come the cheery holidays and Vick's beautiful annual, and lo! spring already appears not far distant. We can almost see the greening grass and the blooming flowers. In the way of Catalogue, Vick's Floral Guide is unequaled in artistic appearance, and the edition of each year that appears simply perfect, is surpassed the next. New and beautiful engravings, and three colored plates of flowers, vegetables, and grain, are features for the issue for 1888. Its lavendar tinted cover. with original designs of most pleasing effects, will ensure it a prominent place in the household and library. It is in itself a treatise on horticulture, and is adapted to the wants of all who are interested in the garden or house plants. It describes the rarest flowers and the choicest vegetables. If you want to know anything about the garden, see Vick's Floral Guide, price only 10 cents, including a Certificate good for 10 cents worth of seeds. Published by James Vick, Seedsman, Rochester, N. Y.

I HAVE read and carefully examined the book, called Shaker Theology, written by Elder Harvey L. Eads.

It is a very good work on the subject of SHAKERISM. It is logical and right to the point. His answer to Col. Ingersoll and to a Catholic are the best I have read. The book is cheap and has valuable information of all the doctrines held by the Believers. All should have a copy who care anything about knowing the belief held by the Shakers. The work is cheap for \$1.50.

REV. JOSEPH L. BERNE.

Canon of Trinity Cathedral, Little Rock, Ark.

#### CHANGE.

The warring of the passions
Should find their bounds and stay
When light and living conscience
Have shown the Higher way:
As flowers fade from beauty
And give their place to fruit,
So pleasures yield to duty
Henceforth in life's pursuit.

Canterbury, N. H. M.W.

## Beaths.

Aaron Manchester, at Enfield, Conn., Nov. 6. 1887. Age 80 yrs.

Eldress Naomi Ligier at Union Village, Ohio. Dec. 15, 1887. Age 87 yrs. 7 mo. and 15 days. (See page 48)

Francis Vaun, at Watervliet, Ohio. Dec. 31, 1887. Age 76 yrs. and 4 mo.

Br. Francis was a member of the Society for forty years.

A. E. D.

'George W. Smart, at South Family, Mt. Lebanon, N. Y. Jan. 7, 1888. Age 56 yrs. (See page 48.)

Will other papers please publish the last notice that it may reach the relatives of the deceased.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitade of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BARING POWDER Co., 106 Wall-st., N. Y.

#### SIX GEMS OF ART.

The Calendar par excellence this season is loved by the Smith & Anthony Stove Co., of Boston, manufacturers of the Celebrated Hub Ranges. It is in six heets, each being a far-timile of a delicate water-color drawing by Copeland, made especially for this purpose. The designs are exquisite, and the whole idea is so original and so artistic that il is a surprise to find anything so good and to traily issued as a souvenir by a business The six sheets are neafly bound together by a ribbon, and can be obtained by sending eighteen cents in stamps to the shove address.



FOWLER & WELLS CO., 775 Broadway, N. Y.

## SENT FREE

Phrenological

Journal,

A magazine of HUMAN Name of every body. \$2.00 g year, 30c a no., and a flat of BOOKS on Phrendlery, Physicanomy Health, Revedity, &c. fond address on postals

## Spirit Control of People."

A work of the above title is about to appear from the publication office of Pulp-nrook & Dran, Chicago, written by H. B. Philbrook, author of "What and Where is God?" "Work of Electricity in Nature," "Cause and Cure of Disease," and other

scientific works.

The work is claimed to be a complete Spirit History of all the essential operations of spirit people in producing the events and controlling the affairs of a mortal peoplegovernmental, religious, political, social and personal. Every event of the world of con-sequence is considered, and the author in spirit life and the purpose of the event is given, with details and particulars, and all matters, names and dates, are as fully set forth as in any historical work.

A full description of spirit authors, of all literary works, including bibles or books of a religious worship, poems, songs or the musie of songs, many dramatic writings, all paintings of extraordinary merit, and the inventions of people of consequence is to be given, and the spirit author is named

The uncovering of spirit operations in human affairs extends from the commencement of civilization to the present day, and all the operations of the people of our own country. of a public character, are found to be but the result of a spirit centrol of persons. The book will be as full a history of the important events of both spirit and mortal

worlds as is wanted by a people,

It is perhaps well to say, that if it be correct it will be the most surprising and interesting of all literary works. When the work reaches us we shall give our own opinion

The work will be sold by subscription and

by book dealers.

## SHAKER THEOLOGY.

SCRIPTO RATIONAL.

With REPLIES and CRITICISMS.

Logically and Clearly set forth.

4th. Edition. By H. L. EADS.

Price, \$ 1.50

#### FROM THE CONTENTS.

Harmony of Truth. Duality of God, Three kinds of Happiness, God's Love. Bible Metaphor. Orthodoxy and Spiritualism. The Shaker Problem. Has Jesus any Followers?

Address, Mastro Mizeliek (1000) Ch

## FIFTY YEARS AT THE FRONT.

For nearly 50 years the recognized authority the world over on all agricultural matters, always abreast of the times, and always spending lavishly for the best talent and experience, the

begins 1888 with new contributors, new artists and new type, and the editorial staff, which has made this Periodical a power in both hemispheres, re-inforced with fresh blood and brains, thereby combining the experience and eradition of years with the vigor and freshness of youth. The American Agriculturist keeps pace with the growing interest in agriculture largely brought about through its teachings, and continues today, after absorbing twenty-four other agricultural papers, to furnish the current agricultural literature where the English and German languages are Every number contains nearly 100 original illustrations and original articles from 50 different writers. Price \$1.50 a year; single numbers, 15 cents.

The First and only Reproduction in this Country, and

BEFORE

These magnificent works of art are neither old time chromos nor ordinary engravlings. The latter is an exquisite photoetching, far superior to anything in the market-christ on Calvary, the companion picture, is executed for us by the Mezzogravetre process, which far surpasses any other for softness of tone, vigor of action and general superiority of execution. They are on heavy plate paper, 22x28 inches in size, forwarded, post-paid, in tubes prepared for the purpose. Price, \$1.00 each, both forwarded in tubes, reset taid to one address for \$21.00. post-paid, to one address, for \$1.50.

American Agriculturist (Eng. or German,) with choice of pictures, \$1.60 American Agriculturist " and the two Pictures, \$2.00 American Agriculturist

Send postal for Specimen number, English or German, full description of the Pictures, and Portrait of Munkacsy, the painter of these great works, now attracting world-wide attention,

CANVASSERS WANTED EVERY

DAVID W. JUDD, Pres't. 751 Broadway, N. Y.

After Forty years' experience in the preparation of more than One Hundred Thousand applications for patents in the United States and Foreign countries, the publishers of the Scientific American continue to act as solicitors for patents, caveats trade-marks, copyrights, etc., for the United States, and Germany, and all other countries. Their experience is unequaled and their facilities are unsurpassed.

passed.

Drawings and specifications prepared and filed in the Patent Office on short notice. Terms very reasonable. No charge for examination of models or drawings. Advice by mail free.

Patents obtained through Muon&Co. are noticed in the SCIENTIFIC AMERICAN, which has the largest circulation and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentee understands. understands

understands
This large and splendidly illustrated newspaper is published WEEKLY at \$3.00 a year, and is admitted to be the hest paper devoted to science, mechanics, inventions, engineering works and other departments of industrial progress, pulsated in any country. It contains the names of all patentees and title of every invention patented each week. Try it four months for one dollar. Sold by all newsdealers.

If you have an invention to patent write to Munn & Co., publishers of Scientific American, \$61 Broadway, New York.

Handbook about patents mailed free.



Vegetable, Flower, Field SEED Plants, Bulbs Implem'ts, an application by mail on application Don't neglect writing for it.

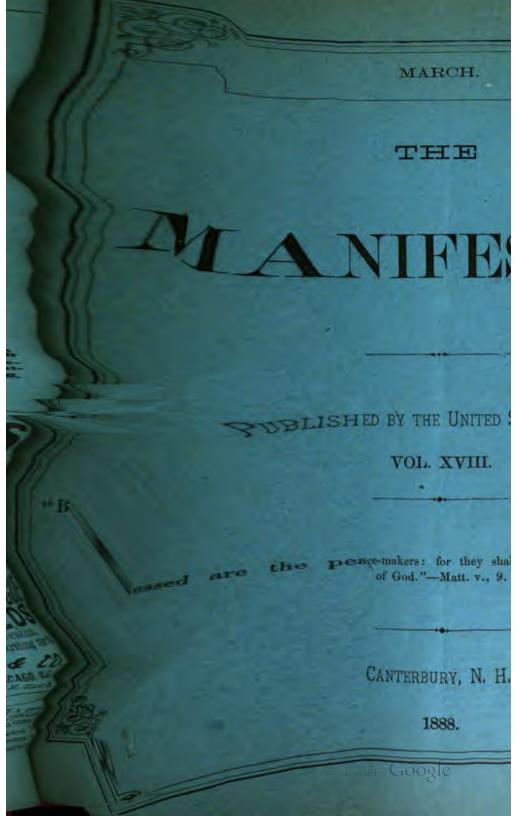
SIBLEY & CO.

ROCHESTER, N. Y. 322-336 E. Litin Et.

CHICAGO, ILL. 12-14 M. Clark St.

# EDS CIVEN AWAY! A package with PARK'S FLORAL GUIDS, all

for 2 stamps. Every flower lover delighted. Tell all your friends. G. W. Patts. Faunttehurg. In.





This powder never varies. A marvel of purity, strength and wholesomeness. economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosplute powders. Sold only in cans. BAKING POWDER Co., 106 Wall-st., N. Y.

55 AMONTH and BOARD Guaranteed 3 Young Men or Ladies in each country, and highest commission paid (often \$150 a month.) NEW BOOK already on

OF SUCCESS FOR WONDERS in North and South America, at the Ice-Bound Poles, over the lands of the Midnight Sun, under the Equal or, through the Dark Continent, among the Old Temples of India, in the Flowery Kingdoms of China and Japan, amid the rules of Incas, Astees and Zuni, within Canana, Cliff Ruildings, and Gardens of the Gods, on the Isles of the Sea, and in all parts of the globe: 300 engravings, Low Price. Quick Sales. Send for Circular. P. W. Ziegler, & Co., 720 Chestnut St. Philadelphia, Pa.



SENT FREE

A SAMPLE NO. OF THE Phrenological

Journal,

A magnatue of Human NATURE for every body. HOW TOSTUDY THEM \$2.00 a year, 20, a no. must of Character Rend and a list of BOOKS on a- and a list of BOOKS on id had it my Health, Herodity, &c. FOWLER & WELLS CO., 775 Broadway, N. Y.

THE LIFE AND GOSPEL EXPRISENCE OF Price 10 cm. MOTHER ANN LEE

## IXL IXL IXL IXL IXL IXL WORDEN & HYATT'S

Bysit IXL I ska in cory respect superior to any others known to us.—The American Institute.

The Worden and Hya't IXL are the original fancy inks, and the only inks ever manufactured in a full line of over 20 different colors.

## IXL IXL IXL IXL IXL IXL

The extremely high prices at which the IXL lake have been sold ever since their larr-duction into this country has haberto limited their use to the most critical or what may be termed "gilt-edged" consumers. It is proposed now to so reduce the prices as to make them accessible to the masses.

The Violet and Rest are recom-mended above all other inks for Fountain Pen useas they contain from 5 to 50 times less solid me-ter than the best of other fountain inks in general use.

It may seem increditable that any ink used in fountain pens noturally contains as much solid matter in one gallon as cut be obtained by evaporating the water from 50 gallons of the IXL Violet or Red. And yet the fact may be easily demonstrated by any one. This explains why 9 out of 10 of all Fountain Pensever sold have been abandomed as useless, or have done inferior service.

The IXL Field 4s also a good copying ink, and is warrant d to preserve a steel pen from rusting.

PARTIAL PRICE-LIST.

The reduced prices are as follows:
Violet, Red, Black, and Blace in 1%
ozsquare stands, 15 cents; ½ pints,
30 cents; pts., 50 cents; qts., 75 cts.
Carmine, Green. Scarriet, Brewn.
Orange, Crimson, Solferino, Elash,
Photo Gold, Purple, Yellow, Bismarck, Mauve and Pink, in 1% oz
square stands, 20 cents cach, French
copyling, 60 cents per pint.

## IXL IXL IXL IXL IXL IXI

General Agents.

CONOTER, POWERS & CO., Burlington, In St. Patt. Book & Sta. Alo. St. Patt, Monn. Jons Maums, Sta. Ca., Chicago, Itl. R. a. T. A. Exats, Sta. Ca., St. Louis, Ma Ggo, White & Co., Des Molnes, In.

Mixed Plower Scote, (so tink)
with Park's Plonar Gue, al 50r2 stamps. Every flower lover delighted Tell all your triends. G. W. Panic. Pannettshen, Panne Send at once. This notice will not appear again

A SHARRE'S ANSWER to the oft reputed question, "what will become of the World if Price 10 m.

Digitized by GOOQ

# The Manisfesto.

Vol. XVIII.

MARCH, 1888.

No. 3.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 24.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

Mother Ann and the Elders arrested and tried before a court of Justices.

THE board of justices met in the church at Richmond. It consisted of Samuel Brown, J. Woodbridge and These judges were to James Gates. try Mother Ann and her little company upon the charge of blasphemy and disorderly conduct. Many evidences were produced against them, and readily but few witnesses that were brought forward in their defense could scarcely obtain a hearing. The riotous and abusive conduct of the mob, which created the disorder, was by a strange perversion of coincidences, charged upon the Believers.

This was a manifestation of the spirit that governed this court. To prove the charge of blasphemy, it was testified that Samuel Fitch had declared that, 'In Mother Ann dwells the fullness of the Godhead bodily." Samuel replied in his own defense, "We read in the

Scriptures that the fullness of the Godhead dwelt in our Lord Jesus Christ bodily," and said he, "Except Christ be in you, ye are reprobates." The inference was at once perceived by the judges who found themselves unable to proceed with the charge, which must, in the issue, prove themselves reprobates.

Samuel then took the liberty to warn the judges as follows; "Take heed what you do to this Christian people, for they are God's annointed ones, whom he hath sent to America." This admonition was highly offensive to the judges, and they privately consulted what they should do with these Shakers. It was admitted that they appeared conscientious and acted upon religious principles, yet they deluded the people, and disturbed the inhabitants of the town, and they must be taken care of, or they would turn the world upside down.

After a long deliberation it was decided that Mother Ann and the Elders should be fined the sum of twenty dollars as disturbers of the peace, and then leave the state. The money was immediately advanced by the Brethren, so that they might be set at liberty; but as to leaving the state, they chose to obey God rather than man, and accordingly continued their labors among the people.

Samuel and Dyer Fitch and Elizar

Goodrich, being inhabitants of the town, were required to give bonds for their good behavior and for their appearance in the county court in Barrington.

These Brethren, however, insisted that they had not trespassed, but had a right to worship God in their own homes, without molestation. They could not consent to give bonds, as they might be charged by their adversaries, with breaking the peace whenever they attempted to worship God. They were therefore, committed to Barrington jail, to be tried by the county court.

Mother Ana and the Elders moved on to Hancock, and remained over the Sabbath with Nathan Goodrich. sembly that came to the worship on the Sabbath was so large, that they were obliged to hold their religious services in three several places.

The gospel was preached by the Elders and others and the meetings were attended with manifestations of the holy Spirit. Some persons were present who "breathed out threatenings," but it fortunately ended wholly in words.

Mother Ann and the Elders now arranged to make a visit to the Brethren who had been committed to prison in Barrington. On reaching the place of their confinement they made this salutation, "We have come to see Christ in prison." The Elders remained two days, and ministered comfort to their Brethren in bonds, and then passed on to West Stockbridge, to the residence of Elijah Slosson. The whole family had accepted the faith of Believers, and at this time were very solicitous that the Elders should call and see them. They reached the place on Saturday and re mained over the Sabbath. last day a religious service was held and their gospel Parents. A large share of

a large body of Believers attended. These came from New Lebanon and Hancock and other places. Mauv not of the faith were also in attendance, and listened attentively to the services.

On this day not less than two hundred persons were provided with food by Elijah's family, so that the Believers said, "The Lord blessed the family of Elijah, and all that pertained unto him." More than one hundred horses were turned into a field of seven acres and the grass was entirely eaten away. Elijah for this free will offering was made the jest of the neighbors who laughed at him, and then asked, "What will you do now, after the Shakers' horses have eaten up all your pasture?" "Trust in God," replied Elijah, and this trust brought the blessing to his family. His field was not, in the least, injured, and his prosperity was more abundant. The Believers were always made welcome to share in his hospitality, and if any poor person came to his door, he was never sent away without some aid in food or clothing.

On the next Sabbath the Elders were at the house of Nathan Goodrich and held a public service. A large company of Believers were present, and at the same time several men who were disturbers of the peace. The Elders spoke to this unruly class with an authority which they regarded, and falling into confusion among themselves, they drove off without creating any marked disturbance.

During the time that Mother Ann and the Elders continued in Richmond and Hancock, they were visited by many Believers, who were fed and nourished On this by the power and gifts of God, from

Digitized by GOOGIC

the time was spent in religious service and some one expressed it in these words, "We could hardly distinguish the days of the week, as every one seemed like the Sabbath."

While this company was rejoicing in the power of the resurrection, the spirit of opposition was not asleep. preaching of the testimony of Jesus Christ produced a disturbance in the kingdom of darkness, and the sons of Belial were determined to redouble their efforts and drive the Believers out of the place by violence.

A mob collected on Friday, and came on like drunken madmen. Arriving at the house, they cried out, "Bring out those Europeans." Mother Ann and the Elders were now ordered to leave the place, and this was accompanied with threats and abusive language.

The Elders had arranged to go from the place the next day, and so informed Some reckless characters the mob. proposed to use violence, while others objected. This difference of opinion created confusion in their company, and the majority insisted that no violence should be used. The mob then dispersed and the Believers enjoyed the night in peace.

#### MATERNAL SPIRIT.

#### ARRA WHITE.

OH, MOTHER! hear our earnest prayer; We look to thee for strength and care. Thou art our fortress and our stay, Thou art the Light, the Truth, the Way. Thou art the Bride arrayed in white; And revelation's perfect light Reveals to us that thou art She Who was, who is, and is to be.

Who was, when light from chaos sprang, And morning stars together sang; Who is the second Christ divine, The lily fair and blooming vine; The Heavenly Comforter in need. From whence all goodness doth proceed; And rich are we who share her love Tis pure as nectar from above.

And thou art She who is to be Soul-centre of humanity; Above all other hills shall stand The scepter planted by thy hand, Where eagles thither shall be led To waters pure and living bread; For where the body pitch their tent, Exalted spirits oft are sent.

Such find just what their souls desire, The cleansing fount and furnace fire: These will refine from earthly dross, Make holy by a daily cross. Oh blessed Spirit! brood o'er earth, And teach man of the second birth, How he must die if life would win And heaven's kingdom enter in.

How all must suffer ere they reign Triumphant over sin and pain, And willing sacrifices make Ere they pure heavenly joys partake. Maternal Soul! to us most dear, Embrace thy children far and near; Our feet as pillars fast shall be Our hearts, made glad, rejoice in thee. Mt. Lebanon, N. Y.

#### THE PREPARATORY WORK.

ALONZO G. HOLLISTER.

THE angels are deeply engaged in the preparatory work for the new Dispensation, operating in the spirit and power of Elijah, who is the Lord's messeuger going before; turning the hearts of the fathers to draw the children, and the hearts of the children to the righteousness of the fathers, which causes a revival of the spirit of obedience to the light of the closing Dispensation, as a

prelude to the one about to enter. The preparatory work, is like the twilight that precedes the dawn of day.

John the Baptist was the most noted visible agent in this work at the time of Christ's first appearing. The Society of James and Jane Wardley stood in the same relation to his second appear-But as the final harvest of the world has commenced, and the field is very extensive, embracing all conditions, classes and nations of people, and as Christ's coming is still future to all who have not received him, the preparatory spirit is not limited to one time or locality, but continues to operate in such places and with such persons as are nearest ripe for the harvest work, and will thus continue to the consummation.

It may be likened to preparing the earth in the Spring to receive seed. Until Christ, the Divine seedsman, appears (in his witnesses,) the seed of "the Kingdom" cannot be sown. it may be likened to clearing the ground of rubbish, preparatory to founding a building, which cannot be erected in the Order of the New Dispensation, until Christ the builder, or architect, appears to direct. Therefore if souls commence to build in this light, and cease to look forward to that increasing and perfect work which it preludes, they will either fail and fall into a darker state than whence they rose; or if they succeed in forming a system, become a dead body in the streets of mystic Babylon, and the result be the same. For if it be inconsistent to expect for a system established in the greatest light and power of the first Christian Dispensation, a better fate than that of the Primitive Church, which was supplanted by mystic Babylon, what should be expected of a sys-

tem formed near its close, after its succeeding dispensation has commenced.

The call now issues, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Therefore to persist in sinning after hearing the warning, is to cleave to the plagues of old Babylon. Hence, sincere seekers must advance by the light and call of the spirit into increasing self-denial; a criterion taken in connection with its fruits, by which the salvation work may be certainly known. For as the flesh is lawless, and ever contrary to the Spirit, so the work of God is necessarily, ever opposed to man's carnal will, and eventually undermines and destroys all pride and vain glory. Yet it leaves the volitions free. "Souls shall be willing in the day of my Power," and "The willing and obedient, shall eat the good of the land."

If there should appear to be a cessation of the work, let none turn aside from the way—there was half an hour's silence in heaven while the trumpet angels were preparing to sound—and they who wait upon the Lord are promised renewed strength. For unto you that revere his name, and watch and work for his coming, shall the sons and daughters of righteousness arise with healing in their wings; to comfort the mourner, and bind up the broken hearted who sigh for the reign of God to commence, and continue evermore.

Mt. Lebanon, N. Y.

What the world wants is a religion for ordinary people. We spend too much of our time in twisting garlands for remarkables, and building thrones for magnates, and sculpturing warriors.—Messenger of Peace.

#### DREAMING AND DRIFTING.

### CECELIA DEVYR.

AFTER so many years of silence, if I come knocking at the door of "The Manifesto" will I be admitted to talk a little while with dear spiritual kindred?

They need not fear that I have any stray, morbid, or even metaphysical notions to communicate, for I would say to my fellow travelers that of all people, Believers have the least to do with the vague and ambiguous. The Gospel is God's perfect plan; but, have we not all seen the shining mists that cover the rocks where many a noble and rudderless barque has foundered? Our Elders with untiring and unflinching bravery, bear their powerful testimony against the very nature of sin; against waywardness and alluring imagination, that would lead from duty and from safety. They know what it is to receive ingrat-My soul is itude for this devotion. bowed in pain and unutterable sorrow, when I think how easy it is for the heart to "give heed to lying vanities and forsake its own mercies." If any of us transgress a law, we expect to pay the penalty, but they who are called to be the High Priests and Priestessesthe Saviors-must suffer where they have not sinned. Surely, God has some great compensation for this inexorable law, that takes effect upon all who would benefit our race.

There is a perverseness in humanity that thwarts the good. Looking down the history of the world, we can see where the Gift of Revelation descended to the simple and sincere, and for a time the work of redemption progressed;—
"But hearts fell off that ought to twine,

And man profuned what God had given, Till some were heard to curse the shrine Where others knelt to heaven."

But they who cursed did not always cease to kneel. They might not always be seeking evil, but they found it. They at least failed to achieve the designs of God, or they turned from the grand, straight road of truth, into the flowery vistas of vain philosophy, that led down to the unknown sea where their hopes were wrecked on the shores of infidelity and sensuality.

Their sweet spiritual aspirations were The seductive influence like a perfume laden miasma, had taken the hearts that once drew life from heaven; they settled into ease and said, "There is no evil. All is peace and joy. hold the sun shines, the dew and the refreshing showers descend." But the roots of bitterness, the thorns, the thistles and the poisonous vines came up, and desolation This we have seen over and there. over again in the past. Oh! shall we see it in the future? Will we demand that our leaders shall "cry Peace where there is no peace?"—that they shall nurture the seeds of disintegration wherever sown, and daub with untem. pered mortar the structures that a selfpleasing nature would try to erect on the sand? Shall the messengers shrink from delivering the Word because it is strong and has the power of salvation in it? Shall the captains of the hundreds or of the fifties go forward timidly because there are giants in the way; battles to fight; furnaces of affliction or cleansing floods to pass through? God forbid; and may the faith in our own hearts forbid it also. True leaders of the armies of the Lord do not waver in

duty through fear, favor or affection An influx from the unseen world comes to help them with the honest, however feeble, while trembling and confusion are sent upon the hypocrite, however bold.

Zion is the last hope of the world. Her foundations were laid in tribula-Her altars were built in the agony of prayer and secrifice, and the fires of heaven lighted them. There must we take our all, and feel the fire, the There we can hear the blessed fire. voices parental from over the Mercy Seat, -- voices of love that will sustain, voices of thunder that will shake not only our deeds, but the intents of our hearts. How are we awed by the magnificence of the work of God in its power, when the tempests of heaven come down to our souls to break the dry branches, and purify the atmosphere; when the brightest and best of our number press for more glory, being far from thinking that it is all attained! There is no room for an old Believer or far traveled sense. The gift of repentance is a boon to be shared by the most advanced, as well as by the least of the The weak can make new household. resolves and take courage, while the strong are inspired, and all like students seeking mundane knowledge, can feel that whatever is gained or not gained, great is the wealth that lies before. Then when the Divine approval comes, it is love, and balm, and sunshine that brings growth, such as the skies of June bring to the earth. From the depths of our souls we may be thankful for the flaming sword that is raised against the flesh by the few witnesses for God.

ity-does not see its hideonsness; yet they must all preach smooth things, or if they venture beyond the prescribed limits, it is only to urge that the blight shall blossom. As well put a putrid carcass into a bed of white lilies expecting to have it change to life and beauty, as to seek to mingle generation with the purity that belongs to the resurrection heaveus.

Are we not all children when we stand before the Ages, and before the work that Almighty God has for the soul? Even they who have auchors are not secure in gliding on the dark current; and the young in faith should turn from the sight of its treacherous waters, that we may all make a safe journey and that none may be lost through dreaming and drifting away from the heart given protection of our faithful guides.

Mt. Lebanon, N. Y.

#### THE CHRISTIAN.

JOSEPH WOODS.

"ALL the ends of the earth shall see the salvation of God." Isa. lii., 10. is a great diversity among mankind, as to what the salvation of God is. regard the word of Jesus as a hard saying. "Be ye, therefore, perfect even as your Father in heaven is perfect." They take the same course the man did unto whom was committed one talent. Others believe that they can sow to the flesh and not reap corruption, although the apostle has said, "Be not deceived. God is not mocked. What a man soweth, that shall he also reap. he sow to the flesh he shall reap corrup-What minister or public tion, but he that soweth to the spirit teacher-who is not lost in its depray- shall of the spirit reap life everlasting."

Digitized by GOOGIC

Some who are enemies of the cross of Christ profess to believe that they can avoid reaping what they sow. They sow through the merits of Jesus, and their greatest desire is not to be saved from sin, but from the punishment due the This class profess to believe in "The blood of Jethe blood of Jesus. sus Christ cleanseth us from all sin," John. i., 7. The blood is the life that he taught and lived. Except a man deny himself daily, and take up his cross and follow me, he cannot be my disciple. I have overcome the world.

What constitutes the world? The works of the first Adam find no admittance. It was said of Jesus, He shall save his people from their sins. This is plain to be understood. "If any man will do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "He that followeth me shall not walk in darkness, but shall have the light of life."

Any professedly religious order whose principles and religious tenets if lived to, strictly, do not save its adherents from sin, it is good evidence that their order is not of Christ, for in his order, he saves his people from their sins. The apostle says, "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind, for he that hath suffered in the flesh, hath ceased from sin."

If we would be partakers of his salvation, we must be partakers of his sufferings, in deed and in truth. The Lord has promised that there should be a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and uncleanness, which would be in its fulfillment the antitype of what was required of the Jews under the Levitical

Law, whereby they in obedience thereto were accepted of God according to their day and time. Paul says, These all died in faith not having received the promises, but were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. St. Paul says those laws made nothing perfect, but the bringing in of a better hope, did, whereby we draw nigh unto God.

Sin is all that separates the soul from God. He promised to give his people the valley of Achor for a door of hope. Achan had stolen and dissembled. Joshua stood as the representative of God, to the people, though not of the order of the priesthood. He said unto Achan. "Give glory to the Lord God of Israel and make confession, and tell me what thou hast done." By the law, the penalty of such an offence was death. Joshua said. "Why hast thou troubled us? The Lord shall trouble thee." They brought Achan and his household into the valley, and all Israel stoned them to death. Achan was a type of the man of sin. Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth and destroy with the brightness of his coming. "He that covereth his sins, shall not prosper, but whose confesseth and forsaketh them shall have mercy." "Confess your faults one to another and pray for one another that ye may be healed."

But, says the objector, I confess my sins to God, alone. This, however, does not agree with the type, wherein the valley of Achor was to be a door of hope. Who could reasonably suppose they could cover or hide anything from God, before whom all worlds, all created things, all thoughts, words and actions are open to view.

"There went out unto John all the land of Judea, and they of Jerusalem and were baptised of him in Jordan, confessing their sins." Jesus came also, and was baptised of John, in Jordan, and at the same time he received the baptism of the Holy Spirit. John said of him. "He that cometh after me, is mightier than I; he shall baptise you with the Holy Spirit and with fire." This is the antitype of the former baptism, as the Revelator saw it. The river of Judgment, "Water of Life, clear as crystal, proceeding out of the throne of God and of the Lamb." Agreeing with the vision of Ezekiel; the risen water which no man might pass over.

In the Pentecostal Day, many that believed came and confessed and showed their deeds, and the apostle says, "If we confess our sins, he is faithful and just to forgive our sins and to cleanse us from all unrighteousness." The confession of sin, before the apostles, was the first step to take to gain admission into the Pentecostal Church.

The Lord had said, by the prophet, that he would stain the pride of all glory of man, and bring into contempt all the honorable of the earth. "If ve through the spirit do mortify the deeds of the body, ye shall live." It would seem that God had designed, from the time the Law of confession was given to the Israelites, that it should restrain them through mortification and sacrifice, from evil and lead them by the eye of faith, to look forward to the gospel day, wherein they would be required, as Jesus said, to forsake all they had, even their own generative lives also.

Canterbury, N. H.

TRUTH with its good effects lives ever in the honest heart.—A. I. Baker.

O MY GOD! WHY SO!

GILES B. AVERY.

WOUNDED and bleeding as I lay,—Feeling at every nerve;
O tell me, O my God, I pray,
For what I this deserve.
Chastened, my book of life I ope.
And read its record o'er;
Counting the beacons of my hope,
Now fled, forevermore.

And ask, O God of love, I pray,
Why, why this want of trust?
Why, why so many pangs I feel,
So piercing, so unjust!
A voice, a softly answer gave,
I list to catch the sound;
Shall He who came mankind to save,
Be scored with paining wounds.

That he might feel for others woes,
And thus obedience learn;
And show us whence the fountain flows
That caused his soul to burn
With love, the wounded soul to heal
The lost to seek and save.
And we yet never, never feel
The life the Savior gave?

'Tis only nerves that have been touched,
That ever learn to feel;
'Tis such, ah such, and only such,
God's mercies can reveal.
Then let me meekly bear the rod
Tho' wounded sorely still;
Since all its stripes are healed of God,
In souls who do his will.

Mt. Lebanon, N. Y.

## SPRING TIME.

New life for earth, new life for me,— No more let Wint'ry thoughts be mine, But ever rising till made free To live the life that is divine.

New life in kindness, love and care, And joy in every living thing, New courage to resist and bear Till I the victor's song can sing.—M. W.

Join humility with virtue.

### SPRING.

# Watson Andrews.

THERE'S life in every lovely flower. There's life in every breeze. There's life among the verdure bright That glitters on the trees. There's sunny light in golden waves And balmy fragrant air. That clothes the Spring in loveliness. Most beautiful and fair. Then how delightful now to think On that celestial sphere, Where ceaseless sunshines ever glow In one eternal year. [ripe, Where flowers are bright and fruits are And birds forever sing: Where all is joy and love and life In one eternal Spring. North Union, Ohio.

### QUERIES.

# SARAH F. WILSON.

What the record of the year? Past, yet fresh in memory; As is present hope or fear Or the joys of yesterday.

Where the hearts by thee sustained Who would ask a blessing thine? Where the souls thy voice hath gained To a love for truths divine?

Where the needy ones supplied From the treasures of thy mind? Should they ask for mercies wide Would they sweet forgiveness find?

Like the Good Samaritan Hast thou sought out the oppressed? Or hast given oil and balm To relieve the sore distressed?

Can there rise from out the throng Surging through life's crowded street, One to say,— "From paths of wrong Thou hast turned my wayward feet."

This the mission of the Christ Succor for the suffering; Balm and comfort to impart Asking not, but minist'ring. Thus the queries thick and fast 'Fore my mental vision rise; Chide they solemnly the past Yet, they're blessings in disguise.

Canterbury, N. H.

# AGE OF REVELATION AND REASON.

JASON B. Pool.

REVELATION is given to lead and direct where reason and experience in humanity fail. Hence it becomes necessary to distinguish between true and false revelation. When the Dutch traveler revealed to the King of Siam that at certain seasons of the year the rivers and lakes in Germany became so hard that an elephant could in safety walk over them, the king would not believe in the revelation but banished the traveler from his presence.

In this case the king had no means of distinguishing between true and false revelation; and as frozen water was a condition contrary to his uniform experience, the king rejected the revelation as false. Suppose the king with all his subjects had been suddenly removed to New England in the month of June; he would still believe that water would always remain a liquid.

We will now suppose that it should be revealed to the king or one of his subjects by a spirit that soon the country would be bound in the adamantine chains of the frost king and that it was necessary for the people to prepare for such a state of things by making garments of fur and also they must lay up a good store of provisions for the dearth of Winter. In a natural condition it would be impossible for the people to put any confidence in the revelation and therefore it would be a necessary that

some state or condition should be brought upon the people by which they would be forced to believe. I take the impression that whenever God or the spirit world sends a revelation to the people, an inspired feeling is made to rest on the people which causes them to believe.

The sacred Scriptures have been believed in for many centuries and there is some cause for the belief. Now the question arises what is the cause of this The materialists try to make belief. out that the priests have duped the people to believe in the Bible, but a careful investigation of the nature of humanity will convince any reasonable mind that scriptural faith could not have been derived from that source. Men naturally are not prone to believe in the Bible and if they had been left wholly to themselves it would have been out of date long ago. There evidently has been an inspired feeling among the people for ages which has given the impression that the book is an inspired work.

The Bible contains much that is incomprehensible to man and consequently some have tried to make out that it is a nonsensical man-made-work and not to be respected. Such become "sounding brass and a tinkling symbol." Others again have endeavored to explain the mysterious parts of the scriptures; these also as a general thing are as sounding brass. Leaders of churches who have been making deductions outside of inspiration in regard to the Bible are likewise like "sounding brass and tinkling symbols."

As revelation is founded on reason which is higher than human reason or what human reason has been, there must be an intelligence in the spirit

To plety, purity, peace,
She shakes hands with Earth and its And basks in a blessed release.

world far greater than what can be found among mortals. Human reason is of a progressive nature and man has been growing in his powers of comprehension ever since his advent on earth. Perhaps he has arrived at a stage in which he can see quite clearly in regard to spiritual matters but it is not his province to make deductions unless he feels called on to do so.

It is an easy matter for many a one to feel competent to make deductions in regard to spiritualism and the Bible, but he is not to be the judge. The case has got to be decided by a superior intelligence. It has been observed that when God has a great work for any one to do He gives him a peculiar training for that work and that training is what no earthly friend would choose for him, and it is sometimes so long continued that there would seem to be but little time left for work.

As all God's works are progressive—commencing small and growing larger—so with respect to the individual who is called to commence the work of making deductions: he will not be much of a demonstrator, he will deal largely in hypothesis and theories but demonstrators will follow in his wake.

Hancock, Mass.

# IN MEMORIAM. SISTER RUTH BROWN.

OLIVER C. HAMPTON.

ONCE more in the annals of time
A Sister has taken her flight,
And risen to regions sublime,
To glories eternally bright:
Devoted for eighty long years
To piety, purity, peace,
She shakes hands with Earth and its cares,
And basks in a blessed release.

The peace-maker's precious reward Our Sister most faithfully gained, And blessing and love from her Lord Throughout her long life she retained. Her patience and mercy and love All envy and slander forbade, And what greater gift from above; From Heaven's rich store can be had.

Of industry, prudence and care
No one could possess greater store,
No self-sacrifice did she spare
To aid Zion's cause evermore,
O could we such zeal emulate
Who still in mortality grope,
How happy would be our estate,
How bright the fruitions of Hope.

Time presses with tireless wing
Toward solemn Eternity's shore,
But Death is deprived of his sting,
And the grave is in victory no more.
With those who in good works and faith,
And self-abnegation will walk,
And shun every self-seeking path,
And keep with the good Shepherd's flock.

O Brethren and Sisters attend To comfort each other prepare, As steadily friend after friend In sorrow we're fated to spare. Be tender of those who have borne The burden and heat of the day, Their kindness and zeal to return, And brighten their fugitive stay.

We'll harvest the treasures of time Whatever may stand us instead, When ready to soar to a holier clime And sealed with the quick and the dead. Improve in all virtue and love, In charity always abound, Professions by practice to prove, As the wheels of existence go round.

Othen shall the dayspring appear,
The Heralds descend from on High,
The needy in Zion to cheer
And brighten our spiritual sky.
O Angels of Heaven draw near
Ye Heavenly Harvesters come,
Our Spirits for Heaven prepare,
And lead us triumphantly Home.
Union Village, Ohio.

# TRIBUTE. To the Memory of Brother MARCUS GREGORY.

MARY JOHNSTON.

" He giveth his beloved sleep-" AT a few weeks journey of the New Year, just as dawn was approaching and the sun gleamed over the hill-tops, with a radiant smile to the snow clad earth, a pure spirit awakened in the glory of its Eternal Home. What a releasement from all physical suffering, from the agonizing pain and torture of a diseased body, for of late years our dear brother was a great sufferer; but at all times bore his affliction with marked patience and resignation. He bore evidence of a living faith, founded on the Rock which wrought "peace, patience, experience and hope." Hope that he would soon traverse the golden portals of heaven, where sorrow, sickness, pain and death are unknown. We believe that his hopes are at last realized, and that he is mingling with that innumerable host that have washed their robes in the blood of the Lamb.

Our beloved Brother, Marcus Gregory, was born in Shelby Co., Ky. (see page 72.)

His parents united with the Society of Believers of Pleasant Hill in 1813, with eight children; all of whom remained steadfast to their first faith except one. Pleasant Hill was not much more than a wilderness then, and many years of toil and severe hardships passed before its beautiful and substantial buildings arose. Through all those years of hardships, when he was blest with youth and health, the world's brightest prospects and gilded charms beckoned to him, and the siren voice tempted, yet he kept the even tenor of his way. Like adamantine rock he withstood the Summer's heat and Winter's chilling blast. His feet were shod with the gospel of peace. He was armed with the shield of faith, wherewith he was able to parry the flery darts of the wicked, and with the helmet of salvation and the sword of the Spirit. Clad in this holy armor he went forth with his trust in God and "pressed toward the mark for the prize of the high calling of God in Christ Jesus." He was quiet and reserved. but always had a smile and pleasant word

for every one. Faithful in every duty until disease and infirmity could no longer be resisted. Without any reserve he consecrated his time, and his talents, his body and soul to the great God that discerneth the intentions and motives of the heart. O! may we all be wise and strive to imitate this shining example and "scatter the roses instead of the brier."

After his long life of usefulness he was ready to say in truth, "I am now ready to be offered up. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Go, worthy veteran go! and reap the fruits of thy labors, and receive thy glorious crown of life.

Dear Father, we miss thee from our midst, most deeply; and how sad our hearts, as we bid adieu to the last of our early Fathers of Pleasant Hill, and in our sorrow we fain would bring thee back; but we know that thou art happy, thy journey over and safe home at last! We feel that the heavens are re-echoing the gladsome welcome.

"Well done thou good and faithful servant, enter thou into the joy of thy Lord."

Pleasant Hill, Ky.

Pleasant Hill, Ky., Jan. 1888.

To Editor of Manifesto;—This verse is taken from the 1st chapter of the Gospel of John and the 14th verse, "And the Word was made flesh, and dwelt among us, full of grace and truth." This I could never understand. I have read many an explanation but none seemed to satisfy my mind. How did the Word become flesh? How did it dwell among us?

How did we behold its glory, as the only begotten full of grace and truth? It seems to be the word sent by the Angel to the Virgin Mary, that produced

the Holy Son of God, as he was the first born in the new creation. He was also the first one that preached the new birth. If he had been conceived in sin like the rest, how could he then preach the Kingdom of God?

It has never been seen or heard that any one could preach the Gospel without being born of the living word of God.

Christ was the true living seed of the kingdom or new heaven. Any one that is born of the same seed he can both live and preach the new birth, and he could no more commit sin than Jesus could, because the seed of God remaineth in him And he loves God above all, and his fellow man as himself.

This is the fruit that appears in Jesus Christ, and the same fruit appears in all his followers. So we behold the glory, and beauty of that holy seed produced wherever it finds good ground. It produces Holy men and women progressing from one glory to another.

Yours, Lars Erickson.

### WHAT HATH THE STRUGGLE AVAILED!

CORA C. VINNEO.

My heart was weary with sadness,
My hands were tired with toil,
My eyes saw no sunshine of gladness,
My fect trod on rough, sandy soil.
I sat alone in my chamber,

While thoughts dark and lonely assailed, And I put to myself this question,

What good hath the struggle availed? What bliss hath it brought to my spirit?

What clouds hath it chased far away? What reward do my toilings all merit?

What gifts will my labors repay? As I sat alone in my chamber

This answer o'er others prevailed, If any wise lesson's been taught thee, Thus far hath the struggle availed.

The gayest of hearts oft need sorrow, And tears that are holy must flow, But joy waits the glad coming morrow, And sanshine resplendent will glow. The hands that are weary with toiling, Though oft to the cross they are nailed,

Will accomplish some righteous deeds for Some good that thy works have availed

The darkness that rests on thy vision Comes only from shadows within; Lift up the thin veil, and the sunlight With the glory of peace will shine in. The eye is the light of thy being, Keep its sight to God's blessing unveiled, And then thou wilt see that thy struggles Have many rich conquests availed.

Didyou say that your feet walked the lonely And rough thorny pathway of woe? There never was yet a road, only That grew thornless roses, you know. If the goal of the blest is worth gaining, Why murmur at trifles you meet? Why don the dark grave clothes of mourning Because the rough thorn pierce your [feet?

There is no royal road to progression, There is no starlit pathway to bliss, There are many rewards for true labor; But the sweetest are only in this; Work nobly and truly for others, [failed, Though oft you have tried and have Then, each diligent earnest endeavor Will prove what the strife hath availed. Mt. Lebanon, N. Y.

# TESTIMONY OF DANIEL MOSELEY.

Being a well-wisher to the peace and happiness of all the human family, whom I consider as my Brethren and Sisters according to the order of nature in the old creation; and believing that the time is coming, and is now begun, in which every individual soul of all the human race, will be waked up by the resurrection power of God, and come forth to receive their reward, according to their

they obey or disobey the will of God; I therefore feel it my duty to bear testimony to that blessed way of God which is dearer to me than life, and which I have proved by long experience to be the way of salvation from sin, having been thereby saved from the pollutions that are in the world, and in which mankind are sunk and lost from God, through the lusts of the flesh.

Some time in July, 1780, I went to Watervliet, to visit the little family of people who had then begun to be greatly "wondered at" by the world around them, on account of their strange religion. I went well guarded, as I supposed against deception, having already seen enough of that among professors, to put me on the watch. I had likewise experienced much of what is commonly called religion; having had great convictions of sin, and passed through many scenes of religious exercise of mind. fifteenth year of my age, I had joined a society of very zealous New-Light Baptists, and for six years had supported the name and character of a Christian without reproach or rebuke from the society, or from any other quarter except my own conscience. During this period, I had been sufficiently acquainted with people who made a great profession of religion, and who, I knew, lived in wickedness more than people in general who made no profession: and therefore I thought it necessary to be on my guard. But when I came there, I found my fears were groundless. I found as much difference between the professors I had formerly been acquainted with and these people, as to the nature of their religion, as there is between dead carcasses and living souls; and the power of their testiworks, either in mercy or judgment, as mony differed as much from that of the Digitized by GOOSIC

former, as flames of fire differ from the stagnant waters of a muddy pond. fire soon began to burn my carnal nature, of which I was as full as a pine knot is of pitch, and I cried out like the prophet Malachi, "Who can abide the day of his coming?" I found that it was indeed, "like a refiner's fire, and like fuller's soap." I was searched like "Jerusalem, with candles," and all my dark works, which had before been hid from my own sight, were brought out of their secret hiding places, and exposed before the Lord and before the eyes of his people.

Lord what is man! A lump of pride, lust and vanity; for such I found myself in the light of divine truth, and exposed to view. The serpent was no longer able to hide; my pride was stained; my lust was mortified, my vanity was blown away like the smoke of a dunghill; and my good Christian name, which I had cherished so dearly, alas! it was like chaff before the wind, or a dry brush-heap before a flaming fire; it was consumed by the truth, and all my religious notions and imaginations were blown away at once. Then, for the first time, I began to understand the words of the prophet Isaiah: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that And also of the prophet Malachi; "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, (whether professor or profane,) shall be as stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Such was the spirit and power of that gospel which Mother Ann preached. It exalt- ceeded all that I had ever seen.

ed the work of Christ alone, and swept away the corrupted religion of Antichrist, and the religious inventions of fallen man. The way being thus prepared, my soul began to be baptized into the spirit of the gospel, and to receive the pure and heavenly gifts of God. Then I was able to say in truth, and testify with confidence and boldness before all men, that I knew it to be the way of God; because it purged me from I knew it to be the power of my sins. the resurrection; because it raised my soul from the death of sin to a life of righteousness. I can say in the sincerity of my soul, I feel thankful to God that I have lived to see the day in which I have the privilege to testify these things for the benefit of my successors in the gospel, and of all honest enquirers after truth.

Some people who visited Mother Ann and the Elders, and heard their testimony against all sin, and especially against the lust of the flesh, went and spread a report that these people forbid to marry, and applied to them all the hard names and heavy charges contained in the first epistle to Timothy against apostates, Chap. iv., 1, 2, 3. therefore told me not to go and repert that they forbid to marry; "for," said she, "we do not. But all that cannot or will not take up their crosses for the Kingdom of Christ's sake, and that only, I would advise them to marry and live after the flesh, in a lawful manner, and be servants to their families: for that is natural, and less sinful in the sight of God than any other way of gratifying that nature." As to temperance, regularity and good order in the management of their affairs, these people exbrought up in New England, among good farmers; but such neatness and good economy as was here displayed in the wilderness I never saw before.

After spending two days with them, I returned home to Pittstown, where my parents lived, and I saw Mother no more till after her return from Poughkeepsie jail. I then visited her, and found the same godliness and purity, with an increasing testimony against all sin. I saw nothing but what was every way perfectly consistent with modesty and chastity; indeed quite too much so to suit the feelings of a carnal nature. This was the great stumbling stone and rock of offence, and the mighty cause of contention between "Michael and his angels, and the Dragon and his angels." l always found in her the same powerful testimony against all unrighteousness and every evil work, and a corresponding example of godliness and purity.

I also visited her in Harvard. Her appearance there seemed to me more heavenly than I had ever seen it before. Her soul was filled with love and joy, peace and purity; and the gifts and power of God, through her, to all that believed and took up their crosses, were ministered in great abundance. I was then but a babe in Christ; yet I had my little measure full, which raised me above the carual delights of the flesh and the mind. I could never feel the least sensation of impurity from her; but all she said and did, seemed to come from a spirit of perfect purity. Her enrollment was with the Lamb on Mount Zion, where souls are redeemed "from all filthiness of the flesh and spirit."

TO BE CONTINUED.

RESPECT for legitimate authority shows self-respect.

[Contributed by A. P. Carll.]
IN VAIN.

BY MAY MAURICE.

THOUGH our path be strewn with flowers, Bright and joyous all the hours, Crowned with honor and success, Rich in hope and happiness;
If we never strive while here,
Any darkened life to cheer,
Never soothe one grief or pain,
We shall live our life in vain.

Though our hearts with music thrill,
Visions sweet our moments fill,
Gifted with a poet's power
To beguile the passing hour;
If we sing no happy song,
Wake no joy, and right no wrong,
Draw none heavenward by our strain,
We shall live our life in vain.

Though we gather wealth untold, Heaping up the shining gold, Though our wants are all supplied, Nothing we would ask denied; If we never from our store Feed the hungry, bless the poor, If the world share not our gain, We shall live our life in vain.

Through life's path we have a Guide In whose love we may confide, And his foot-prints mark the way, So the feeblest need not stray; If we will not heed his voice, Making other paths our choice; If we shun the way so plain, We shall live our life in vain.

# JEALOUSY.

It is said "Jealousy is as cruel as the grave," but by further thought we see that in another sense, can it be thus compared. Jealousy is as sure a tomb for the soul, as is the grave for the body. No growth no life can enter the heart of those thus entombed, but buried in their mental dirt, they are disturbed only to be offensive to surroundings.

A. J. CALVER.

Digitized by GOOGIC

.75

.40

# THE MANIFESTO. MARCH, 1888.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to Henry C. BLINN, and all letters on financial business to A. Y. COCHRAN.

### TERMS.

One copy per year, postage paid,
" six months, "
Send for specimen copy, free.

# Editorial.

# OUR DUTY.

We may not have so much to do with the opponents of religion, with those who delight in unrighteousness, and glory in their own shame, as we have with those who already name the name of Christ, as well as with those who have accepted a few degrees in morality and are moving along toward the place where man shall regard his fellow man.

The good prophet found those at his own home who had ears but would not hear and who had eyes but would not see. Does not this experience accord wonderfully well with our own? The truth, however, should be proclaimed by every consecrated messenger of our Father and Mother—God; and in doing this duty we should not fail to put on the whole armor of a pure Christian, lest in our zeal for others we carelessly expose ourselves to the wiles of the adversary.

There has been a time when the conversion of souls was made on heroic blance and then the points of diversity. Principles. They were felled to the Christians of every hue and shade are

ground! They were dragooned to the baptizmal fount at the point of the bayonet!! Men had forgotten that in an earlier age of the world it had been said in the name of the Lord, "Come now and let us reason together." No better form for the good of humanity could be advocated at the present time. Strong and even harsh words often fall quite short of their mark and the intended shock spends itself on the air.

There is a satisfaction in appealing to the better qualities of the mind, and for this the beatitudes are a beautiful example. "Blessed are the peace-makers for for they shall be called the children of God." A relationship which we all covet and for which we devoutly pray. "Blessed are those who hunger and thirst after righteousness," as they have the promise of full fruition in this inestimable blessing.

It can have but slight impression upon the true disciple to find that he has been denominated an ascetic, as unnatural or as being over religious. It has been the same story from age to age when referring to those who had forsaken the elements of the world and had accepted the cross of Christ. Let us "stand fast therefore in the liberty wherewith Christ hath made us free." Those who are able to walk in the glorious light of God's love are confident of the strength they possess. They entertain no fear of the frowns that may arise from personal prejudice, nor are they elated at the smiles of approbation.

If to be a Christian is to be a direct follower of the Christ, then we have only to make a careful, analytical investigation and ascertain the points of resemblance and then the points of diversity. Christians of every hue and shade are

Digitized by GOOGIC

not backward in asserting the advantages of the plan of salvation which they have accepted. Their cross is the cross of their Christ, and their worship the worship of their God.

All disputations on the subject, however, are indicative of dominant rights and are quite sure to end in confirmed self-righteousness, by both parties. war of words is but a slight remove from a war of weapons. This seems to differ from the heavenly Spirit that so kindly recognized the baptized Jesus and which has said to us, "Hear ye him," and in turn Jesus has said as plainly and as kindly, "Follow me," "where I am there ye may be also."

There may be those who take the liberty to assert that our Christian form of life is unnatural, but they must at the same moment admit that the gospel of Jesus teaches a corresponding form to Jesus and his disciples his followers. thoroughly forsook the order of the worldly life and then organized one based on communistic principles. Everything passed from the selfish into the more open and free system of brotherly love. Houses and lands were sold and the proceeds placed in the treasury of the little, consecrated church of Christ where it could be used for the universal good.

It may seem to us to be a large sacrifice to part with our fraction of selfish interest, as it was, undoubtedly, to Peter when he left his boat and fishing net to follow the divine Teacher. His repining at a later date would give us the impression that he considered his sacrifice of some magnitude, as he takes the liberty to remind Jesus of this fact. "Behold we have forsaken all and followed thee, what shall we have therethe many temporal and spiritual blessings that would be certain to follow in accordance with the promise. may not have realized at this time the advantages to be derived from the united efforts of the Brethren.

A longer experience, no doubt, afforded him all the information on this subject that could have been wished. as with Peter so with all others who seek to become disciples of the Lord. them say, "Behold we have forsaken all and followed thee," and the time will not be very far distant before they will begin to realize the Lord's promise. They need not be afraid of the lo here and lo there as the manifestation of the spirit must be within one's own heart.

What our duty should be in this case bears no mystical form and the wise admonition of the apostle may have a salutary effect upon our daily life. "Ye are the children of light. Therefore let us not sleep, but let us who are of the day, be sober, putting on the breast plate of faith and love, and for a helmet the hope of salvation."

# Sanitary.

HYGIENE FOR SINGERS.-Mme. L. Cappiani gives some hints in The Voice for lady singers which are valuable. She says: "Singing should be done without any exertion in the throat, even in the greatest dramatic climax.

Those singers who swell the throat and become red in the face at Forte passages cannot stand operatic work very long, as this is nothing else but an unnecessary muscular exertion counteracting the free development of force, and blurring and thickening the tones. The throat should not be expanded. It must be kept loose, in order that the vo-Jesus very kindly enumerates oal bands can resound without pressure; which pressure simply hinders the circulation of the blood, thus injuring general health and causing red face and red throat, followed by exhaustion. Brutal muscular exertion can never produce the power as well as the refined tone required by the true artist. Fortissimo and Pianissimo should be made in the same manner, by sending more or less air through the vocal bands. The throat is but the tube in which these cords resound; the air from the lungs, touching them, brings forth tones or sounds like the Æolian harp. Who that has been in a storm at sea, can forget the wailing of the ship's rigging? A rope is mute in the hand; but at a ship's mast the wind develops vibrations, and the storm gives it a voice."—Herald of Health.

### BOXING THE BARS.

THERE ought to be a statute in every state severely punishing this practice or rather an infliction of blows on the head, so common in families and schools of inferior grade. cent investigation of medical records reveals fifty-one cases of serious injury to children from "boxing" or "cuffing" on the ear-in some cases chronic and ultimately resulting in fatal brain disease, deafness, insanity, etc. It would be impossible to discipline all offenders, but much might be done by special care in giving notice of the law and penalty through the newspapers and by circulars distributed by board of health inspectors, and by instructions to the police promptly to arrest parents or others seen cuffing childrenas they may be seen at all hours of the day in certain regions of every city.-Sanitary Era.

THE DIET OF STRONG MEN.—THE Roman soldiers who built such wonderful roads, and carried a weight of armor and luggage that would crush the average farm hand, lived on coarse brown bread and sour wine. They were temperate in diet, and regular and constant in exercise. The Spanish peasant works every day and dances half the night, yet eats only his black bread, onion, and water melon. The Smyrna porter eats only a little fruit and some olives, yet he walks off with his load of

a hundred pounds. The coolie, fed on rice, is more active and can endure more than the negro fed on fat meat. The heavy work of the world is not done by men who eat the greatest quantity. Moderation in diet seems to be the prerequisite of endurance.—Scientific American.

REMEDY FOR POISON BY IVY .- IT seems to me that I read all kinds of cures for ivy poison except the right one. I have always endeavored to keep it before the public, but have failed. It is to dissolve sugar of lead -a bit the size of a hazlenut-in half a teacup of sweet milk or warm water. Apply as warm as can be easily borne with a soft, linty piece of linen rag. Three or four applications are sufficient to effect a cure. If the poison is on the face and nearing the eyes or mouth, this astringent wash may be constantly applied. It is a marvelous cure, and by watching closely one can see the fevered blisters turn from white to yellow during the application. This remedy for ivy poison should prevent a great deal of suffering. It is well where a member of a family is easily poisoned to keep sugar of lead in the house all the time. Let it be labeled and kept where it can be found the moment it is wanted. Keep it well wrapped up, that it may not lose its strength .- Cor. Ohio Farmer.

### HOT BOILED MILK.

THERE is no better or healthier drink than hot or warm boiled milk. Even in the best hotels it is sometimes difficult to get boiled milk. In restaurants it is seldom given without a special order. In many private houses the article is practically unknown. In many houses where they pride themselves on their good coffee only cream is used in the mixture. Coffee with cream is delicious, and the lovely color it takes on as the thick yellow substance drops down into it is a joy forever. But it is, alas! indigestible. I believe that many of the people who have decided that they cannot take coffee would find themselves nourished and strengthened, without injury, by equal parts of well made strong coffee and hot boiled milk.-Christian at Work. Digitized by Google

# SALVATION ARMY.

From the letter of Gen. Moore, in the Christmas War Cry.

SALVATION ARMY, it is for you to give the helping hand, and, like Jesus, we must go to and help them that do not want us. Some people may wait to be invited, but Jesus went without an invitation, though there were some God-fearing, devoted souls among the Jews who looked for the consolation of the coming Messiah, and there are devoted souls all over the land in the churches, and they are all praying God to send us along. They see, they feel the dreadful need. Sons, daughters, husbands and wives daily coming to death's door without a ray of hope.

Oh, for God's sake, for your own souls' sake, my comrades, look as God looks at these things. Think of these sin-bound slaves. We profess to believe that through the coming of our Jesus, who was born to work, God has put in our hands a lever that can hoist the singer from the lowest depths of sin and woe. If this is so, and thank God it is, woe to you and me if we let friends, money, health or creature-comfort stay our hands. The blood of brothers dying daily in sin must indeed go up into the ears of Him who so loved the world as to lay down his life for it. Woe to you, woe to me if we use not this lever of love to take right down to the lowest pit in which humanity has sunk the glad tidings of deliverance.

Nowhere in the Bible are we told to open doors, and if the people will come and hear us, very well. But the voice cries louder to day, "Go! go! go! go!" Will you go, Major? will you go, Divisional Officer? will you go, Captains, Lieutenants, Cadets, fellow soldiers? Will you go to them in their homes, the saloons, the brothels, the gambling hells? We must have more "go." Heed not the soulless tongues that say people will not like it. Will you like it when the Savior points you to a sinner doomed to hell, and says, "That was your brother, lived in your town, worked in your mill. I gave you talents, I gave you pardon for the asking, but you never took him by the hand Your warm tears of entreaty never fell on his cheek. That man

rode with you in the cars. You had covered up your salvation badges; you never spoke to him of his soul's danger: you smiled when the worldling used vile language. You simply said "no" when he asked you to drink with him that cursed stuff that ruined his mind and body. You never told him you had found the living water?".

[REMARKS. Although we have given to our readers, only a few of the good words that are found in the General's letter, we think this will show the burden of his mind, in regard to the cultivation of the religious element amon; men. We are not Salvationists, after the order of the ARMY, and could not do the work, in which they are engaged. It is not our gospel mission. It belongs to the Salvationists to do just what they are doing, and it seems right that they should do the work in that manner that affords the best spiritual satisfaction.

We can however, as much as wish them peace and prosperity in their self-denying work. We can do as much as to pray for them, that God in his merciful kindness, would guide and protect, as they march on their perilous journey. Some of us think it is a filthy act when a man throws his tobacco on the floor, of a dwelling, but what shall we say of men, belonging to a Christian nation who in their filthiness can throw their tobacco at those who are engaged in prayer? Indeed, we need the Salvationists. need those determined, zealous soldiers to do that work and to present those truths of God which so many churchal Christians are ashamed to do.

CHIVALRY is not confined to the relation of the sexes. It is a sentiment which should rightly inspire all who are highly favored in any respect toward those who are less fortunate.

[Contributed by C. J. Preter.]
EXTRACTS FROM J. TIFFANY'S LECTURES.

THE difference between the religious formalist and the spiritual humanitarian is seen in this. The humanitarian works out his own and his fellow's salvation, by seeking to develop the elements of love, wisdom, and power in the soul; by practicing every moral, and social virtue; by obeying every truth; by feeding the hungry, clothing the naked, educating the ignorant, assisting the distressed, and redeeming the fallen; by attacking and denouncing every vice, public or private; by decrying war and oppression, fleshly lusts, and intemperance in every form, by bearing a strong testimony against all the idols of man, tobacco and intoxicating stimulants, as well as against all gluttony in eating.

He will not expend thousands of dollars in building a church, while the poor within the shadow of its very walls are from want or cold neglect perishing, or are driven to commit the darkest crimes to obtain that which should have been given as a Christian charity, with a Christian's blessing. While the formalist expects to obtain his salvation on credit, and thinks the world is to be redeemed from its selfishness by believing in certain mysterious and absurd creeds; by observing certain external forms and ceremonies; by idling away portions of time, in keeping feast days and fast days, new moons, and Sabbaths.

Take away the formal part of the religion of the modern Pharisee, and there is nothing left. Is it possible that any one can be so blind, as not to perceive the corruption and falling away from the precepts and practical life of Jesus, and the example of the primitive church? Therefore it is plain and evident, that all sects and denominations in the world, who do not live up to this original Pattern are false and counterfeit.

Remarks. All true Shakers do live it and practice it.

Ir thou wilt withdraw thyself from speaking vainly and from gadding idly, as also from hearkening after novelties, thou shalt find leisure enough and suitable for meditation on good things.—Messenger of Peace.

[Contributed by Rachel Webb.]
COL. INGERSOLL ON LABORS.

He says we are but little above Savages.

Cannibalism is in existence worse
than among the Heathen.

In a recent speech on the evils of the times Col. Robert Ingersoll makes the following astounding assertions: In the days of savagery the strong devoured the weak-actually ate their flesh. In spite of all the laws that man has made, in spite of all advance in science, the strong, the cunning, the heartless still live on the weak, the unfortunate and foolish. True, they do not eat their flesh or drink their blood, but they live on their labor, on their self-denial, their weariness and want. The poor man who deforms himself by toil, who labors for wife and child through all his anxious, barren, wasted life-who goes to the grave without ever having had one luxuryhas been the food for others. He has been devoured by his fellow men. The poor woman living in the bare and lonely room, cheerless and fireless, sewing night and day to keep starvation from a child, is slowly being eaten by her fellow men. When I take into consideration the agony of civilized life-the number of failures, the poverty, the anxiety, the tears, the withered hopes, the bitter realities, the hunger, the crime, the humiliation, the shame-I am almost forced to say that cannibalism, after all, is the most merciful form in which man has ever lived upon his fellow man.

It is impossible for any man with a good heart to be satisfied with this world as it now is. 'No one can truly enjoy even what he earns—what he knows to be his own—knowing that millions of his fellow men are in misery and want. When we think of the famished, we feel that it is almost heartless to eat. To meet the ragged and shivering makes one almost ashamed to be well dressed and warm—one feels as though his heart was as cold as their bodies.

In a world filled with millions and millions of acres of land waiting to be tilled, where one man can raise the food for hundreds, yet millions are on the edge of famine. Who can comprehend the stupidity at the bottom of this truth? Is there to be an change?

Are "the law of supply and demand," invention and science, monopoly and competition, capital and legislation, always to be enemies of those who toil? Will the workers always be ignorant enough and stupid enough to give their earnings for the useless? Will they support millions of soldiers to kill the sons of other working men? Will they always build temples for ghosts and phantoms, and live in huts and dens themselves? Will they forever allow parasites with crowns, and vampires with miters, to live upon their blood? Will they remain the slaves of the beggars they support? Will honest men stop taking off their hats to successful fraud? Will industry, in the presence of crowned idleness, forever fall upon its knees, and will the lips unstained by lies forever kiss the robed impostor's hand? Will they understand that beggars cannot be generous, and that every healthy man must earn the right to live? Will they finally say that the man who has had equal privileges with all others has no right to complain, or will they follow the example that has been set by their oppressors? Will they learn that force, to succeed, must have a thought behind it, and that anything done, in order that it may endure must rest upon the corner stone of justice?

### MANNA, THE HEAVENLY BREAD.

Mr. Cole, a missionary of the American Board, in Eastern Turkey, in describing a journey from Harport to Bitlis, says: "We traveled for four days through a region where had newly fallen a remarkable deposit of heavenly Bread, as the natives sometimes call it,-manna. There were extensive forests of scrubby oaks, and most of the deposit was on the leaves. Thousands of the poor peasants, men, women and children, were out upon the plains gathering the sweet substance. Some of them put into kettles of boiling water the newly cut branches of the oaks, which washes off the deposit until the water becomes so sweet as to remind the Yankee of a veritable sugaring off in the old Granite State as he takes sips of it. Other companles of natives may be seen vigorously beat-

ing with sticks, the branches, that, from having been spread on the ground, have so dried that the glistening crystals fall readily upon the carpet spread ready to receive them.

The crystals are separated from the pieces of leaves by a sieve, and then the manna is pressed into cakes for use. The manna is in great demand among these Oriental Christians. As we were traveling through a rather dry region, the article came in play for our plain repasts.—Scientific American.

# Juvenile.

### IMPURE STORIES.

THE New York Tribune, under the head of "Talks with Correspondents," prints the following:

THE WHITE CROSS .- For the benefit of W. L., who wears a White Cross badge, and who complains of offensive stories and badinage he is compelled to listen to, we relate the following which occurred in an office, in this city last week: "Among those who occupy this office, consisting of a suite of fine rooms, are two high-toned Christian gentlemen. Some of them have held positions of eminence. To their office came a man who claimed a club acquaintance with one of them, and who, finding two or three of them together in the reception-room, began to tell an offensive story, illustrating it as he went on by reference to a map hanging on the wall, and standing necessarily with his back to the auditors. When he got through his story and turned to receive applause, no one was in the room but the type writer boy, who had been busily at work all the time. The auditors had quietly taken themselves to their respective rooms, and the visitor had nothing to do but take his hat, and retire. That is a good way to listen to a vile story."

#### TWELVE GOLDEN RULES.

HOLD integrity sacred.

Observe good manners.

Endure trials patiently.

Digitized by Google

Be prompt in all things. Make good acquaintances. Shun the company of loafers. Dare to do right, fear to do wrong. Watch carefully over your temper. Never be afraid of being laughed at. Fight life's battle manfully, bravely. Use your leisure moments for study. Sacrifice money rather than principle. —Selected.

### ACROSTIC.

The Savior's words to his disciples. St. John. He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. xiii., 20.

As the Father hath loved me, so have I loved you, continue ye in my love. xv., 9

This is my commandment, that ye love one another, as I have loved you. xv., 12.

These things I command you that ye love one another. xv., 17.

In my Father's house are many mansions if it were not so, I would have told you, I go to prepare a place for you. xiv., 2.

Even the Spirit of truth, whom the world cannot receive because it seeth him not neither knoweth him. xiv., 19.

Peace I leave with you, my peace I give unto you. xiv., 27.

And I will pray the Father and he shall give you another comforter that he may abide with you forever. xiv., 15.

Let not your heart be troubled; ye believe in God believe also in me. xiv., 1.

My Father hath sent me, even so I send you. xx., 21. And if I go and prepare a place for you, I will come again and receive you unto myself. xiv., 8.

Remember the word that I said unto you, the servant is not greater than his Lord. xv., 20.

A new commandment I give unto you, that ye love one another. xiii., 84.

Sanctify them through thy truth; thy word is truth. xvii., 17.

He that hath my commandments, and keepeth them he it is that loveth me. xiv., 21.

Mt. Lebanon, N. Y.

# JOTTINGS.

Ir we truly love the Master And his sacred precepts heed; We shall never be forgetful Of an erring brother's need. If we really trust the Savior. That his promises are sure; Then the Christian's daily trial,

#### ST. PETER AND THE BASKETS.

ST. PETER, from the door of Heaven one day Sped two young angels on their happy way, For the first time to see the world in May-Both bearing baskets.

They were to bring back flowers more fragrant far, Than budding rose and blooming hawthorn are; They were to bring the praise of all the star Back in their baskets.

The angel of thanksgiving, full of glee, Donned a big hamper, half as large as he; But the collector of petitions, see. With a small basket.

When they returned, St. Peter, as before, Sat with his golden keys before the door; But each appeared to be in trouble sore, About his basket.

The angel of petitions bore a sack Cram full, and bound uncouthly on his back; Yet even then it seemed that he did lack Of bag and basket.

The angel of thanksgiving blushed to feel, The empty lightness of his mighty creel. "But three," he muttered, turning on his heel, To hide his basket.

Then spoke St. Peter: "When again you go On a prayer-gathering, you will better know That men's petitions in the world below, Fill a big basket.

But when you gather up your thanks For prayers well answered and forgiven pranks, For health restored and disentangled hanks, Your smallest basket."

-Good Words.

## KIND WORDS.

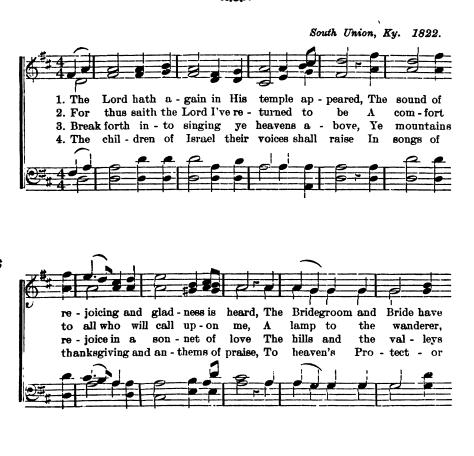
North Union, Ohio, Jan. 1888. DEAR BROTHER; -- We think THE MAN-IFESTO is better every time. C. Bush.

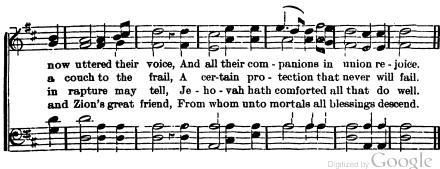
Pleasant Hill, Ky., Jan. 1888. THE Jan. MANIFESTO was an exception. It came laden with hope and encouragement. All are good, but this was "Excelsior." May it long herald the glad tidings of the gospel of peace. Mary Johnston.

Watervliet, Ohio, Jan. 1888. DEAR BROTHER; -- We love our little measenger THE MANIFESTO, and will cheer-Patiently we shall endure.—A. E. N. | fully support it.

### THE TEMPLE.







# Yooks and Bapers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Feb. Contents: Dinah Mulock Craik; Autographs; Notable People of the Day; The Heat Center; Evidences of a Spiritual Body; Human Organizations and Religion; A Guess at a Riddle of the Nineteenth Century; My Quilt a Reverie; Science, Labor, Unity, Conciliation; Some Observations by a Woman in Public Life; Medical Science; Imperfect in Results; Much more than a Centenarian; Child Culture, etc., etc. Fowler & Wells Co. 775 Broadway, N. Y.

## IMPORTANT TO FARMERS.

WE have just received a beautiful large calendar from the old and reliable house of Williams & Clark Co., Cotton Exchange Building, New York, who put out the purest and highest grade fertilizers now found on the market. They derive their raw material from the large slaughtering and packing houses wherein are killed the cattle, hogs, and sheep for the New York Markets, the waste all being utilized in making Dried Blood, Tankage, and Bone Meal; from these materials their fertilizers are made. The source of the raw material being thus constant, farmers are sure of getting the same kind and grade of material each year, as the formulas are not varied to suit the market price of different kinds of raw materials.

Their Americus Brand is used largely in all the New England and Middle States. An important part of their business, also, is the preparation of High Grade Special Fertilizers for each particular crop. Farmers can make no mistake in buying these fertilizers; send to their address above for this almanac and circular.

> Respectfully yours. WILLIAMS & CLARK CO.

HALL'S JOURNAL OF HEALTH. Feb. Contents; William Eglinton; A Buddhist Missionary; The Castor Oil Plant; The Tobacco Habit; Psychometry as a Means of Diagnosis; The Habit of Kissing; Little Things that Kill; A Mathematical Prodigy; Good Rules for Winter; Mind Cure Convention, etc., etc. Office 206 Broadway, N. Y. \$1. per year.

BROTHER White was convinced that "it warn't no use a-flyin', nor a-fleein', from the wrath of heaven," which he charitably assumed to have fallen upon his rival. "For there's the wind, and the whirlwind, and the tornado to overtake," said he. "And there's the thunder a-rollin' and a-clappin' to warn. And there's the rain a-down-fallin', and the rivers a-uprisin' to drown. And there's the lightnin' a-dartin' forrards and a-rekilin' backards to strike. And there's the hail a-slantin' | Truth and Righteousness.

and a-slitherin' to smite. And there's earthquakes, and there's seaquakes to swaller up. And there's wild beasts a-ragin' and a-roarin' and a-gnashin' of teeth to devour. there's all manner of pestiferous creatures acreepin' over and a-crawlin' under. there's pits and pitfalls, and traps and trapfalls, and no man maketh a way to escape in that day. And wherefore? Whatever is to be, will be, whether it cometh to pass or doth not attain to it, and when the time for the fulfillment of purpose scomes it will not stay its hand for John Shore, nor ten thousand thousand thousand sich. "-R. P. Journal.

The Savior's hand is the hand that gathers. He that gathereth not with me, scattereth from me. JESUS.

### BE EARNEST.

Earnestness unto the end Is the motto of my life, And while I for good contend I'll be earnest in the strife: Age shall have the zeal of youth. Crowned with wisdom and her care. More profoundly in the truth, While no virtue shall be rare. M. W.

# Beaths.

Ruth Brown, at Union Village, Ohio, Dec. 23, 1887. Age 87 yrs. 8 days. (see page 58.)

Jeney Rankin, at South Union, Ky., Jan. 12, 1888. Age 80 yrs. 3 mo. and 12 days.

She was seven months old when her parents united with the Believers.

Marcus Gregory, at Pleasant Hill, Ky., Jan. 24, 1888. Age 87 yrs. 11 mo. and 26 days. (see page, 59.)

Simon Mabee, at Hancock, Mass., Jan. 31, 1888. Age 91 yrs. 9 mo.

Brother Simon had lived in this Society about 82 years. A long life spent in the vineyard of the Lord, laboring to build up

Digitized by GOOGLE

# CONTENTS.

					Page.	
Gonel Testimony, No. 7	24.	*		-		40
Maternal Spirit.					-	51
The Proparatory Work,			ш	100		100
Drawing and Drifting,	18	100		4.6	100	-88
The Christian,		4.				54
UMy limb,	2	2.			200	56
Spring-times						M.
Spring					2	37
Quories	-		*	-		100
Age of Revelation,	-0			. 7		и.
Roth Brown, -		400	Q.	- 6		58
Marens Gregory,	-		7.			50
Letter,-L. E.			93.5	- 5		60
What hath the Struggle	Avu	ilin17			-0	
Testimony of Daniel Mo	mely.		-			61
In Vain.				1		63
dealaury.			-			-46
Our Dury	100					84
Hygiene for Singers, -			-			85
Boxing the Ears	- 1				- 9	66
Dier of Strong Men, .			9	100		101
Passa by Ivy	- 1					35
Hot Mules		× 0	100			**
Maivation Army	10				100	87.
Difary - Lecture		4		- 0		.68
Tul. Ingerwell on Labor,					-80	
Manna			91	197		00
Impure Stories, -	- 1	- 8			4	10
Golden Ruhw, -			8.0			
Armetica		-				700
dottings,				- 2		-
St. Perer and the baskets					-	
him Wagdan						
Masie-The Temple, -					-	71
Be Earnest,						72
Blocks and Papers.			-		3	
Mosthin	10		20			75

We are informed that H. B. PHILDROOK, Chart of " Problems of Nature," will leettre in all parts of the country, on subjects of Science, Religion and History,

MOCHESTER, N. Y. \$25,000 E. Mile St.

CHICAGO, ILL 12-14 M. Clark St.

SKRICHER OF SHAKERS AND SHAKERISM-A sympals of Theology of the United Soci-ty of B-dievers in Christ's Second Appear-t. By G. B. Avery.

Price I5 ets.

# AGENTS TO ENTIRELY WANTED AN NEW BOOK

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-earsing and money-saying to every possessor. Handreds upon hundreds of beautiful and helpful engravings. Its extraordinary low trice beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the people, and sales are sure. Agents looking for a new and first class book, write for full description and terms.

30 days time given Agents without capital. The most wonderfully complete collection of the

30 days' time given Agents without capital.
SCAMMELL & CO., Box 8071,
ST. LOUIS, MO., on PHILADELPHIA, PA.

# Dobbins' Electric Soap.

# THE BEST FAMILY SDAP IN THE WORLD .-It is Strictly Pure. Uniform in Quality.

HIE original formula for which we puld \$50 000 the original formula for which we had so does the they years ago has never been modified or changed in the slightest. This soap is identical in quality fo-day with that made twenty years ago

[Feomains nothing that can injure the finest fabric. It brightens cooks

and bleaches whites.

T washes flamels and blankets as no other soap in the world does—without shrinking—leaving them soft and white and like new.

# READ

HERE is a great saving of time, of labor. of feel, and of the fabric, where Dobbins' Electric Soap is used according to directions.

ONE trial will demonstrate its great merit.
It will pay you to make that trial.

IKE all best things, it is extensively imi-

# Beware of Imitations.

\*NSIST upon **Doublins**' Electric. Don't take \* Magnetic, Electro-Magne, Philadelphia Electric, or any other frand, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for

-DOBBINS ELECTRIC

and take no other. Nearly every grocer from Maine to Mexico keeps it in stock. If yours has ut it, he will order from his nearest wholesale grocer.

READ carefully the inside wrapper around each bar, and be careful to follow directions on each outside wrapper. You cannot afford to wait longer before trying for yourself this old, reliable, and truly wonderful

Dobbins' I Electric & Saapgle

# Williams & Clark Co's High Grade



# AMMONIATED BONE SUPERPHOSPHATE.

No Fertilizer Selling at Same Price Shows as High Valuation

# POTATO PHOSPHATE.

Contains all the Plant Food Necessary for a large crop of Potator SPECIAL FERTILIZERS FOR ALL CROPS.

Send for circular containing valuable hints for the cultivation of all crops

by successful growers, and description of all our fertilizers.

Principal Office:

Cotton Exchange Building, N. Y. FOR SALE BY LOCAL AGENTS.

# FOR MUSICAL PEOPLE! NORTH'S MUSICAL JOURNAL

Is the best Musical Monthly published. Contains 16 to 20 pages of musical literature and 16 pages of new Music in every issue. Every subscriber receives \$2.00 worth of sheet music selected from our catalogue of publications as a premium, thus the subscriber really receives during the year music which would cost in sheet form not less than \$22.00, for only \$1.00. With the February number an instructive serial, "Hints on Ballad Singing" by Emma C. Hewit, was commenced and will continue several months. This series of articles is alone worth many times the price of subscription, and is but one of the many valuable features of this popular publication. Only \$1.00 per year. Specimen Copy 10 Cents.

# A PIANO FREE!

To the person sending the greatest number of subscribers to NORTH'S MUSICAL JOURNAL previous to July Ist., 1888, we will give a SPLENDID UPRIGHT PLANO with stool and cover value \$400. Also a Fine Wileax & White Organ to the one sending the second greatest number. For Full particular address

F. A. NORTH & CO., Publishers, 1308 Chestnut St., Phila., Pa.

SHAKER SERMONS. Scripto-rational.

Containing the substance of Shaker Theology; together with replies and criticisms, logically and clearly set forth.

Fourth Edition.

By H. L. Ends.

Price \$1.30

Address, Manifesto, Staker Villago, N. H.

# THE CREAM of all BOOKS of ADVENTURE

Condensed Into One Volume.

PIONEER HEROES

AND

DARING

The thrilling adventures of all the hero explorer and frontier fighters with Indians, outlaws and whit heasts, over our whole country, from the earliest times to the present. Lives and famous exploits of De-Soto, Lassale, Standish, Boone, Kenton, Brady, Crocket, Howie, Houston, Carson, Custer, Californi, Joe, Wild Bill, Buffalo Bill, Generals Miles and Crook, great Indian Chiefs, and scores of others splendidly Hilustrated with 220 fine engravings. AGENTS WANTED. Low-prined, and beats anything to sell.

Time for payments allowed Agents short of funds.
PLANET PUB. CO., Box 6881.
Philadelphia, Pa., or St. Louis, Mo.



For 1889 in better than ever, and should be in the hand of every person contemplating buying SEEDS.

BULBS or PLANTS, James Scotters, James Sc

thousands of Illustrations, and nearly 150 pages, tellin what to hay, and where to get it, and naming lower prices for houses goods. Trice of GUIDE only locents including a terrinecte good for 10 cents worth of Sects JAMES VICK, SEEDSMAN.



# THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.



# CONTENTS.

		Pag	e.
The Gospel Testimony, No. 25,	* 1		73
Love and Righteousness, -		191	76
True Theology, No. 2,	14		77
Words,			80
Alm,	4	8	**
Consecrated Life,		8	81
Testimony of Daniel Mosely, No. 5	2,		81
The Tapestry Weavers,	4		83
I will be good,	+	41	84
Prayer of Solomon,			85
Letter-D. Offord,	-	Y	86
" L. Homan,			87
Advancement,	2		88
Serving the Devil, -			80
Spirituality,	-	4	**
Simon Mabee,			91
Lydia Lewis,		*	#1
Irreverance of Youth,			95
Early Song Sparrow, -	2	÷	- 98
Nursing Resentment,			. "
Pay as you go,		8	9
Remedy for Slander, -			. 31
Origin of War,	4	41	. 77
Striking Children, -			. 9
Acrostic,	-	+	7
Notice,			. 4
Books & Papers,	14	*	9
Boil it Down,		1	
Deaths,	*	-	

# THE COSMOPOLITAN

The Handsomest, Cheapest and Most Readable Hustrated Magazine in the World.

ONLY Per Copy.

Per Year.

THE COSMOPOLITAN is the only magazine that will be read by every member of the family with unabated interest from first page to last. It makes a specialty of short stories, sketchadvenes, travels, tures, etc. Interesting biographical, histor-ical and literary articles figure in its pages. It contains brief and trenchant articles, by the ablest writers, on all the important topics of the day, Such writers

Per Year.

A. Proctor, George P. Lathrop, Louise Chandler Moulton, Harriet Pre-cott Spofford, Moncure B. Conway, Edith M. Thomas, B. L. Farjeon, Frances Courney Baylor, Geo. W. Cable, etc., contribute to its pages constantly. It is the only low price magazine that publishes as fine illustrations and engravings as can be found in any four dollar publication. strations and congre-iny four dollar publication. SCHLIGHT & FIELD CO., Publishers, 29 Park Row. N. Y.

### AGENTS SELL ENTIRELY WANTED AN NEW BOOK

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-earning and money-saving to every possessor. Hundreds upon hundreds of beautiful and helpful engravings. Its vietraordinary low price beyond competition. Nothing in the whole history of the book trallike it. Select something of real values in the people, and sales are sure. Agents leading for a new and first-class book, write is full description and terms. full description and terms.

30 days' time given Agents without capital. SCAMMELL & CO., Box 8071,

PHILADELPHIA, PA.

# Dobbins' Electric Soap.

# THE BEST FAMILY SOAP - IN THE WORLD.

It is Strictly Pure. Uniform in Quality.

INUE original formula for which we paid \$50 000 twenty years ago has never been modified at changed in the slightest. This soup is iden-tical in quality to-day with that made twenty years ago

T contains nothing that can injure the finest fabric. Ir brightens colors

and bleaches whites.

T washes flamels and blankets as more to soap in the world does—without shinking - leaving them soft and white and like new.

HERE is a great saving of time, of labor, of fuel, and of the fabric, where Dobbins' Electric Soap is used according to directions.

NE trial will demonstrate its great meri-

IKE all best things, it is extensively but tated and counterfeited.

# Beware of Imitations.

NSIST upon **Dobbins'** Electric. Don't last Magnetic, Electro-Magie, Philadelphia Electric or any other fraud, simply because it is cheap. The will ruin clothes, and are dear at any price. Ask Per

-DOBBINS ELECTRIC-

and take no other. Nearly every grocer from Main to Mexico keeps it in stock. If yours has n't if, le will order from his nearest wholesale grocer.

READ carefully the inside wrapper around ext. bar, and be careful to follow directions on each outside wrapper. You cannot afford to wait longer before trying for 3 ourseif this old, reliable, and truly wonderful

# The Manifesto.

Vol. XVIII.

# APRIL, 1888.

No. 4.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 25.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

Mother Ann and the Elders visit New Lebanon, N.Y. Meeting at the house of John Bishop. They visit Jabes Spencer in Stephentown, Mass., and return to New Lebanon on Saturday, Aug. 23, 1783.

MOTHER ANN and the Elders, with a large company of Believers left the house of Nathan Goodrich, to visit New Lebanon. They arrived at the residence of Israel Tolcott, who lived on the mountain between New Lebanon and Hancock, a short time before Abigail, the mother of a small family, was preparing the dinner, when Mother Ann said to her,-

- "Abigail, we shall all dine with you today."
- "And I will arrange accordingly," said Abigail, "and enlarge the supply of food,"
- "Nay," said Mother," "there will be a great plenty."

Between thirty and forty persons were provided with food that day and ized a great outpouring of the spirit of

were satisfied. Abigail was greatly astonished that so many people were fed upon so small a quantity of food.

The Elders then passed on to David Shapley's and made a short call, and then to the house of John Bishop in New Lebanon.

At this time was fulfilled the prophecy which Mother Ann had made to John, several years before this date, and while she was in the prison in Albany. It was a joyful day to John. Mother Ann walked through the house from room to room, singing a song of joy and blessing.

The next morning Mother Ann asked John if he had any suitable place on his farm where they could hold a meeting.

- "There will be," said she, "many more people here than you can accomodate in your house."
- "Yea," replied John, "we will have the meeting in the orchard."

It was estimated that some four hundred people were present.

A piece was sung by Elder Wm. Lee, and the Believers enjoyed a beautiful season, in which was manifested the spirit of God in a gentle, inward power and gift.

Amos Rathburn asserts that he real-

Digitized by **GO** 

God. He saw with clearness the sad state of the children of men, and the gift of salvation that was offered by the gospel. He warned all against losing the day of their visitation.

Elder James came forward and said, "My name is James Whittaker. I have prayed for you, my friends, as earnestly as ever I prayed for my own soul."

He then spoke of the sinful state of man, and of the necessity of a restoration through Christ, in order to find salvation and redemption, now offered through the medium of the gospel.

"The time has fully come," said he, "according to the prophecy, for Christ to make his second appearance for the redemption of man, and we are the witnesses, through whom Christ has manifested himself in this day. The only means of salvation that will ever be offered to a lost world, is to confess and forsake their sins, take up the cross and follow Christ in the regeneration."

He also spoke of the necessity of believing in these messengers whom God had sent, and declared that the only way that they could find the will of God, was to find it in the followers of Christ. This was the way, according to the scriptures, that God manifested Himself to the ancients and that it was as much so at the present time.

Father James spoke of humility and self-abasement.

"You cannot blame me for abasing myself."

He declared the great riches he had found by the gospel, and the awful consequences that would follow those who rejected the day of their visitation.

Elder Joseph Meacham and Calvin noon following.

Harlow, made a few remarks in confirmation of the work of God. The power of the holy Spirit was very great and the evidences of the testimony clear. Every mouth was stopped, and every tongue became dumb, and the assembly appeared as though arraigned before the bar of judgment. The Believers went forth in the worship of God with power and with spiritual gifts. There was no one to molest them or to make them afraid.

At the close of the service food was prepared for the Brethren and Sisters and for a large number of strangers. At the suggestion of Mother Ann, John Bishop gave a general invitation to all present, to accept of his hospitality. Sixty persons were soon seated, and all amply supplied as had been done for the Believers.

It was estimated that some two hundred people had been furnished with food. Concerning this visit, John gave the following statement. "I evidently felt the blessing of God rest upon my house and upon all that I possessed. Though the temporal blessings are the least, and were at this time, yet as they are evidences of the good fountain from whence they flowed I shall insert some of them in particular.

"There were about forty persons in the company that came with Mother Ann, and nearly all came on horseback. The horses were turned into a field that contained ten acres. At first I thought my feed would soon be gone, but concluded not to be over anxious, as I had the privilege of entertaining Mother Ann and the Elders. These horses and four cows remained in the field from Saturday P. M. till Monday noon following.

out, I went to see the field, and as strange as it may seem, it was as fresh and as green as though a creature had not been in it for a week.

"Although the company had been amply supplied with milk for drink, the dairy did not show the loss, as there was as much butter made as usual.

"These things may appear impossible but I feel confident that they were effected by the same power as that which fed the five thousand."

Mother Ann and the Elders now visited several families of Believers, among Hezek ah Hammond, were George Darrow and Reuben Wright.

A meeting was held in Reuben's house and the Believers were blest with wonderful power and zeal. Ann while kneeling, addressed the people present.-

"God created my soul in innocence, but by sinning against his holy commandments, I was defiled and made unholy in his sight. While I was in this sad state, God was pleased to call me by the gospel of our Savior, Jesus Christ. By the gift of the holy Spirit I was made able to see and feel the depth of my loss, and by this same power I was helped to travel out of it.

"When I was despised and afflicted by my enemies, thou O God, didst comfort me! When cruel persecutors rose against me, and put me in prison or in a dungeon, thou didst stretch forth thy hand for my deliverance.

"I thank thee, O Father! Lord of heaven and earth, for the revelation of our Savior, Jesus Christ, which has shown to me the depth of man's loss, and the way of recovery by the gospel.

"I crossed the great waters with a

"The same day after they were taken little company, through many dangers and perils, and by the miraculous power of God, we arrived safely in this land. God has supported us by his special grace under all trials and afflictions, and given us strength and fortitude to stand in defense of the truth.

> "We thank thee, O God, for raising up so great a people in this land. hast made us able to plant the gospel in the hearts of many, who now through love, glorify thy name. We pray God protect and strengthen thy chosen people, and keep them from all evil."

> Mother Ann and the Elders then visited the family of Josiah Skinner, where they held a meeting. It was a demonstration of great joy and not uncommon at this date, for those who had been baptized into the faith of the gospel, to shout and sing as they were journeying from town to town. It was the day of glad tidings and they were anxious for all to hear them.

> While at the residence of John Spier, a mob surrounded the house and demanded admittance. They used much threatening and abusive language and at length burst open the door and entered the dwelling. No farther violence was attempted and after they had made all the threats of abuse that their wicked minds could suggest, they departed and the Believers retired to rest.

> A visit was made to the residence of Nathan Farrington by the urgent invitation of the family. As a meeting had been anticipated, a large company of Believers had assembled, but Elder William remarked .-- "As the house is not large enough for the people to serve God in, we had better go into the field."

Some of the people who were present Digitized by GOT

thought Farrington was very foolish to allow such a body of people to enter his field and ruin the crop of grass. But Nathan was full of faith and only made answer, "You will see."—

To the disappointment, however, of many who were present, more grass was obtained from the field than for many years of previous date.

Mother Ann and the Elders next visited Jabez Spencer of Stephentown. On Sabbath morning Capt. Ichabod Turner informed the Elders that a mob was gathering, but it would take several days for them to form into companies. The Elders said they expected to leave the place on Monday morning. Several ruffianly characters, however, came on the Sabbath and maliciously struck some of the Brethren, but Jabez put the rioters out of the house and they offered no further violence.

A large body of people attended the religious service. Some of the company manifested an opposition to the work and charged Mother Ann and the Elders with being deceivers and false prophets.

Elder James Whittaker in preaching, introduced his discourse with these words,—

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness. Wilt thou not cease to pervert the right ways of the Lord?" Acts xiii., 10.

A very gifted meeting followed and the Believers continued in prayer and praise most of the night.

DAILY are two angels writing
What we do for good or ill—
One with smiles the good inditing;
One, the evil, sad and still.—Selected.

# LOVE AND RIGHTEOUSNESS.

OLIVER C. HAMPTON.

A DEAR friend, for what purpose I am not informed, has lately requested me to write an article on the above subject. Love is one of the dual principles or elements of the Heavenly Father and Mother, the other being Wisdom or Intelligence. In these two are contained every variety of virtue, every possible or conceivable good in Heaven and Earth, into whatsoever names they may be divided, such as Purity, Honesty, Grace, Kindness, etc., etc.

Love and Righteousness stand to each other therefore, in the relation of cause and effect. The first is principle, the second practice. If I can by any means develop in my spirit the love of God, of Jesus, of Mother, as a well of water springing up into everlasting life, I shall not be in the least afraid but that all my actions will culminate in righteousness. This is my desire above all things on this earth and the only sublime desideratum in my estimation which makes existence worth having.

I think that unequivocal obedience to the visible Order or anointing of the Church, established by our gracious infinite Father and Mother, and in accordance with the great law of the Universe enunciated by Saint Paul (viz.,) "Without all contradiction, the less is blest of the better," is the only safe and sure path to travel, in the attainment of true and eternal righteousness, purity and all the virtues. For this, obedience subdues the unregenerate man within the limits of God's mercy and love, while as it seems to me, nothing else But, O, what a tremendous selfsacrifice it is to learn to love our enemies.

Digitized by GOOGIC

Still I believe it possible, because I have to some extent attained unto this most precious gift.

When I was quite a young man I was at work in a Brickyard. We hung our clean clothes on one side of a little shanty and our fatigue dresses on the other. One young chap amongst us proceeded to hang his soiled clothes with our clean ones. I requested him to remove them to the opposite side, in what I thought was a kiud Christian spirit. fused, and when he left the shanty I removed the -aid offending garments to their proper place. This incensed him aud he wrought upon me a very summary retaliation. O how very angry and wicked I felt for a moment! But the next moment I thought of Christ and his life, spirit and precepts; and here, now, thought I is an excellent chance to prove my sincerity and also the efficacy of love and frank forgiveness. So I treated the young Brother with even more softness and courtesy of manner than ordiuary.

The moment I resolved on this, forgiveness flowed to him like a river and I had nothing in the world against him. After two or three days he could stand it no longer, but came and humbly asked my forgiveness. I told him I had nothing to forgive, that I had forgiven him three minutes after the offence was committed.

Said he, " Nothing would have reached my case only your uniform kindness since the difficulty arose. That was more than I could stand."

Hereupon perfect union was permanently restored, and ever since that scene I have tried very hard to carry out that most benign principle of Chris-

one form at least of practical righteousness. "He that dwelleth in love, dwelleth in God and God in him."

What greater boon can we possibly possess than this unspeakable blessing of Chris'ian love flowing out in all directions, in acts, words and thoughts of practical righteousness? From a long experience I feel as if I could recommend all and especially the young to sell all they have and buy this diadem of inimitable glory and beauty.

Union Village, Ohio.

# TRUE THEOLOGY. NO. 2.

HARVEY L. RADS.

TEXT:-I am the light of the world, and he that followeth me shall not walk in darkness. John, viii., 12.

I will extend the text and say: he that followeth me not, shall walk in darkness.

In my former discourse on Theology I endeavored to show man's true rela-To-day, I purpose to show tion to God. his duty to Him, but there is nothing in which mankind differ so much as in what God requires of them; this seems to necessitate that something should be said on this part of theology. external world, man's duties to God are summarized in the Decalogue; but the great Ecclesiast puts them all in a nutshell, saving: "Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil." Eccl. xii., 13, 14.

No better counsel nor warning can be given to the world outside of God's Kingdom, either civilized or barbarian tian love and forgiveness. This I call than this; which means obey the high-Digitized by

est dictates of conscience, being your own judge. This is confirmed by the apostle. "In every nation, he that feareth God and worketh righteousness is accepted with him." Acts x., 35.

But acceptance is not redemption, this is obtained only in one way, and that is to find the Order which God has established in his kingdom on earth and to accept and live in accordance with the same; but the very best that any can do outside of this, and on the lower plane of life, either professor or profane, is to walk in darkness and be liable to stumble at every step they take; yet they are justified and accepted while obeying their highest light, because in this they are doing their duty to God, and while this is continued they will be in the ascendant, rising and drawing nearer to God, by whose inspiration they will continue to be enlightened. But if they do not, they will recede from Him and lose his blessing. All history from the creation to the present day bears witness to this truth-beginning with Adam and Eve who lost Eden by their disobedience to the light that God had given them. it has been ever since with every human being and with all nations and people and will be so to and through Eternity.

"This is the condemnation, that light has come into the world." John iii., 19, showing past errors and present duties and will continue until we find Him who said as in the text—"I am the light of the world and he that followeth me shall not walk in darkness," and hence will stumble no more. He it is of whom the voice of God said: "This is my beloved Son in whom I am well pleased." Matt. iii., 17. This person then was and is the God-Anointed head of his established Order for the redemption of

man, and was the first that ever walked the earth, who was moved in all he said and did by the God-di-ected spirit, depending nothing on the intellect, and never made a blunder. But see how it is with the outside world where intellect rules, the brain in triumph, the heart in mourning, their spirits asleep and buried in their graves as they were at the time of Christ's resurrection, after which (we are not told how long after,) being awakened by the resurrection, the sleeping saints arose, not a lot of bodies of flesh and blood that was not there, coming up through holes in the ground as the blind guides teach, but the Saints who had been sleeping as to Christ's spiritual work were awakened by his resurrection.

Some sleeping Saints now have need of such an awakening coming over them or they may be swallowed up in the sleep of death. How often do we hear it said: "O that God would send into his Zion som cultured intellects who are competent to lead and build up Zion, I am weary of the hedge and ditch comers." Is this prayer of the Spirit or intellect? Do not the hedge and ditchers need redemption as much as the cultured? Intellect cannot lead to God; if all within his kingdom on earth were spiritual minded, led and governed by the Spirit, all would be life and peace, his Zion would blossom as the rose and flourish as a well-watered garden. without the spiritual mind and the child spirit, the cultivated intellect would be the worse accession of the two. duty is to labor for the spiritual mind and all other things necessary will be added, and God will prosper Zion and all will be satisfied with his goodness.

If Zion is to depend on intellect, then

she had better appeal to the world for wisdom and guidance, where the most cultivated intellects are and ever will be found, greater even than Christ himself possessed. To become like him who was the light of the world and not walk in darkness our first duty is to cultivate the spiritual.

But I am told that I have quoted the philosopher John Locke on p. 69 of Shaker Theology, who affirms that all inspiration should be subject to reason, the intellect being the reasoner. consider to be true with all who live on the lower plane of intellectual life where philosophers are mostly found; ignoring the Spirit, they have no means of judging, but philosophy and logic and all walk in darkness. But in coming into God's spiritual kingdom with Christ who is the light of the world at the head, the conditions are reversed. the sea of glass where the philosopher is on a level with the child; here his duty is to receive the child spirit, "become as a little child," ignoring his philosophy, and listen to the voice of the Spirit coming from God through his Order, no more to walk in darkness.

Right here it may be asked: Is not the intellect a God-given faculty to the human race? Surely it is. The same question may be asked of other faculties; procreation, for instance, is a Godgiven faculty, and with the unenlightened generative world who are on the animal plane of life when properly used is not wrong; but on the upper floor or Christ plane where the Angel life is to be lived our duty is to crucify it with all its partial affections and lusts, but intellect with speech, hearing, seeing, feeling, are to be kept in subordination to the Spirit; but if this is not done, all the ing down from the mountain, and what

faculties become a curse instead of a blessing as the millions of murders, broken hearts and suicides testify, yea the millions who wish they had never been born.

But I am further asked: Christ have been better off himself if he had paid more attention to intellectual culture and secured house, home and property for himself and his little community? Not at all, even though he, the good, the better and the best of earth, plaintively said, "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head." The time had not come for the establishment of communal homes. This could not be made permanent until the Bride had "made herself ready" to care for it.

But it has come as predicted, "as a thief in the night," and although it has existed more than one hundred years but few seem to know it. The keen prophetic eye of the Prophet Isaiah saw it in the long distance and said: "They shall build houses and inhabit them, they shall plant vineyards and eat the fruit there of." Isa. lxv., etc. is now literally fulfilled. Why is it not seen? Because that wily, tortuous, conscienceless intellectual Serpent has stolen into the garden and climbed the tree of knowledge and is now talking down to man instead of woman and offering him the fruit of intellectual greatness, saying to him, God knows you shall not surely die, but become as Gods, great in the earth to be envied by Angels. ening to this serpent, the world is more cursed to-day than were Adam and Eve in the garden of Eden.

O yea, Moses was a little late in com-

did intellect do? It made a golden calf to worship instead of God and the whole world with little exception have been worshiping the golden calf from that day to this.

This is the effect of neglecting our duty to God and placing the affections on the vanities of the world depriving ourselves of real happiness here and hope of heaven here-after. But when Christ's fold is entered by the honest seeker after salvation, whether he comes from the hedges or the mountain top, who desires relief to his sin-burdened soul, he does not choose a position for himself, but, with all his brain power bowed down before the Spirit, he will say, after confessing all his sins before God's Order; here O Lord is my all, my gold and my silver is now to me but as dung and dross, the redemption of my soul and union with God's people is all I crave.

If I can but be saved and have my sins blotted out to be remembered no more, all else may go. I now thankfully accept the child spirit demanded by Christ. Mould me as you will, I am as clay in the hands of the potter. am without will or judgment of my own they are taken from me as Christ's were, myself, my all I here lay down on thy sacrificial Altar, never more to grieve the Spirit by permitting my intellect to occupy the judgment seat. O nay, nev-All such will be overcomers as Christ was and shall sit with him on his throne as he overcame, and sits with his Father on his throne.

South Union, Ky.

On our knees is the fittest place to surrender our wills, our all, to the guidance of the power above us.—A. J. Calver.

### WORDS.

AGNES E. NEWTON.

Words are but leaves,
Well this agreed,
They act a vital part.
Leaves serve as lungs
The trees among,
Sustaining Nature's heart.

And thus are words,
The vital breath
Which gives to life its power:
We stand condemned
Or justified,
By words, we speak each hour.
Canterbury, N. H.

### AIN.

# MRS. LIZZIE WEITMAN.

Am for the beautiful and bright, Aim for the good and true; Aim as the lark soars in its flight And flowers reach for the dew.

Aim, though thy way be in the night, Still aim with lifted eye; Seek for the hidden stars whose light Shines in the darkest sky.

Aim, though in flowest depths thy way,
Thy path lie through the mire;
Aim yet to reach high up thy way
With hopes that never fire.

So bravely go and upward reach,
And oft though thou may fall,
Each trial sweeter hope shall teach
If thou but heed the call.

Then take unto thy heart this thought, "Twill be thy leading star,

If faith be thine each trial's wrought
With beauty from afar.

"Tis upward to the realms that blest
Then walk with soul of trust;
In skies above go seek thy rest—
Not low, within the dust.

Times. Phil.

That which is lawful is not always becoming.

# A CONSECRATED LIFE.

# ANDREW BARRETT.

A CONSECRATED life means a life void of all selfishness; devoted to the cause the individual has espoused, either on the spiritual or material plane. As we are connected together, not for the cultivation of the seusual, but for the moral and spiritual, the former must be denied by a rigid self-denial, to give place for the growth of the higher faculties.

One of the first commands of the spirit to the children of earth, was, "Thou shalt love the Lord thy God, with all thy faculties and thy neighbor as thyself." To do this, must require of the individual a deep consecration of spirit in every part of their being. Watch as well as labor, pray as well as think. It brings upon them a constant struggle to have the spiritual or higher faculties, the governing power. And what will give to man or woman a more angelic, dignified character.

This love to man is the love of the Savior. It has for its neighbor no jealous eye, no prejudiced heart. It leudeth a hand to the weak and feeble. It speaketh a word of courage to the drooping spirit. It is ever strong and valiant for the right.

When a man or woman has traveled to the state of consecration that their property, small or great, is immerged into the divine interest, and their purposes into the divine purpose, then their individual labors will be immerged into the labors of Christ's kingdom.

Into whatever place we may be called manage their family affairs with pruto act, we should feel the necessity of dence, neatness and good economy; to self-devotion to the cause in which we bring up their children in the fear of God have enlisted, and thus feel the same and set good examples before them, to

interest to build up an earthly home as we do our spiritual.

True consecration is selling self for the good of our brother or sister. It looks with charity upon the erring and judges them as they wish to be judged.

It is when the brother is borne down by the burdens of life; a loving voice spoken in tenderest of feeling; Brother, can we assist you in your heavy burdens? It has the spirit to come up boldly and take part in the duties of life.

It ever feels for the public good and never can and never will see any useful article, however small, wasted. The summing up of this noble virtue is, "Hands to work and heart to God."

Harvard, Mass.

# TESTIMONY OF DANIEL MOSELY. No. 2.

I VISITED Mother Ann and the Elders three times while they were at Harvard. I also saw them at Ashfield, Richmond and Haucock, and always found in them the same spirit of meekness, temperance, kindness and charity; and they maintained the same powerful testimony against all sin and every evil work. Mother, indeed, abounded in the gifts of God, wherever she went. She gave the people much good instruction in things spiritual and temporal, exhorted them to put their hands at work and their hearts to God; to pay all their just debts and rectify their wrongs, and to be kind and charitable to the poor. She instructed the Sisters in their duty, to manage their family affairs with prudence, neatness and good economy; to bring up their children in the fear of God

Digitized by GOOSIG

dress and prepare their food in good order, that when their Brethren came in from their hard work, they might bless them, and be able to kneel down together and give thanks to God.

Great multitudes of Believers assembled in all the places where Mother Ann and the Elders visited, and were taught and instructed by them; while many of the wicked gathered round, full of persecuting venom, stirring up "lewd fellows of the baser sort," to beat and abuse them for their faith, and belch out their oaths and blasphemies against Mother Ann and the Elders, and accuse them of drunkenness, witchcraft and all manner of evil. These afflictions they had to suffer, more or less, in most of the places where they went to visit those who had embraced their testimony; but they always bore them patiently, and often kneeled down and prayed for their that God would forgive persecutors, them; because they knew not what they were doing.

When Mother Ann and the Elders first arrived in New Lebanon, from Hancock, they stopped at John Bishop's, where they tarried from Saturday till Here they spent the Sabbath and held a public meeting; and the assembly of Believers and strangers was so great that the meeting was held in the orchard. Elder James delivered a very powerful discourse on the subject of humiliation. He was followed by Elder Joseph Meacham, Calviu Harlow and others, who spoke with great power of God. After speaking, the Believers went forth and worshiped God in singing and dancing. The exercises were solemn and powerful, and the numerous company of spectators were very attentive, and went away peaceably, without committing any act of outrage.

Mother Ann spent more than a week in New Lebanon and Stephentown. During this time she visited a number of families of the Believers, who received much good instruction from her, and enjoyed many opportunities with her in worshiping and praising God. the wicked, who were continually plotting mischief, at length raised a great mob and dragged her before Eleazer Grant, under a pretense of trial for disturbance. This was a mere mock-trial, instigated by the spirit of persecution, and in which cruel abuse was the disorder of the day, and it was carried to a shameful extent, without any color of I was an eye witness of the scenes of that day, and saw the transactions of the mob, from beginning to end. Mother was shamefully and shockingly abused and Elder James had several of his ribs broken, and many of the Believers suf-But as others have given fered badly. a particular and correct account of these transactious, I shall pass them over, by ouly remarking that the spite and malice of the wicked seemed to be leveled against Mother. whom they falsely charged with all manner of evil, but I had sufficient opportunity to find out the character of Mother Ann and the Elders not only from my own personal knowledge and observation, but from the constant intercourse kept up with them by great numbers of my friends and acquaintances for more than four years.

After Mother Ann and the Elders left New Lebanon, I visited them several times at Watervliet; and always found the same testimony against all wickedness, and the same upright and godly example in all their conduct. The truth is, Mother Ann had the revelation of the Lord Jesus Christ given her to search

Digitized by GOOSIC

out all the crooked windings of the serpent, and all the deceit of the devil, which has been so craftily diffused into the nature of man; and she was thereby able to rend that glossy covering which, like a mantle, they have spread over their works of concupiscence. By this means she was enabled to unmask all the base and unclean desires and deceitful wantonness of both male and female, and detect all those alluring charms of lust by which they entice and deceive each other.

She declared these shameful gratifications to be the cause of all those base and wicked abominations which corrupted the human race, and filled the earth with deceit, hypocrisy, fraud, knavery, covetousness, injustice, theft, robbery, dissipation, idleness, contention and strife; and from whence proceed hatred, envy, jealousy and murder among individuals, and war and bloodshed, destruction and rapine among nations.

"These things," said she, "are the fruits of the flesh, which bring distress and poverty, shame and disgrace upon families and individuals, and fill the earth with wretchedness and misery." And according to her testimony, they are doomed to everlasting condemnation. But those who willingly bear the cross of Christ, and endure the purifying fire of Zion, which purifies the soul, will be crowned with everlasting salvation.

The wicked hated that testimony, which struck so powerfully against their iniquitous practices and they could not endure it. Indeed Mother's testimony was often so powerful as to make sinners tremble in her presence, like a leaf in the wind. Yet the wicked would belie her most shamefully, as though she had been guilty of their own abominations,

and they had lived in innocence! But if any are able to believe that pure streams of water can flow from a corrupt and filthy fountain, that a poisonous tree can yield good fruit, or that grapes are the natural fruit of thorn-bushes, and figs grow on thistles, then they are welcome to believe all the ridiculous and inconsistent reports that are abroad in the world concerning Mother Ann and her followers. All who are acquainted with this Society will readily admit that the fruits of it are good, and are firmly established in good works; and yet many will insist, and affect to believe, that its principles are wrong, that they originated in error, and of course that we are built on a false foundation.

How unreasonable and inconsistent, not to say downright foolish, such opinions must appear to every rational and reflecting mind! and are not good grapes the best proof in favor of the good vine that bore them? and when the branches flourish and yield good fruit, then we know the root is sound and good.

Mt. Lebanon, N. Y. 1826.

### THE TAPESTRY WEAVERS.

LET us take to our hearts a lesson—no lesson can braver be—

From the ways of the tapestry weavers on the other side of the sea.

Above their heads the pattern hangs, they study it with care.

The while their fingers deftly work, their eyes are fastened there.

They tell this curious thing, besides, of the patient, plodding weaver,

He works on the wrong side evermore, but works for the right side ever.

It is only when the weaving stops, and the web is loosed and turned,

That he sees his real handiwork—that his marvelous skill is learned.

Ah! the sight of its delicate beauty, how it pays him for all his cost!

No rarer, daintier work than this was ever done by frost.

Then the master bringeth him golden hire, and giveth him praise as well;

And how happy the heart of the weaver is, no tongue but his own can tell.

The years of man are the looms of God, let down from the place of the sun,

Wherein we are weaving always till the mystic web is done.

Weaving blindly, but weaving surely, each for himself his fate;

We may not see how the right side looks, we can only weave and wait;

But, looking above for the pattern, no weaver need have fear.

Only let him look clear into heaven—the perfect pattern is there.

If he keeps the face of our Savior, forever and always in sight,

His toil shall be sweeter than honey, his weaving is sure to be right.

And when his task is ended, and the web is turned and shown,

He shall hear the voice of the Master, it shall say to him: "Well done!"

And the white-winged angels of heaven, to bear him thence shall come down,

And God for his wage shall give him—not coin, but a golden crown.—Catholic Fireside.

# I WILL BE GOOD.

LUCY S. BOWERS.

How much there is embodied in this simple sentence if the sentiment therein contained be conceived within an earnest and meaning heart voluntarily and firmly adhered to. How much of evil might be averted. Oh that the whole world might form and actuate this beautiful and sacred, yet simple resolve.

But, what is it to be good? When the great ocean-waves lay quietly upon its bosom, and the ship sails along undisturbed, leaving in its wake a stream of rainbow-light, does it test the seaman's skill? If he cowardly deserts the burning deck, or seeks to flee the wrecking craft regardless of the safety of his passengers and crew, is that true manliness? does it indicate courage?

Does he who runs from battle, or seeks shelter within some secluded spot, manifest patriotism, or, with any thought of fortitude culist in the cause? or when retired upon the camping-ground is real character exhibited? We think not.

When we dip the oars of circumstance into the shining waters of life, and the tide of condition runs smoothly, our real worth and capabilities are not tested; but, if amid the turbulent storms of trial we ride safely and direct our course wisely, we shall triumph in the pleasure and victory of noble action.

To be truly and positively good, is to maintain the power of right doing in the face of all contrary and opposing influences; to resist temptations when they are presented; to bear with patience the vexations and crosses that appear in our way.

It is easy and pleasant to sing of pain, sorrow, or triumph, when no cause for them exists; occasion makes the man, not the want of it, without it he is not proved.

Dr. Chapin said, "Goodness consists not in the outward things we do, but the inward thing we are. To be is the great thing." True, but the exterior will indicate the interior.

Innocence and ignorance are sometimes miscalled goodness. The child's mind wholly undeveloped, its character totally unformed, and education but slightly begun, argue no proof of its divinity; it is simply a negative being, until the realities of its oncoming years stamp their impress and make it what it finally becomes.

At one time Jesus said, "Suffer little children to come unto me and forbid them not for of such is the kingdom of

heaven." These words appear to refer, first, to those of tender years, before their course was turned the downward way, and their lives ripened in sin, they might be led in righteous and heavenly ways, and their faculties trained for goodly purposes.

The Chinese spoke with wisdom when he said, "As the twig is bent the tree's inclined;" and again, his words may have been to those of mature yet child-like, simple and teachable minds, who had conquered the vain ambitions of their inward beings, acknowledged the folly of pride and vanity, and brought into subordination the evil passions and propensities of their natural lives. Gold is not pure until refined, neither is the human mind until cleansed by the spirit of Christ.

On the mount it was said, "Blessed are the pure in heart. Blessed are the peace-makers," those who maintained harmony when combativeness was aroused; and they shall see God who neither taste nor handle the unclean thing; not the frail infant, the imbecile, ignorant nor negative, but the thoughtful comprehensive and responsible being, who knows God and evil apart; who maintains the standard of right as revealed to his or her inner consciousness.

Let none be too great or too proud to make known their good, wise and lofty intentions, and when failing in their actual and continual fulfillment, be not discouraged, but press for the goal of perfection. Laurels are not won without conflict, nor crowns without crosses, nor clean raiment without toil. It is an all glorious achievement to be really good. Tennyson accepts the truth in these words.

"Howe'er it be, it seems to me
"Tis only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."
Mt. Lebanon, N. Y.

"Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad." I Kings, iii., 9.

# JESSIE EVANS.

This was the petition of Solomoz, the wisest of kings, when in a dream God said, "Ask what I shall give unto thee."-It is not stated in the divine record that Solomon's answer was hesitatingly given, though it is consistent for us to imagine that through the youthful mind there passed in rapid succession, visions of earthly pomp and splendor, wealth and fame, yet his innate regard for the Divinity above and the divinity within, with a noble humility of heart, rendered his aspirations of a loftier character than mere considerations of self. Though young, he seemed to realize that all earth could give, would not fit him for the leadership of Israel. mind having been religiously cultivated and prepared, was able to turn from all minor worldly interests, and ask for an understanding heart.

Are we not, dear readers, at some period of our lives, in the same mental position with Solomon of old? The Savior has said, "Ask and it shall be given unto you, seek and ye shall find, knock and it shall be opened unto you." To Solomon then was given the gift of his choice. Shall we be as wise in our decision, is the question; and what shall we say when the spirit of God meets us with, "Ask what I shall give unto thee?" Will the baubles of earthly wealth, the tinsel of fashionable attainments charm us, or shall fading beauty or that bubble, Fame, so engross our interest that we shall fail to choose, like Solomon, the greatest of all gifts, the wisdom of God?

I am led to believe that there is a time in the life of every intelligent person, in which this injunction is put importunately, "Choose ye this day whom ye will serve!"

May none of us, dear youthful companions, be foolish virgins or be so unwise in deciding our own eternal fate as to seek happiness or satisfaction in the fading things of time, for these, "perish with their using." May we all be wise like the youthful Solomon, and ask for an understanding heart and an everlasting home in the principles of righteousness and peace.

Canterbury, N. H.

# Correspondence.

Mt. Lebanon, N. Y., Jan. 1888. BELOVED ELDER HENRY :- The Jan. No. of THE MANIFESTO came in good season, and with excellent music. The testimonies of Mother Ann Lee and the Elders are always very interesting. I wish we could have them continued. and more of them. An account of the spiritual, and more private labors and meetings, if such could be had, I think would be very instructive. It has been recorded that some of the religious services of the first Believers could be heard for a distance of three miles. should very much like the particulars of some of those meetings.

We all know that principles never change. "That which is born of the flesh is flesh and that which is born of the spirit is spirit, and these are contrary the one to the other." Will there ever be any process by which flesh can be converted to spirit? Will the lusts of the flesh and of the mind ever be

destroyed in soul and body by any other way, than by self-denial and the cross of Christ and hating and warring them in battles of shaking? So long as the world, the flesh and the devil are in any human soul, shall we not need a baptism of the Spirit to overcome them? If the spirit enters the soul, where the elements of the world are, will there be anything but war, till one or the other triumphs? "Think not that I came to bring peace" to the earth in your soul; "I tell you nay, but a sword."

"If any man come to me, and hate not his father and mother and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." Is not hatred and war admissible in the kingdom of heaven?

Is it not the baptism of the holy Spirit, the fire from heaven, the indignation and wrath of God and the hate of Christ, the means, and the only means whereby the soul is prepared for the divine element, love?

"By their fruits ye shall know them." Has not every Society of Believers had more or less experience with souls, that were perfect in their own eyes and filled with love—lust? They would soon want to minister to Believers, a perfection in generation, and teach them to bring forth a holy perfected offspring. Can there be a greater abomination in the house of God than this? Could a greater man of sin be found to sit in the temple of God?

I hope that we shall never be ashamed of our glorious name, nor of the power of God and baptism of the holy Spirit that gives to us a just claim to the name.

ever be any process by which flesh can be converted to spirit? Will the lusts of the flesh and of the mind ever be clear sounding testimonies, that make a

world and "the children of the resurrection."

> In kindest love, Daniel Offord.

San Francisco, Jan. 14, 1888. KIND FRIENDS :- Just received three last issues of MANIFESTO. Thanks to sender. The letter from Louis B. in Nov. No. fairly made my heart jump with delight. I felt like extending my hand across the Continent with a hearty The right and grasp. Well done etc. truthful spirit is there. Would you could spare a score of fully matured souls to carry the light over to this Nowhere in the world is there a people with such few bigoted isms as here. The gospel was established in the east while general society was yet in a formative state and the majority of men wore broad brimmed white felt hats as they do here now. We are in that formative state here, only people are more enlightened and ready to receive anything that promises progress and a higher better way of living than they were then. No prejudices here except against ignorance and dogmatic religious cant.

O for more such faithful souls as I can mention, to form a nucleus and a seed that would promise a growth like the giant trees we have here. It is yet time to light other candles from a flickering Success here would more than doubly ensure your revival in the east. It would repopulate your partially neglected lands with the best, and the universal cry of "They're dying out", would disappear like a puff of smoke in the evening air. Since I have been here I have answered numerous queries about

separation between the children of this the Shakers and have chased away many a cobweb of misunderstanding. Fully one half of the population is celibate from choice and as population nearly doubles every generation, their numbers must necessarily increase. They are mostly under the impression that the Shakers are a trembling, paralytic, semiidiotic helpless old people, Free lovers or a kind of Mormons. I would think the full title "Shakers of evil" (angelic social) or some title in one or two words that would express the real soul of their battles would drive away these false impressions. The word "Believers" covers all mankind and has no specific mean-

> In my wanderings over the world, In my moments of greatest unrest. By the sorrows of being depressed, I still yearn for the purest and best.

With the flag of my freedom unfurled, Or with peace of the mind I am blessed, If the wealth of the earth I possessed, I would yearn for the sweetest and best.

From my spirit all evil I've hurled, And I've set all my passions at rest; And of all the beliefs I've addressed The angelic and social is best.

I expect to meet all the friends I have made in the east again if not here at least in another higher sphere where there will not be quite so much evil to contend against both in ourselves and others, I am

> Your friend and brother, Leopold Homan.

### SPRING.

Renewed to life, the Winter's past, [more, And Spring, bright Spring has come once We've borne the cold and wint'ry blast, And longed for Spring as ne'er before. Digitized by GOOGIC

#### THE MANIFESTO. APRIL, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### TERMS.

One copy per year, postage paid, " six months, " Sand for specimen copy, free.

#### Editorial.

#### ADVANCEMENT.

Why should it seem strange to the Biblical student that a class of people should contend earnestly for a life of righteousness, and for the kingdom of God, which was the great mission of Christ to his disciples, and why thought strange that they should at the same time work as carefully for the health of the body. The divine approval of the work of Creation, and in particular after the creation of man, should not be lost from sight, as it was "very good."

If man had been as careful to keep to the standard as at first manifested. as he was active at a later date to "seek out many inventions" perhaps he might have been a much better representative of the gift of God than he now is.

For a long period of time the best sadly neglected, and an animal existence, in common with other classes in better things.

creation, was the only absorbing object in life. This "very good," as Adam the son of God was said to be, at the time when he appeared in Eden, must have become singularly transformed to very bad when he became a wanderer in the world and descended to the level of an omniverous animal.

Since that date many changes have occurred. Some races have gradually arisen to a more civilized state and to better moral conditions, while others have scarcely passed above the plane of the animal creation. It is anything but pleasant to bear witness of the life which man has sometimes led. Blest as he is, by the goodness of God, with the ability to become an angel, while on the earth, and to establish a home wherein should dwell righteousness and peace, it quite too often happens that he is only able to govern by force of arms, and by crude dominating passions.

The march for the race, however, is onward and upward, and probably will be till all the kingdoms of this world "become the kingdoms of our Lord," and until peace on earth and good-will to all men and women, is permanently established in the heart. Quite early in the history of the race, societies for reformation were formed. Man could plead his case before a judge and justice was awarded to him. A better system of religious worship was established, and the subject of dietetics was brought forward. The "very good" began to assert itself and those who had been buried more or less under an accumulation of violence, evil imaginations and lust, began to experience interests of both body and soul were the power of a resurrection, which enabled them to look up and anticipate Digitized by Google

Enoch, it is said, walked with God; Noah was perfect in his observance of law, and Abraham instituted a radical change in the articles to be used for food. This work of reformation has been and is still going on. The world is growing better, and contending for a higher form of existence. Even by a careful analysis of facts, it will readily be seen that some very marked changes for the better have taken place, in every department of life, since the beginning of the present century.

Wars and rumors of wars, and deeds of violence may follow in the path of the undisciplined man, as the legitimate fruits of the life he leads, but better classes are coming forward and establishing higher degrees of moral influences. The language, the habits, the inspiration of the mind, the dress, the food are all brought to the front, and judgment passed as having reference to the health and to the moral tone of society. Nothing can escape the investigation of the age. Every order must pass through this ordeal and whether religious or non-religious they will be judged by the advanced light of today.

But should we return to an earlier age when "every imagination of the heart was evil continually," when violence filled the earth, and when the diet of man consisted of "every moving thing that liveth," we might well be astonished at the great change! Religious people cannot exercise too much care in regard to the language they speak, and to the food they eat. The direct sympathy of the soul and body with each other, shows plainly the necessity of caring for them as a creative blessing from God's hand. Paul says,—"Ye are the temple of the living God."

What defiles the one may in corresponding measure defile the other, and it would be difficult to become spiritually minded unless the whole man is disciplined to observe the laws of God, that govern the health of the body, and the laws of morality that lead toward righteousness, and on to God.

[Contributed by D. C. Brainard.] SERVING THE DEVIL.

In the Town of——two Christian men "fell out." One heard the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?" "Yes" replied the other "I will do it"

They went aside, and the former said, "Before you commence telling what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done and when the prayer was over, the man who had sought the interview said "Now proceed with what you have to complain of in me." But the other replied "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and speaking against you, I have been serving the Devil myself and wish you to forgive me the wrong I have done you."—Zion's Watchman.

[Contributed by Wm. L.Lincoln, of North Union, O.] SPIRITUALITY.

BY ABCHDEACON FARRAR.

"But put ye on the Lord, Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. xiii., 14.

THE Eastern mind not only delighted in metaphors, but found them indispensable. The Hebrew language for instance, is one continual picture; every fact and every emotion is rendered visible by an image.

Digitized by GOOGIC

Had it not been for the pictures, the similes, and the parables of Holy Writ, we should have had a far less vivid impression than we now have of the facts of spiritual life. Now there is one central fact of the spiritual life which the Apostles try to impress upon us again and again. It is the necessity of nearness to Christ, of union with Christ, as the most essential element of true life. Now, this truth that Christ is life, and that apart from Christ is no life, is set forth by our Lord and his apostles in many different ways, and most often by vivid metaphors. Sometimes Christ is represented as the true vine, and the members of his church as the branches of that vine. Sometimes the Church is pictured as one living body, and all its children as members belonging to that one body, which can have no feeling and no life apart from Christ, who is the head. all the Apostles, no one realized these truths more fully than St. Paul. He, without any metaphor, speaks of himself and of all the saints of God as being "in Christ." he spake of faith in its highest sense, he did not mean a passive assent, a blind orthodoxy, an unreasoning belief, a torpid assurance, the feminine aspect of mind which dares not inquire; he was speaking of something very different-namely, the mystic communion of the believer with his Lord; he meant the being lost in Christ, the being found in Christ; he meant the death of self the life hid with Christ in God, which is the human and the animal life no longer, but is the oneness of man's spirit with Christ's spirit. This is what he means by such a sentence as "It is now no more I that live, but Christ that liveth in me," and such thoughts reach their culminating intensity of expression when he says "For me to live is Christ." he regards as real in his own life is the transforming energy, the permeating glow, of that spirit of Christ which pervades and overfloods his heart and leads him with no will but the will of his Lord.

Such, then, is the general significance of the metaphor; but what is the meaning to us, its practical meaning. Whether when we know the meaning, we choose to make it for us a reality—that, alas! is a very different question. The first part of the meaning,

then, of the metaphor, "Put ye on the Lord Jesus Christ," is try to be like Christ, walk in the footsteps of Christ, imitate the character of Christ, learn to love what you know that Christ loved, and learn to hate what you know that Christ hated. The very next clause helps quite clearly to explain this part of the meaning, by giving us its opposite. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts thereof." The one is the opposite of the other. Using the same metaphor, putting on the robe, the apostles often say, "Put off as the beloved and the elect of God, anger, wrath, malice, blasphemy, filthy communications out of your mouth; lay aside every whit, and the close fitting sin, put on the whole armor of righteousness, put on the merciful heart, kindness, meekness, long suffering; tie humility about you as a robe with a knotted girdle; put off the old character, put on the new creature "-they are the metaphorical ways of saying "Be not conformed to this world; but be ye transformed by the renewing of your mind;" they mean that in Christ Jesus no outward rite or ceremony or profession avails anything to new creation, they mean walk in newness of life; they mean walk in the spirit and ye shall not fulfill the lusts of the flesh.

If we are living in flagrant violation of our consciences we cannot feel the renovating glow of Christ's awakening spirit and transforming power; there must be some answer on the part of our souls to the call of God; we must break through the thick conventionalities of our worldliness and of our religion, and when we begin to make the Sun of Righteousness the centre of our desires, and not this low earth; when we do from the heart desire to be holy, pure and good, then none but Christ can help us. The Church is a glorious thing; but it will not do to trust the Church or Church ordinances between us and Christ: if we do we shall only deceive ourselves by the traditions of men.

The Bible is a blessed gift; but it will not do to trust the Bible between us and Christ, for without his present spirit, and without the direct contact with his personality, the Bible will be for us but a dead book. The true Bible is that which Christ writes on the freshened table of our hearts.

Digitized by Google

Such then, my friends, is the meaning, in part at least, of this Divine message to us, "Put ye on the Lord Jesus Christ." It means, first of all, break with your past self and that you will be able to do this; it means to come to Christ, that you may have the strength you need, and by prayer to Him and earnestly seeking Him, be healed, be raised, be quickened, be transformed, be made a new creature, be born again. And as it means this hope for the future and this strength in the present, so also it means forgiveness for the past; it means "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

# THOU HAST LEFT US, KIND FATHER. In Memory of Brother SIMON MABEE.

J. L. Sweet.

GONE with the Angels who have taken thee thither; Gone to receive thy unbounded reward: Gone where the spirits of the just are made perfect; Gone to thy rest, thou blest of the Lord. Freed from all physical ailments and sufferings; Freed from inclemencies bitter and cold; Freed from the rudeness of harsh winds and tempests, Free! thy Redeemer's loved face to behold. Paith filled thy soul with the holiest fervor; Faith led thee on many dangers to brave; Faith bid thee trust in a kind and dear Savior; Faith, sealed thy triumph o'er death and the grave. Oft, thro' faith's vision didst view Heaven's beauty, Angel attendants its glories displayed. Now wilt thou dwell in that glorious City Whose walls with bright jasper are richly inlaid. Soar on thy pinions to those realms eternal, Soar to the mansion that's for thee prepared; Soar ye to join the bright hosts all supernal. There rests the faithful as Christ hath declared. Rounded has been thy life to a fullness, Nobly 'twas given to honor God's cause. Rich is the fruitage of virtue and goodness Which thou dost merit obeying his laws. List to the welcome from Saints gone before thee, See! the glorified throng who thy spirit await, Ready to crown thee with immortal glory And usher thee in through the bright pearly gate. Hancock, Mass.

EXCITEMENT, in many ways, is allied with pleasure, but never with true happiness, which is the friend of peace.

To the Memory of LYDIA LEWIS.

#### KATIE BOYLE.

HER weary spirit so long encased In the tenement of clay, Has rent at last her earthly bands And has torn herself away: Away from earth and earthly cares So long and patiently born. Until the summons came for her To enter her future home. At crosses great she murmured not. They were too heavy to bear; Nor did she flinch when duty called On her to perform her share: But with a Christian's fortitude, She gave her might and main. Knowing a recompense was sure For all her toils and her pains. When her cup so full of sorrow Seemed e'en full to running o'er, She would quaff the bitter contents Meekly whispering, one drop more; For she claimed to be one chosen By the Father, who in love. Chasteneth the child he loveth. And doth guard their every move. All her life has been a lesson We should daily strive to learn: Charity her motto ever And love toward her fellow-man. E'en when her last sun was sinking And death on her brow was scaled. Her visage bespoke God's praises For his love to her revealed. Her footprints on the sands of time, They can never be erased; Nor pictures of her memory left, They can never be effaced; But as a grand memorial Will stand erect evermore; As a beacon in the distance Aiding to perfection's goal. Truth was inscribed on her banner While treading the upward way Leading to life everlasting In that land of endless day; Where cometh no sin nor sorrow But peace eternally reigns; Where the sunshine of love so bright Will banish gloom and despair. From our midst we oft shall miss her Now her voice is hushed for aye, But we could not think to hold her Since she could no longer stay. So now, kind guardian angels, We commit her to your care, Trusting she'll find you waiting, And the beautiful gates ajar. Mt. Lebanon, N. Y. Digitized by GOOGLE

#### DR. BARTOL'S PROTEST AGAINST THE IRREVERENCE OF OUR YOUTH.

REV. DR. C. A. BARTOL, pastor of West Church, yesterday spoke upon the topic, "The Country's Danger from its Irreverent and Ill-mannered Youth." He took for his text the words in the story of Elijah the prophet, 2 Kings, ii., 23; "Little children mocked him." In the by-ways and suburbs of Boston, and, as I am told, also of New York and other cities, are gathered year after year, especially on leisure days, of which Sunday is chief, awkward squads of boys, to disport themselves among other ways with insults to their elders passing by. It is strange that amid all our schemes for educating the young such a spectacle, which can have escaped no observer's eye, should not have drawn more attention as the most alarming sign of the times. Wherefore are missionaries sent to far coasts and savage isles while there is here an unsubjugated piece of barbarism blotting our civilization on every page? The American Board quarrels about terms of salvation to the heathen of Africa. We try to interdict the Roman Catholic parochial schools and to occupy the whole ground with our system as alone fit and right to instruct American citizenship at the public expense. But the wide increasing irreverence, which is essential irreligion, in our midst, neither Rome, nor Andover, nor Cambridge, nor any Protestant ministry-atlarge seems to be able to reach. There is a growing unthrifty scapegrace element of insolence, which no chapel for the poor gathers and no home for little wanderers can win.

If my hearers imagine any art of oratorical exaggeration in my discourse, let me say that being mostly a humble pedestrian in my mode of daily exercise and not litted in a close carriage above the shot of these Yankee and Irish arabs, more bold and saucy than any Paris gamins, I have myself for many seasons been hooted at, scorned for my looks or dress, called names, affronted for being old, in winter snow-balled, and sometimes from a dark nook struck by one or another small coward, who would instantly, for concealment and protection, retreat into the in-

color, obdurate against all expostulation, who if their victim said a word or made a motion as the injured party, were ready to renew and rub in the affront. "Best," says a gentlewoman of my acquaintance, "not to notice them at all, as it only makes them worse." One might be tempted to follow this prudent advice if consulting personal comfort alone. But do we not selfishly expose others to the same effrontery by such apparent consent to any crime against ourselves? Besides, it is not of themselves that experienced elders think under this battery of juvenile contempt; but of the community and country, of the ill augury and dark horoscope for a land they are about to leave, where liberty can be abused into such license and nobody care to interfere? For, on such occasions of mockery by boys-in which, I am glad to say, girls, in haunts however low, seldom join-I have noticed that grown-up men across the way would look on and laugh. Where were the police? you may inquire. I know not; only they were not there! Perhaps like Baal, as Elijah ironically told the worshipers of that false deity, they were "talking, or pursuing, or on a journey, or peradventure sleeping and must be awaked," for which there was no time! If they had been present they would probably not have considered the saucy taunts a violation of any statute law rendering their shameless unblushing authors liable to arrest. We talk of the low Irish; and such there are. these half grown and ill-begotten offenders are not all of the Celtic race, I have known not a few sons of Anglo-Saxon reputed gentlemen, whom their proud parents had from childhood put out to pride for a nurse, to be taught and trained to think themselves better than common folk, and so entitled to look down upon and maltreat from a safe distance whomsoever they took a notion to jeer or throw stones at.

What cure can there be but reverence, mutual respect practiced and instilled. Fear is natural to the child. Reverence must be acquired. It is humility expressed in our manner, posture, motion, behavior and speech; root and essence of religion, which we are told must not be inculcated in our public trenchment of a dozen scamps of his own schools because religious are so many. I

Digitized by GOOGIC

deny the proposition. There is but one religion, many as are the forms. of the religion of all men of science," said Alexander von Humboldt, meaning, I suppose, a lowly bowing before the glories of the creation, which it was his life and joy to explore. That, without sect or dogma, is enough. If the Romanist ties religion to the worship of saint or virgin, or the Orthodox to a trinity, or the Unitarian to one person, or the Baptist to total immersion, or the Episcopal to an apostolic or priestly succession, they are all confounding their several ceremonies and definitions of religion with the fact of that adoring attitude before the Most High. - Selected.

#### TO AN BARLY SONG SPARROW.

#### A. J. CALVEB.

O RERRY little songeter, on the wing,
Where is thy hiding-place through winter drear,
That with the first slight token of the spring,
Thou art so near.

Thou didst not wait till wintry hours were spent, And skies were always to be bright and clear; But with the first warm sunbeam to us lent, We find thee here.

We find thee here to tell us though the snow,
The ice, the storms of winter still may come,
That thou hast learned to catch each spring-tide glow.
To fill with song.

O merry little birdie, it is mine,
To learn a lesson from thy song to-day,
To wait not for the sun to always shine,
But catch each ray.

To wait not for some great, some noble deed, To prove how deep our fount of Christian love, But e'en a smile, a kindly word in need, Its depths may prove.

And still another thought comes to my mind, As I respond to thy soul-cheering lay, A corresponding warmth we always find, To every ray.

Then let me pass the kindly action on,
And cheer another as thou cheerest me,
Until the influence of thy little song,
Bids sorrow flee.

Mt. Lebanon, N. Y.

Accept the place the divine Providence has found for you, the society of your contemporaries, the connection of events.—R. W. Emerson.

#### NURSING RESENTMENT.

Most of them would die of themselves but for careful nursing. Many resentments are really without cause. Some arise from simple misunderstandings; many more, so far as we have observed, from wounded vanity. And there is nothing so easily wounded. The egotist is easily hurt. His harness has only "joints," and they are all open. A random arrow can't miss him. A presiding elder, friend of ours, lost the friendship of a country brother whom he esteemed, and years afterwards found out the cause. It seems that the brother saw the presiding elder in the crowded street of a city one day, and bowed But the presiding elder-a little near-sighted withal-did not see him, and so did not return the brother's salutation. The brother never forgave him for what he took as an affront. Moreover, he nursed his resentment and told the story of his wrongs, till at last he concluded that the presiding elder had done him a real injury. He would hear him preach no more.

Resentments do not need nursing; it is better to nurse vipers, for they will only sting the bosom that warms them into life. Resentments nursed will sting the heart that nourishes them. Many a man has embittered his whole life and set a neighborhood by the ears, because he fancied that somebody had slighted him. It seems, to use the mildest word the case allows, excessively foolish. One must think his life of vast consequence to spend his life nursing little viperlings in the shape of resentments. One other thing should be said—it is very wicked. It is not the spirit of Christ, nor does it lead to Christ.

What a waste of time and feeling it involves if there were no greater evils in this foolish weakness! Charlotte Bronte says on this subject, quite conclusively: "Life appears too short to be spent in nursing animosity or registering wrongs."—Selected.

Many neglect the present, for a future they never realize.

An evil heart can make any doctrine heretical.

Digitized by GOOGIC

#### PAY AS YOU GO.

A WORD of good counsel we ne'er should forget, Is that which forewarns us to keep out of debt; For half of life's burdens that man overthrows Who starts out determined to pay as he goes. 'Tis folly to listen to those who assert That a system of credit does good and not hurt; For many have squandered their incomes away. And hearts have been wrecked by a promise to pay. A man to be honest as merchant or friend, In order to have must be willing to spend. Is it love or affection, or faith they bestow? Return their full value, and pay as you go. He loses the sweetness life can impart Who locks up a treasure of wealth in his heart, To reap a rich harvest of pain and regret, When too late he discovers how great was his debt. No loss like the losing that comes of delay In binding the wounds that are bleeding to-day! For where is the comfort of tears that are shed On the face of the dying, the grave of the dead? Asword of good counsel we ne'er should forget; And to keep out of danger is to keep out of debt! If peace and contentment and joy you would know, Don't live upon credit, BUT PAY AS YOU GO! - Selected.

#### A REMEDY FOR SLANDER.

J. W. asks for a remedy for slander. I take pleasure in sending one which I believe to be nearly, if not quite, infallible.

Take equal parts of moral purity and love of truth, and steep with them a large bunch of the savory herb commonly known as mind-your-own-business. When sufficiently steeped sweeten well with Christian charity. Flavor, if you choose, with a pleasant and harmless subject of thought. One residing in an infected district should take the mixture inwardly each day as a preventive; and if when in company with one afflicted with the disease, you will also apply it carefully and thoroughly to the lips, all danger of contagion will be avoided.—[S. B. S., Kennebunkport, Me.

Give us a man, young or old, high or low, on whom we can thoroughly depend—who will stand firm when others fail—the friend faithful and true, the adviser honest and fearless, the adversary just and chivalrous; in such a one there is a fragment of the Rock of Ages.—Dean Stanley

#### War.

#### THE ORIGIN OF WARS.

[James iv., 1.]
There was tumult and there was din;
There was Satan, and there was sin;
There were groanings, and there were fears;
Orphans' sighs, and widows' tears;
And there was cursing and piercing cry,
And despair's last rending agony;
And there were vultures, and worse than they,
Hovering to gorge their human prey.
Where were such sights, I pray thee tell?
Where was on earth so fierce a hell?
There, where yon warriors armed and steel'd,
Are cheering their troops to the battle field;
There, where famed statesmen, and poets I
ween,

Declare 'tis a proud a glorious scene.
But was there found, in that rilliant day,
The heart to feel or the lip to pray?
The accents of heaven or the looks of love,
The Prince of Peace, or the Holy Dove?
I say not what passes in secret souls,
For dew-drops may fall while thunder rolls;
But I saw them not in the haggard cheek,
I heard them not in the dying shriek;
I marked them not in the frenzied eye;
They calmed not the shouts of victory!
They were lost in the yells of the frantic
breath.

That peal'd to the heavens for triumph or death!

They echoed not in the cannon's roar! I traced them not in the seas of gore.

—Star and Crown.

How vast, incomprehensibly vast, the loss of life by war! And how immense the loss of property by war-of life, that is so precious-of property, that is so indispensable to the enjoyment and usefulness of life! But there is an unspeakably greater loss than this with which war is also chargeable. I refer to the damage which morals and religion suffer All I need add, on this point, is from it. that the power of war to demoralize the world, and to corrupt the purest religion in the world, is abundantly manifest, in the fact that the moral and religious sense of even good men is not shocked by war. No stronger argument can be brought against war than the fact of its power to conform the morals and religion of the world to war. - Gerri Smith. Messenger of Peace.

Digitized by Google

#### Juvenile.

#### STRIKING CHILDREN.

It is not likely this article will ever meet the eyes of those for whom it is intended. The ones who really need advice are usually those who can not or will not read it. But in the hope of arresting even one angry hand which might otherwise do untold damage by a single ill-aimed blow, these lines are

"A box on the ear," has come to be so common an expression that we smile when it occurs in a racy narrative; but it should never be smiled at. A box on the ear may cause partial, or even total deafness for life; it may cause internal injuries, which may result in stupefying, or even entirely destroying the intellect; it may cause illness—even death. Should an act freighted with such tremendous possibilities ever be lightly spoken of? And what sort of a soul can the man or woman possess, who, knowing the results that may follow the act, can recklessly give a child a box on the ear?

A blow on any part of the head may, and most likely will, be followed by grave consequences. A blow upon the chest, the stomach, the spine, is almost equally dangerous. In fact, there are only one or two places upon the human body which may be struck with comparative safety; and, when it seems necessary that corporal punishment should be administered to a child, it should be administered in those places. The teachings of scripture and commo : sense seem to point to the occasional necessity of corporal pun-It should never be bestowed in ishment. anger, however; never without the most careful deliberation, and as a last resort. If a child has been trained from early infancy to habits of obedience, there will rarely, if ever, be found a necessity for whipping, after it has attained the age of five or six years. Other punishments, equally effective, can and should be devised for older children.

In any case, never strike a child at random in a moment of impatience. The remark which is often made, that bright, precocious passed beyond the boundaries of time.

babies often develop into the most commonplace men and women, may perhaps be accounted for in another way than that fond parents overestimated their brightness, in infancy. Blows, kicks, and violent shaking must have their effect upon the tender brain and nerve of childhood. It would not necessarily require much of such treatment to reduce an originally brilliant intellect to a condition little short of idiocy.—Congregationalist.

#### An Acrostic from Psalms.

Except the Lord build the house, they labor in vain that build it. 127: 1.

Deliver me O Lord from the evil man. 140: 1

Deliver me O Lord from mine enemies. 143: 1.

will abide in thy tabernacle forever: I will trust in the covert of thy wings. 61: 4.

Every day will I bless thee: and I will praise thy name forever and ever. 145: 2.

Rest in the Lord and wait patiently for Him. 34: 4. Even there shall thy hand lead me, and thy right hand shall hold me. 139: 10.

Enter into his gates with thanksgiving and into his courts with praise. 100: 4.

God is our refuge and strength, a very present help in trouble. 46: 1.

Mt. Lebanon, N. Y.

#### "FOLLOW ME."

Ir would be well for us to say
To those who're younger, follow me,
And you'll be safe throughout your way,
And no regrets have cause to see.—M. W.

To be fit to command, one must be sufficiently disciplined to know what it is to obey.

Those only are truly noble who always have the ready courage to act up to their convictions.

THOSE who have occasion to write Obituary notices for THE MANIFESTO will have the kindness to study the economy of space. Say all these good things to the friends while they are with us, and can appreciate the kindness; then there will be less need of such extended remarks, after they have passed beyond the boundaries of time. Ed.

### Mooks and Papers.

Hall's Journal of Health. Mar. Contents: What's in a name; How ought we to dispose of the dead; Our Dear Boy; Came True; A Freak of Nature; Imitation Precious Stones; Snakes; Female Beauty; In Peticoats; A Queer Incident; Cause and cure of Disease; etc., etc. Office 206 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Mar. Contents: Notable Characters of the Day; Ideals, True and Untruc; The Moorish Empire in Spain; Occultism; A Guess at a Riddle of the Nineteenth Century, No. 2. Genealogy; Interventions; Agassiz as a Mesmeric Subject; Variations in Breathing; Mental Causes of Discase; I and my Neighbor; Without Prejudice; Child Culture; Notes in Science and Industry, etc., etc. Fowler & Wells, Co. 775 Broadway, N. Y.

THE WESTERN WORLD,—is a journal of Information for the farm and home. The Januar. No. is beautifully Illustrated throughout its several departments. THE WESTERN WORLD, is as its name indicates, a history of the great South and West, toward which so many thousands are marching. The press-work and paper are of excellent quality and the type of a size that makes the reading of papers a pleasure.

THE JOURNAL OF HYGEIO-THERAPY, has entered upon its second year and still maintains that there is "No Curative Influence in Drugs." It claims to have accepted a "Scientific and Successful System of Treating the Sick," and in the Feb. No. has in the table of Contents—What shall we Drink? Healing Power; Treatment of Dangerous Hemorrhage; Sunshine, etc., etc. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

#### BOIL IT DOWN.

WHATEVER you have to say, my friend—
Whether witty, or grave or gay—
Condense as much as ever you can,
And say in the readiest way;
And whether you write on rural affairs,
Or particular things in town,
Just a word of friendly advice—Boil it down.

For if you go spluttering over a page,
When a couple of lines would do,
Your butter is spread so much, you see,
That the bread looks plainly through.
So when you have a story to tell,
And would like a little renown,
To make quite sure of your wish, my friendBoil it down.

Whether prose or verse, just try

To utter your thoughts in the fewest words,

And let it be crisp and dry;

And when it is finished, and you express.

And when it is finished, and you suppose
It is done exactly brown,

When writing an article for the press,

Just look it over again, and then—Boil it down.

For editors do not like to print
An article lazily long,
And the general reader does not care
For a couple of yards of song.
So gather your wits in the smallest space,

If you'd win the author's crown,

And every time you write, my friend—Boil
it down.—The (Scottish) Farming World.



THERE is a difference between innocence and ignorance; there is also a difference between faith and credulity.

#### Beaths.

Lydia Lewis at South Family, Mt. Lebanon, Feb. 20, 1888. Age 83 yrs. 7 mo. and 20 days.

Sister Lydia lived with the order of Eldersfor thirty years. S. A. C.

Minerva Wright at Union Village, Ohio, Feb. 18, 1888. Age 89 yrs. 11 mo. and 15 days.

What unspeakable treasures are these aged
Brethren and Sisters.

O. C. H.



This powder never varies. A marvel of parity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of law test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BARNG POWDER Co., 106 Wall-st., N. Y.

865 A MONTH and BOARD Guaranteed
3 Young Men or Ladies in each country,
and highest commission paid (often \$150
a month) NEW BOOK already on

or SUCCESS

in North and South America, at the Ice-Bound Poles, over the lands of the Midnight Sun, under the Equator, through the Dark Continent, among the Old Temples o India, in the Flowery Kingdoms of China ami Japan, amid the ruins of Incas. Azteos and Zuni, within Canons, Cliff Buildings, and Gardens of the Gods, on the Isles of the Sea, and in all parts of the globe. 300 engravings, Low Price. Quick Sales. Send for Circular. P. W. Ziegler, & Co., 720 Chestunt S. Philadelphia, Pa.



SENT FREE

Phrenological

Journal,

A magazine of Ruman 15,000 Sold.

HOW TO STUDY THEM \$2.00 a year, 20c, a no., A manual of Character Rend, and a list of BOOKS on har for the record, an intensely Phrenology, Physiognoling for the record, and intenselve and affirst two book.

Every Body, should read it, my Health, Heredity, &co. 200 pages, 201 fine flux, & ct. Sond address on postal.

FOWLER & WELIS CO., 775 Broadway, N. Y.

THE LIFE AND GOSPEL EXPERIENCE OF MOTHER ANN LEE. Price 10 cts.





1st. Premiums at all Competitive Trials Railway, Chain and Lever Horse Powers, Threshers and Cleaners, Threshers & Shakers, Clover Hullers, Feed Cutters, Wheel Horse Rakes, Horse Pitchforks, Shingle Machines, Straw Preserving Rye Threshers, Portable Steam-Engines, Cider and Wine Mills and Presses, Dog and Pony Powers, Disc Harrows & Springy Tooth Harrows. "Robinson's Hay Press, of four sizes. Will work as easy with on horsee, as others with two. Made with Steel Gearing which can not be broken."

WHEELER & MELICK Co.,
Send stamp for Circular and report of Centennial trial.

Digilized by GOOGIC

# Williams & Clark Co's High Grade Fertilizers



#### AMMONIATED BONE SUPERPHOSPHATE.

No Fertilizer Selling at Same Price Shows as High Valuation.

IT LEADS ALL OTHERS.

#### POTATO PHOSPHATE.

Contains all the Plant Food Necessary for a large crop of Potatoes-

#### SPECIAL FERTILIZERS FOR ALL CROPS.

Send for circular containing valuable hints for the cultivation all crops by successful growers, and descrip. tion of all our fertilizers.

Principal Office:

Cotton Exchange Building, N. Y.

FOR SALE BY LOCAL AGENTS.

# SIRLEY

Vegetable, Plower, Field SEE

E E by mall on appl cation. IRAM SIBLEY & CO.

ROCHESTEP, N. Y.

CHICAGO, ILL.

820-323 M. M. in Ct.

12-14 M. Clark Bt.

THE CREAM of all BOOKS of

AND

The thrilling adventures of all the hero explorers and frontier lighters with Indians, outlaws and wild and frontier fighters with Indians, outlaws and wild beasts, over our whole country, from the carliest times to the present. Lives and famous exploits of De-Seto, LaSalle, Standish, Beone, Kenton, Brady, Crocket, Rowie, Houston, Carson, Custer, California Joe, Wild Bill, Bufhalo Bill, Generals Miles and Crook, great Indian Chiefs, and scores of others. Spiendidly Illustrated with 220 fine engravings. AGENTS WANTED. Low-priced, and beats anything to sell.

Time for payments allowed Agents short of funds. PLANET PUB. CO., Box 6881.

PHIADELPHIA, PA.



for patents, onvests, trade-marks, copy-rights, etc., for the United Stases, and to obtain patents in Causda, England, Franca, Germany, and all other countries. Their experi-sone is unequaled and their facilities are unsur-

Drawings and specifications prepared and filed

Drawings and specifications prepared and filed in the Patent Office on whort notice. Terms very reasonable. No charge for examination of models or drawings. Askirch by mail free Patents obtained through Manna Co. are noticed in the SCIENTIFIC ASECULAN, which has the largest circulation and is the most influential newspaper of its kind published in the world. The advantages of such a notice every patentse understands.

This large and splendidly fluestrated newspaper.

understands.

This large and splendidly litustrated newspaper
It his large and splendidly litustrated newspaper
It his large and splendidly it is \$3.10 a year, and is
admitted to be the best paper devoted to selence,
mechanics, inventions, engineering works, and
other departments of industries progress, published in any country. It contains the names of
all patentees and title of every invention patents
each week. Try it four months for one dollar.
Sold by all newsdealers.
If you have an invention to patent write to
Munn & Co., publishers of Scientific American,
86 Broadway, New York,
Handbook about patents mailed free.

A SHAKER'S ANSWER to the off repeated question, "what will become of the World if all become Shakers?" Pripe 10 cts.

A Treatise on the Second Appearing of Christ. By F. W. Evans. Price 10 cts.



#### THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.



#### CONTENTS.

								Pa	ge.
The Gospel Testin	nony,	No.	26,		-		-		97
What is Life,	2			4		•		1	99
Work,									
To our Gospel Kin	dred,			×.		9			100
Love to God,							4		.51
True Theology, N	0. 3,								. "
Faith and Works,					-3.				108
The Virgin Life,		100				Α.			100
Language, -	- 4				200				10
Rest		-		4		-			91
Letter-A. C. Stic	kney.		-		-				
Resist not Evil.		-							10
Jesus Wept,			1.0		143				109
My Father,	24								
Every Day,					100				11
Duty,						٠.		4	11
Drooping Shoulde	TH.		4				- 4		11
Health,									11
Bed Clothing,			30						
Avarice,	-	- 2							
Communion,							- 2		11
Silent Sermon,		200		٠.					- 11
Things worth forg	retting		- 12		100		٠,		-
From Newton's I				٠.				٠.	
Letter-D. Orcut									11
Acrostic.				-				٠.	-
What to teach Bo	188		- 0				10		
Say you will	2.0					34			11
Shaker Funeral,	B.				AL.		7		
When I am Gone	B	100				4		12	. 0
Music-Savior's l		e.	100		- L		٠.		11
Books & Papers,	- Committee								12
Deaths,			To		70		116		100
Deaths,	- 73		- 6		-		100		

#### SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Professor and Profane, especially all LOVERS of TRUTH .- It contains not only the SHAKER'S FAITH.

but explains

#### SCRIPTURE METAPHOR

better than any other Book, showing its agreement with the truths of SCIENCE-It also contains Criticisms on the ABLEST CLERGYMEN and INFIDELS, and good for Collegiates, Lawyers and Doctors, but above all it should be

#### CAREFULLY READ BY EVERY PERSON

who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postpaid to any one on receipt of price. Address H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union, Ky.

#### AGENTS SELL ENTIRELY NEW BOOK WANTED AN

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-earning and money-saving to every possessor. Handreds upon hundreds of beautiful and helpful engravings. Its extraordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the people, and sales are sure. Agents looking for a new and first-class book, write for full description and terms.

30 days' time given Agents without capital.

SCAMMELL & CO., Box 8971,

PHILADELPHIA, PA. The most wonderfully complete collection of the

PHILADELPHIA, PA.

# Dobbin's Electric Soap.

## THE BEST FAMILY SOAP IN THE WORLD.

It is Strictly Pure. Uniform in Quality.

THE original formula for which we paid \$50,000 twenty years ago has never been modified or changed in the slightest. This soap is identical in quality to-day with that made twenty years ago

Trontains nothing that can injure the finest fabric. It brightens colors at heart with

and bleaches whites.

T washes flamels and blankets as no other soap in the world does—without shrinking—leaving them soft and white and like new.

HERE's a great saving of time, of labor.

of fuel, and of the fabric, where Dobbins' Electric Soap is used according to directions.

ONE trial will demonstrate its great merit.
It will pay you to make that trial.

IKE all best things, it is extensively imi-

#### Beware of Imitations.

"NSIST upon Bobbins' Electric. Don't take Magnetic, Electro-Magic, Philadelphia Electric, or any other fraud, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for

DOBBINS ELECTRIC

and take no other. Nearly every grocer from Maine to Mexico keeps it in stock. If yours basn't it, he will order from his nearest wholesale grocer.

R EAD carefully the inside wrapper around each bar, and be careful to follow directions on each outside wrapper. You cannot afford to wait longer before trying for yourself this old, reliable, and truly wonderful

Dobbins' ‡ Electric ‡ Soap.

# The Manifesto.

VOL. XVIII.

MAY, 1888.

No. 5.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 26.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

Mother Ann and the Elders carried before Eleasur Grant. She was treated cruelly. and driven from New Lebanon.

MOTHER ANN and the Elders reached New Lebanon, Sept. 2, 1783. day following, a mob began to collect before the rising of the sun, and surrounded the house. Many of the enemies of the cross of Christ in New Lebanon had learned of the arrival of the Believers, and were watching for the first opportunity to express their malicious rage, on the return of the Elders to this town.

The mob consisted of two companies. One was directed by N. Fitch, captain of militia, the other by T. Tanner, also a captain of militia. Others distinguished themselves and appeared much more open in their abuse than the real leaders of the mob.

Presenting a warrant, they seized George Darrow and David Meacham,

the daughter of David Meacham. criminal act was chosen to cover the real object, which was to get these two men from the house, and have them placed in confinement. This would prevent them from assisting Mother Ann and the Elders, who were stopping at the same They knew that the mob would place. have much more power to act if the Brethren were not present, as David was a man of great fortitude and influence. and George was the owner of the house.

These two Brethren were taken before a justice of Peace, Eleazur Grant, for trial, while David Darrow and Richard Spier were left in care of the dwell-David and Richard informed the mob of their authority to protect the house, and expostulated with them upon the unlawfulness of their conduct.

These evil-doers felt no disposition to parley about the matter, as they were determined on violence, without regard to law or justice. The Believers collected as fast as the mob did, and went into the dwelling which was soon filled. The building had three doors leading from the several rooms into the street or yard, and these were all guarded by the The mob commenced their acts of violence by attempting to force a passage into all the doors, at once. and charged them with having abused Brethren forbid their entrance and again

urged the unlawfulness of such proceed-Their conduct was ings, but in vain. like ravenous wolves.

They seized the Brethren, one after another, and dragged some of them from the house, by their hair, with the most Richard Spires was savage violence. forced three times from a door and thrown forcibly upon the ground, while others were caught up by several of these savages and pitched head foremost, with great violence, into the yard, or into pools of water. By this treatment their clothes were often much defaced or sadly torn.

After a conflict of about twenty minutes the mob obtained an entrance into the house. Mother Ann and some of the Sisters were in one of the back rooms, into which place these cruel men attempted to enter. Several Brethren stood guard at the door, but after a severe struggle the mob succeeded in breaking down the partition between the rooms, and seizing Mother Ann, dragged her, in a shameful manner, through the house and threw her headlong into a carriage. Two Sisters who followed her, however, succeeded in getting into the same carriage. Eliab Harlow acted as their guide. They had not driven more than three or four rods. when some one cut off the reins. then led the horse a short distance, when the mob surrounded the carriage, and beating him off, guided the horse themselves, and drove furiously to the residence of the justice, Eleazur Grant.

A young man was heard to remark. "These people have a power that we know nothing about. It is the power of God that carries that woman along in such a manner." He then invited Pru-

she was walking by the side of the carriage. Mother Ann cautioned Prudence not to be enticed, but to maintain her faith, and endure to the end.

While crossing a narrow bridge upon the side of a steep hill, some reckless creatures from the body of the mob, attempted to upset the carriage, but were prevented by one of the Brethren. man who was the most active in this business, fell down the precipice and received some slight injuries. The same man attempted to pull Elder James Whittaker from his horse, among the rocks by the road side. One of the Brethren, instantly caught Elder James and partially saved him from the fall, which proved so severe as to fracture three of his ribs. It was with great difficulty that he was able to proceed on his journey.

The distance from the residence of George Darrow to that of Eleazur Grant was one and one half mile, and during the whole of this journey, the mob strove to keep the Believers back, by beating and abusing them, but were not able to effect their purpose. Mother Ann was very roughly forced into the house of Eleazur Grant and her clothes badly torn, much to her own discomfort and sorrow. Elder James was strongly persuaded to enter a complaint against Thomas Law for his abusive treatment to the Believers, while on the journey, but was dissuaded by Mother Ann who counseled him to labor to be comfortable and peaceable.

The trial of George Darrow and David Meacham, occupied several hours. The complaint which originated in malice and was prosecuted through envy, ended in a sham or mock trial, and was evidently designed to cover greater deeds dence Hammond to ride with him, as of persecution and personal abuse.

When justice Grant had disposed of this case, he had Mother Ann brought before him and called upon her to hear the indictment: but instead of attending to the false accusations brought against her by her enemies, and which it was in vain to counterplead before a mob tribunal, and before an unjust judge whose only object was to persecute the Believers, she reproved him for sitting as a magistrate and suffering such riotous mobs to abuse innocent people, contrary to the l w, without attempting to suppress them.

The Justice, unable to bear this reproof, ordered his constable to take Mother Ann to a new house, which he was then building and put her under keepers. Three men, in a very abusive manner led her to the new place of confinement.

# WHAT IS LIFE? ABRAHAM PERKINS.

This is a problem easily solved. Life is simply what we make it. To every individual, it is that in which he has the greatest element, that to which he gives his powers for support.

He who conscientiously lives to the principles of truth and honesty as he comprehends those principles, he whose motto and purpose is purity of heart is near to God; his life is saintly and holiness unto the Lord will be written upon all his possessions; even upon the bells of his horses and upon his pots and vessels for domestic use, holiness unto the Lord will be inscribed. Not only the heart and every faculty of soul and body are consecrated, but all that he claims of earth is dedicated unto the Lord, to be

used only in support of the principles which give birth to true righteousness. Hence to that individual, life becomes Christian; it is the resurrection, the Christ life. That soul has received the baptism of the Heavens, becomes a subject of the Kingdom and joint heir with Christ. By his influence, society is blest and the world is made better from his existence in it.

Again; he who seeks life on the animal plane, who gives support to that which excites natural appetites and passions, that which merely gives pleasure or se tisfaction for the present or for time, such life is animal; no higher in the scale of creation than that of the beasts that perish. Yea, his rank is even lower than that of the brute which has respect to the law of nature, while the natural man ignores it. The life of such a man is a blank; he had better never been boru; his doom is execration; and as his life helps to lower all within the radius of his influence, he is a curse to humanity.

From the throne of God the fiat has gone forth, that man shall be judged according to the deeds done in the body. Judgment rests there. Thus it remains for man, as a free agent, to choose what his life shall be; and then without crying the burden of the Lord, accept the reward of his labors as an act of justice.

Enfield, N. H.

#### WORK.

Some honest toil the hands may soil
But such can never stain the heart,
And in the eyes of those who're wise
Doth greater loveliness impart.—M. W.

Action alone crowns opportunity with success.  $\text{Digitized by } Goog [\mathcal{C}]$ 

#### TO OUR GOSPEL KINDRED.

GILES B. AVERY.

Hall, hail, all hail, Dear Gospel Kindred blest Ye noble worshipers at Zion's shrine, Shall not our Lord in mercy give you rest, Clothe with his grace, and feed with love Divine? We ween He will, 'tis prophecy engraved Upon the tablet of their soul's ensigns For every righteous deed is balm to save The souls on whom the sainted jewels shine.

List! Hear we not the approaching onward tread Of myriad armies from the heavenly spheres? Welcome, Bright Messengers! These are not the dead, But living lights, well known to sages, seers! Now is the chasm bridge dividing death and life The pure, the good, can meet on life's bright planes, And no emotions rise to gender strife Peace rules our temple; grace in triumph reigns.

The world may sing of Heaven, but here 'tis now possessed,

Deeds wrought in righteousness the boon hath born.
'Tis not an airy name, by soulless forms professed,
It is not painted emptiness, a soulless, bubble form!
Tis purity in love's embrace, and worldy wiles forgot,
Tis virtue's charm, in every face, and rich forget me nots
Of deeds of goodness, mercy, truth, of all that grace
may tell.

Of sympathy, of aid forsooth, to all who would do well.

Then let the welkin ring with notes of joy. Christ's day of judgment is a day of peace, To souls who, freed from passion's base alloy, Can bid the flow of sin s emotions cease. Resounding blessings peal from shore to shore, Of life's vast ocean. Hallowed notes of bliss, Bright angels echo, and the saints encore Till not a tolling traveler the meed shall miss.

Quaff then, the nectar, O ye saintly throng, Of union's parody in words sublime, In raptures which to none but saints belong, But, which to these, shall echo all along the line. Let angel gifts your toiling sons inspire, Let graces bright, upon the daughters shine While Heaven steops to lift your spirits higher, To share the blessings of the home divine.

Mt. Lebanon, N. Y.

LOVE TO GOD.

AGNES E. NEWTON.

Love to God inspires my spirit And his blessing cheers my way; As I sacrifice the earthly Dawn the joys of endless day. Joys that perish not with using Peace that hath its source in God; Balm that heals the wounded spirit When 'tis bowed beneath the rod.

And there learns to own God's dealing
And his wisdom as the best;
Learns to trust his wondrous leading
Thus secure the promised rest.
Rest of soul! the Christian's portion
When the Christ has full control;
And the victor's song of triumph
Is the music of the soul.

Rest of soul, ye heavy laden Come to me and I will give; Was the Savior's loving promise Which the ages will out-live. And my yoke indeed is easy And the burden light to bear; As the truth is made thy refuge And ye seek the vale of prayer.

"Feed my lambs!" forsake the selfish
"Follow me" all else resign;
Lose thy life, and Life Eternal
With its glories shall be thine.
Cross of Christ! God's love revealing
Blest indeed thy worth to know,

O be mine a Savior's mission Whereby works my faith will show. Canterbury, N. H.

#### TRUE THEOLOGY. No. 3.

HARVEY L. EADS.

Perhaps I have said enough respecting man's duty to God, and of his reasons for neglecting the same, and of rewards for obedience. I will now say something of his duty to his fellow man; Christ has put it in few words; "As ye would that men should do unto you, do ye also to them likewise." This includes the whole duty of man to man; but more may be added of man's duty to God through his agency.

Now in obedience to Christ I will be free to speak not only to those without the fold but also to those within, who if they will, may take it as a voice from

beyond the crystal river, as there shall be as little of self in it as though I were on the other side; well knowing that every honest soul who loves truth more than self, will be thankful to have any error corrected; all such will say: "Hew to the line let the chips fly which way they may."

I will remark that any person who writes on any subject which contains nothing but assumption and conclusion, should know that he has proved nothiug; as no two postulates can prove anything without a middle premise; for instance we may say truly, that Jesus was the son of man, and Christ was the son of God, with these two postulates nothing is learned or proven. It rather beclouds the idea of who was and is the Christ, when by a middle premise it is made clear, that the two are the same, and also who was and is the Christ. All lexicographers and all persons agree, that the anointed means the Christ or the Messiah and that the man Jesus was the Ancinted, and consequently the Christ, which is proved as follows :---

1st. Sumption. Jesus the son of man was and is the anointed.

2nd. Sumption. The anointed was and is the Christ the son of God.

Jesus the son of man was and is the Christ the son of God.

The premise admitted, the conclusion is irresistible; add to this, which is in itself indisputable, we have the word from God that Jesus is his Beloved Son, and of Jesus that he was the son of man, and was the Christ the son of God: also that of his apostles. Peter declares that Jesus was the Christ, the son of the living God, the truth of God's blessing and walk in darkness. which I have demonstrated; and he

also truly testified that God anointed him with the Holy Ghost and with power. Acts x., 38. "And this Jesus whom I preach to you is Christ," Acts xvii., 3, and John testifies that those who deny it are falsifiers. in order to disparage his Messiahship it is affirmed, without any show of reason, that God sent a second or third class angel to anoint Jesus, and this, right in face of the fact, that God was present, and heard Jesus' confession through John, who stood in God's order for that purpose, and there and then proclaimed to John and to the world: "this (Jesus) is my beloved son in whom I am well pleased."

Thus Jesus who was the son of man, became the son of God, and his Christ or Messiah. There is no possible way for this to be controverted. Then can it seem reasonable, that God being present and well pleased with his Son, should send to the North Star or to some remote part of space, for a second class angel to come and anoint him? Not at all; the idea is nothing but a chimera or idle fancy, for which proof It is further asserted is impossible. that the time would come when we should "travel away from all Bibles." I will here say that the Bible itself and all history has shown, that when any nation or people have thrown the Bible aside with the law and the prophets as unworthy of thought, the curse of God has followed them and when they returned to it, God's blessing came to them; and when Believers travel away from him who was the light of the world, and from his recorded word which was from God, they will forfeit

It is further stated by a teacher, that,

he does not see why we are bound to follow Christ any more than Christ was bound to follow Moses; this is darkness to be felt. I could see this in early years. The reason is plain enough; Christ was not the re-appearance of Moses, Moses was the type, Christ the antitype. Moses the shadow, Christ the substance; the substance cannot follow the shadow.

John the Baptist was the re-appearance of Elias, whose commission was to turn the hearts of the people to the Mosaic law from which they had backalidden. Christ's was to introduce to the world a higher law, which would abrogate the necessity of the Mosaic, and raise mankind above all its demands, and introduce God's spiritual law, and lay the foundation of his New Heavens and New Earth, wherein righteousness This is reason enough should dwell. why Christ and his followers need not look to the Mosaic law for anything; they not being under the law; and now that we are blest with his second appearing we become his disciples by following him and walking as he walked, we have not gotten something above Christ as Christ had above Moses, but the re-appearance of the same thing, the same life and requirements; were it something else, we could not be called his followers, and have been preaching a false doctrine for the last hundred years or more; but we rightfully claim to be his followers, because we live the life that he did.

He has come as predicted; as a thief in the night and in having his life, we have the substance, and having the substance, need not the shadow; and all is required now that he ever did or can require of mortals, and all is given that

could be were he here in person; hence the material is unnecessary, and being unnecessary, can never take place on earth.

So I would say to Second Adventists and all others, cease to look up to the sky for the shadow which you will never see since the substance is already Then let all cease to look without and look within for, "Know ye not your own selves how that Jesus Christ is in you except ye be reprobates." 2 Cor. xiii., 5. And if he is within us, what more can we ask, what more can we desire? All who look beyond him for something nearer to God than he was, look in vain. Let us reach the point to which he attained before trying to reach a higher or better condition.

I feel safe in saying: the man never lived on earth and never will who was, or will be more fully in the bosom of the Father than he was, nor more one lle is "the light of the with Him. world and all who follow him shall not walk in darkness." His recorded word, which is the word of God will ever be a light to the world; but some deny that the Bible contains God's word. a letter written by a man contains his word, a book can contain the same, or can contain the word of God. If Christ spake the truth, it is futile to deny it. He said the words he spake were not his, but were given him of God; then they were God's words.

The case logically stands thus:

1st. Sumption. Christ spake God's word.

2nd. Sumption. This word is recorded in a Book.

Ergo. This Book contains God's word.

It is simple in any one to attempt to

resist the conclusion, and it would seem for any one to dispute the fact that the Bible contains God's word is simply to get clear of what it enjoins. with his recorded word is the foundation on which his church is built, and any one coming into it must first determine whether it is of God or the work of That it is of God became evident to me in early life, and I have observed from that day to this that the simple child-like obedient soul was always blest and prospered, while the reverse of this always attended the self-willed and disobedient.

It was so in the type and it is, and will be the same in the antitype. the spirit through the Ministry feel a gift in any direction, intellect from no quarter should interfere to change it. When this takes place it drops from God to man. It is then intellect against intellect, the stronger carrying the day. In God's little army no person should ever select a position or propose a gift for himself or herself, this would be from the intellect and no gift of God can originate in and come from the intellect; because intellect when it is not directed by the spirit is always selfish and God cannot bless any selfish thing. All that is partial or selfish is ungodly.

Every gift of God is spiritual and comes from Him through the spirit. Should a gift from the head appear unreasonable; in obedience we will blest. It may be asked; suppose the Ministry should be moved by the intellect? The responsibility rests with them and they may suffer, but the obedient will be blest. This, in my own personal experience, has been thoroughly proven. Now, do not forget that this voice is

as thoroughly absorbed in the well being of all the camps of Israel as though body and spirit were already separated.

We should not forget that Christ's kingdom is a pure Theocracy, a government of God, while Democracy is a government of man. The former is spiritual, the latter intellectual. The first belongs exclusively to the upper floor, the other to the lower, and every vote cast in the upper, is so much Democracy where it does not belong, making a hybrid, a mixture, that God cannot bless. There can be no votes cast in a pure Theocracy; all within the fold are free to make their minds known to the order before them, then let the responsibility rest where it belongs and be content.

A great many communities have tried the experiment of mixing and failed, and this will be the case of all who follow that course; all voting takes the power from God and gives it to man; takes it from the head and gives it to the heels.

Now can you pardon me for saying a word of my own earth life experience? After becoming convinced that this was God's kingdom and work in my youth, I never afterwards questioned any gift felt best for me, nor hesitated to obey; whether ordered to the rear or front, nor never laid out a gift for myself, and no odds how dark it seemed to my intellectual understanding, I put my trust in God and gave my spirit, my intellect and faculties in child-like obedience to the call, and was always blest of God, far beyond my expectation, both spiritually and temporally, yea more than I could feel myself worthy of: thus realizing that it is the obedient that shall from beyond the river; for my soul is eat the good of the land, not the disobedient. I have never known any one to be either blest or prospered within the fold who refused obedience to God's appointed order, and so continued.

As it was in the type so it is in the antitype. A small pebble slew Goliath who was defying the armies of Israel. King David's beloved son who turned against his father, lost his life hanging to the limb of a tree by the hair of his head, and so it was all through the type. Victory to the obedient and defeat, mortification and disgrace was the reward of the disobedient. Thus we see in all ages of the world, that it is passion supported by intellect which has led astray. It cares for the body and not for the soul.

When Christ says take no thought for the body, intellect says take first thought for the body; when the spirit should absorb, if not the whole, the first attention, then the body will be God-directed and all things necessary will be added. am now asked: which is it, spirit or intellect that enables you to speak and write as you do? Ans: Both, when self has no part in it, the spirit tells me what to say and write; the intellect tells me how to word it, to make it plain to others. Every syllogism, all logic is intellectual, but good in its place; thus we see that the offices of both are distinct all the way through life. We are inclined to forget that all prosperity depends on God's blessing. Sometime intellect will say, when adversity comes; "Take the world easy, don't be troubled, let it alone, if it is God's work He will take care of it, there's no use of worrying about it, and then sit down unconcernedly and wait for God to do their duty for them. that come in for the loaves and fishes, world.

and bodily ease and comforts, and unless they become quickened into life by the spirit, will sooner or later fall away.

It is not to be expected that God would prepare a place for such to come and waste their time away in luxury, idleness and ease, and feast on his bounties. He calls souls into his vineyard, where, in obedience to his order, they may "put their hands to work and give their hearts to God; receive their penny and save their souls.

Notwi-hstanding my agreement with Philosophy that the attribute of matter is extension, and that of spirit is thought, and that matter of itself cannot think: it still seems evident that intellect is a material faculty; were it spiritual it would not antagonize the spirit. thing is certain, neither Philosophy nor Revelation has yet made known how we I unite with the philosopher who said: "I adore the God by whom I think without knowing how I think." But intellect is a pliant tool and seems to be as necessary to the sinner as the saint, to the robber and murderer as to the detective and hangman.

Passion makes a demand for some gratification, the spirit objects, but intellect, reasons, excuses and tells how to obtain it, thus antagonizing and grieving the spirit and leading the soul away from God to unutterable ruin. seem that the brain has the faculty to think, as the ear has to hear or the eye Passion desires the eye to see what it should not, the spirit objects, but intellect tells where and how the lust of the eye may be gratified, and so of all other lusts. Thus being uncontrolled by spirit and united with passion Such are the ones it has caused all the blunders of the Its reasoning caused the expulsion from the Garden of Eden; and Aaron to make the golden calf; and the Israelites to reject and cast away the Mosaic law and be scattered as sheep without a Shepherd; and King David to do as he did with the Hittite; and Judas to betray the Savior; and Peter to deny him; and the Jews to crucify him etc., etc. So let not God's Zion in this day be caught in the same snare, but all be

"Moved by the spirit of the Lord, And quickened by his holy word."

That God may not only be in every act, but every thought of life, which will insure his perpetual blessing on his people. But many seem so careless and indifferent as not to be able to distinguish intellect from spirit; when we should ask ourselves and each other in all things: Is this of the intellect or spirit, and correct ourselves accordingly.

I will now say in closing that I feel myself somewhat as did the Apostle when he said; "Though I preach the gospel I have nothing whereof to boast; for necessity is laid upon me. Yea woe unto me if I preach not the gospel;" of Christ, which alone can save the world." 1 Cor. ix., 16.

South Union, Ky.

#### FAITH AND WORKS.

MARION JOHNSON.

THESE, the Apostle tells us, should be combined in their operations, or they are useless. A true and living faith, could not fail to bring forth corresponding works; because it would so influence the mind, that its outward manifestations would be in accordance therewith, and it would be wholly unnecessary to inquire of the faith of such an one, for

their daily deportment would reveal it; whether it was to serve God. and to overcome the power of evil in themselves; or whether it was to give their best affectious and all their faculties to the service of the world.

Whichever course they take, their faith is clearly exhibited by the line of conduct they pursue. In this progressive age of the world, while an ever increasing light reveals our inner life, more and more, exposing every hiding-place of the adversary, and opening in a clearer vision the perfect principles of the gospel of salvation by a daily cross, should we bring forth the fruits of holiness, in our lives and actions; thereby glorifying God, by showing our likeness to Him.

The Apostle says furthermore "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," thus showing that it was not enough to have a right faith, based on a firm and solid foundation; but it must be carried into practice, by an honest confession of all in the life, that was contrary thereto.

It makes very little difference what we believe, while it remains a mere passive belief, and is never actualized in our life, for we are told that the devils believe and tremble.

In our life, we show our faith by our works, by pursuing those measures which we have reason to believe will bring about the desired result.

The farmer sow, his seed in the spring-time in the full expectation of reaping an abundant harvest, and thus in every department of life.

and it would be wholly unnecessary to inquire of the faith of such an one, for ples of truth and goodness, virtue and

religion; but of what avail is it, if it does not lead to a purer life, to higher aspirations, to nobler motives, and to a course of conduct diametrically opposed to that which they would naturally lead; or, they may, on the other hand, from a lack of a conviction deep enough, or from force of circumstances or policy, or some other motive, act directly coutrary to that belief. In either case, their faith is dead, being alone, without corresponding works to quicken it into life and action: and therefore can never prove a saving and vitalizing power to This is what, we as Believers are endeavoring to carry out; to make practical our religion, even in the smallest minutiæ of life; showing our holy faith, by bringing forth the works of righteousness.

Canterbury. N. H.

Four Queries about the Shakers. No. 3.

CHANCY DIBBLE.

The Virgin Life.

This leads to a consideration of our subject which I do not think can be explained to the satisfaction of those who wish to live a worldly life. A worldly life is not a Christian life, by any Now, the question rests just means. here,-Which do we choose to follow, Adam or Christ? To serve God or Mammon? To deny ourselves of all low, selfish gratifications and pursuits, or follow our own inclinations and crav-We cannot serve both. shall hate the one and love the other, or hold to one and despise the other.

If we love the world and hold to it, all; a love that is founded upon princithen let us go and live as the world ple, that never will desert the needy: should live; live honorably, be faithful not emotional, does not proceed from

in the service of Mammon, but do not call it Christianity. If we choose to be Christians, let us come away from worldly practices and live as did Jesus. Do we not know by that holy faith which is in us that a chaste life is most acceptable to God? But, says one, How will we get along without generation? How will the earth be peopled? Why, this is easy enough. Let those who have a call to help people the earth, do their duty, according to the laws of generation, that when they are through with the generative order, they may come into the work of regeneration and be born anew into higher elements. Then, as they have previously been faithful in the unrighteous mammon, the true riches may be trusted to their The natural order is proper for each class of creatures, to bring forth its own likeness, but there is a higher sphere for man and woman, as intelligent beings.

It was intended that they should be brought forth by natural laws like other animals, into animal life, but the spirit must progress upward. The spirit is immortal and cannot be satisfied with material pleasures. Its aspirations are for a life superior and angelic. Its love cannot be confined to earthly objects, only for a time; it must soar away into higher scenes.

Partial love is not enduring. It may do in the absence of true love and it may be, and doubtless is, better than no love. There is a universal love, an impartial love, that worketh no ill to any one, that has no lust, or envy, or malice. A love that is free and equal to all; a love that is founded upon principle, that never will desert the needy: not emotional, does not proceed from

passional sources. A love that is ever kind, that strives to befriend even an enemy if there be any. love of good Believers in Christ.

This love will bear cultivation. There is nothing vile, neither shame nor darkness about it. This love satisfies the soul and will accompany it beyoud the tomb. It is the bond of union which unites pure spirits together, and its links are coupled in that endless chain which reaches from heaven to earth where angels hold a place, and all the faithful are joined to God their Creator.

Watervliet, N. Y.

#### LANGUAGK.

#### M. J. ANDERSON.

OH power of speech! thou wondrous gift to man, Thou potent messenger of good or ill; With joy or sorrow thou the heart dost fill, Bring'st peace or discord to the social clan. The mind may fields of knowledge amply scan. But were it not for thy inventive skill That stirs with eloquence the listless will, How vain and futile were each mental plan.

Ah, may this lesson, wisdom to us teach, Through his creation, man excels the brute; This glorious gift, this lofty power of speech, Lifts him above God's creatures strangely mute; Destines to lofty hights he yet shall reach, Where language bears its richest, sweetest fruit.

Mt. Lebanon, N. Y.

#### REST.

REST is a trust in God above, His wisdom, kindness, and his love, Whate'er betide, to feel his care Is round and with us every where. - M. W.

#### SHAKER VILLAGE, N. H., MAR. 1888.

BELOVED EDITOR :- While thinking upon the excellencies of brevity in expression of thought I came across the following list of short words which some

name of God is spelled in four letters only, in nearly every language spoken. Such is the For example he says:—

to Tour Tour		•	
"In Latin	we	have	Deus"
" French	••	,,	Dieu
" Greek	"	"	Theos
" Hebrew	,,	"	Adin
" German	,,	**	Gott
" Scandinavia:	n "	,,	Odin
" Swedish	••	"	Codd
" Syrian	"	"	$\mathbf{A}$ dad
" Persian	,,	"	Syra
" Tartar	"	,,	Idga
" Spanish	"	"	Dias
" East Indian	,,	"]	Esgi
" Turkish	"	,,	Addi
" Egyptian	"	,,	Zent
" Japanese	**	"	Zain
" Peruyian	"	**	Lima
" Wallachian	**	,,	Zene

Now if to this list we append the names of some of the attributes of Deity it will readily be perceived that most words implying goodness or greatness in the truest sense are generally composed of few letters.

Our Divine Teacher we know was wont to dictate his most vital lessons of truth to his listeners of simply constructed sentences in words of one syllable only. Here is one example-" I am the way, the truth, and the life" another-"Why callest thou me good?" "There is none good save one and that is God."

The words way, truth, life and many others from the same source viz., love, joy, peace, each present to our thought an idea of Infinity and the primal principles upon which heaven itself is founded.

Further, the names of all great and grand objects in nature are presented to us in terms the most brief. For example the sun, moon, stars, sky, sea, ice, snow, linguist presents to us affirming that the frost, dew, rain, hail and wind are each

symbols of a mighty and stupendous power. Word pictures are they, conveying to the imagination, as well as to the external senses scenes the most vivid, inspiring, vast.

Does not the word sun at once suggest boundlessness of light and heat? the moon, splendor; the sky, the stars, immeasurable distance—the sea, vastness, the ice, piles of crystal light, the frost, the dew, unlimited surface, the rain, the snow, bounty, while hail and wind and storm serve to remind us, that there is a power before which our human strength is weakness, our finite wisdom, folly.

Therefore, from the facts which we have been considering, may we not infer that Brevity is not only the soul of wit. but the culmination of estrength in expressions of thought by means of language.

At this point, a practical hint for my benefit seems to flow from the point of the pen, and reads thus "Any truth scientific or religious, conveyed in a pithy, concise manner, is oftenest welcomed by editors in general, and oftenest read and longest retained in the memory of the reading public."

With this fact, in full view, I must conclude my plea for brevity.

ASENATH C. STICKNEY.

#### RESIST NOT EVIL.

HAMILTON DE GRAW.

To the true follower of Christ this saying is fraught with deep meaning. It not only implies the mere passively submitting to wrong; but also to return good for evil. To suffer wrong rather than do wrong in itself is not enough.

philosophical, reasoning from cause to effect; then he would see that resisting evil with evil only increases the difficulty to be overcome; and that two wrongs will not make one right. He should evince a spirit of aggressiveness if the word may be used in this sense, and whenever opportunity offers and also to seek opportunities for doing good.

How many national and individual disputes might have been settled amiably and the principle of love and good will toward man practically illustrated if both contending parties had been anxious to arrive at the truth, and willing to view the other side as impartially as they were determined to vindicate their own. old adage that one cannot quarrel alone was brought to my mind while convers. ing with an advocate of war as a means of settling national disputes. this question in referring to our late (un) civil war, "What would have become of our country if the North had maintained the position that you Shakers do, and refused to rise in arms to save our country from dismemberment?" I replied firstly, that if the contending parties had been actuated by Christian principles, the causes that led to the war would not have existed. And secondly, that as one party cannot quarrel alone, and the North had refused to resort to war, peaceful means would have been found to remove the cause of contention, and the sacrifice of human beings to the God of War, and the untold misery and suffering entailed upon the survivors would have been avoided.

This style of reasoning may seem foolish to the soul under the influence of the lower law, but to those that are striving to obey the higher law, and are The practical Christian should also be earnestly praying and laboring for the

fulfillment of that heavenly condition, "Thy Kingdom come, thy will be done on earth as it is done in Heaven," cannot but look with sorrow upon the wealth and inventive power of the human mind that is used in developing weapons of destruction. When,

"Were half the power that fills the world with terror, Were half the wealth bestowed on camps and courts, Given to redeem the human mind from error; There were no need of arsenals or forts."

Sonyea, N. Y.

#### JESUS WEPT.

#### Annie R. Stephens.

JESUS wept, oh potent words! that, like A gentle melody float down the corridors Of time, touching the responsive harp-chords Within, and, blending with the tenderest Sympathies of our hearts make divinest Harmonies. What thought consoling, that he, Our great Teacher in the school of Christ, Suffered and sorrowed as we; was touched with The feelings of all our infirmities. Not the command." Stand off I am holier Than thou," draws men to seek the life divine, But the persuasive, attractive force of Love, which says,-" If I be lifted up I Will draw all men unto me;" yea love is The mighty lever that is to uplift Humanity to higher conditions: Love is the penetrative power, that will Reveal the God-life within. The lightnings Flash, the thunders roar are grand exhibitions Of nature's power; but how unlike the sun; Its magnetic rays melt the avalanche And sends it coursing down the hill-side to Refresh the vales below; how it breaks the Icy chains of winter, and bids earth put On her beautiful garments and come forth In the glorious resurrection of spring. So the love of God, exemplified in That full orbed soul, the lowly Nazarene, That could weep with those that sorrowed, comes to Us in the fullness of its Christ like power. With pitying tenderness it melts the Obdurate heart and bids it "Go and sin No more;" with refulgent brightness it lights The dim pathway of life, to the dark abyss Of death, with the consolation of hope And immortality; and shines like a Flood of glory over the pearly gates Of Paradise.

Jesus wept; oh words most Precious! How like a ray of light they pierce The sophistries of our minds, revealing

The power of a great soul: how like a touch From angel fingers they impress us with The height, depth and breadth of infinite love. O Beautiful Spirit! let not earth dwarf Our souls from the exalted knowledge of Thy perfected glory; but come down to Us, descend upon us in the form of A dove; infill our souls with thy holy Unction, that we may be as ministering Angels; open the flood-gates of our hearts Till the measureless tide of sympathy Flows out to all, that we may weep with those That sorrow; let thy impress be the scal Of our discipleship; link us in that Great chain of universal fraternity; And bind us with thy golden clasp to our Infinite Father and Mother, God. Mt. Lebanon, N. Y.

#### MY FATHER.

#### PRUDIE A. STICKNEY.

On the stilly air of nightfall,
Floats music sweet,
From the gleaming sunset land
With joy replete.

And amid the anthems ringing
One voice I greet;
H. is calling, and I hasten
With willing feet.

For I know the time is nearing, I soon shall fade; I shall go to meet my father

Through shine and shade.

Just beyond, the sunset gate-way
Is left ajar;

And amid those gleaming portals Sin cannot mar.

In that land there is no darkness But perfect day;

There I long to join my loved ones, And live alway.

Ope the pearly gate still wider
Ye shining One;

I am weary, and would enter When day is done.

Thou hast been my stay, my comfort, My guide and friend;

And I know that thou wilt greet me, When life shall end.

Thou wilt light me through the valley Of doubts and fears;

Thou wilt keep my heart from sorrows

My eyes from tears.

How I miss thy smile of gladness When all is well;

And thy words so true and tender None can excel.

How I miss thy words of wisdom
And counsel sweet,
For I always found beside thee

A safe retreat.

In thy deep and true affection My soul confides;

Through the storm as in the sunshine Thy love abides.

Soon I'll leave this vale of sorrow
And go to thee,
O'er the waters deep and rolling
Father, lead me.

Just above the starry brightness
Lights the dark way;
Just beyond, there is a dawning—
Eternal day.

West Gloucester, Me.

#### EVERY DAY.

#### ELIZABETH AKERS ALLEN.

OH, trifling tasks so often done,
Yet ever to be done anew!
Oh, cares which come with every sun,
Morn after morn, the long years through!
We shrink beneath their paltry sway,—
The irksome calls of every day.

The restless sense of wasted power,
The tiresome round of little things,
Are hard to bear, as hour by hour
Its tedious iteration brings;
Who shall evade or who delay
The small demands of every day?

The boulder in the torrent's course
By tide and tempest lashed in vain,
Obeys the wave-whirled pebble's force,
And yields its substance grain by grain;
So crumble strongest lives away
Beneath the wear of every day.

Who finds the lion in his lair,
Who tracks the tiger for his life,
May wound them ere they are aware,

Or conquer them in desperate strife, Yet powerless he to scathe or alay The vexing gnats of every day.

The steady strain that never stops
Is mightier than the fiercest shock;
The constant fall of water drops
Will groove the adamantine rock;
We feel our noblest powers decay,
In feeble wars with every day.

We rise to meet a heavy blow—
Our souls a sudden bravery fills—
But we endure not always so
The drop-by-drop of little ills;
We still deplore and still obey
The hard behests of every day.

The heart which boldly faces death
Upon the battle-field, and dares
Cannon and bayonet, faints beneath
The needle-points of frets and cares;
The stoutest spirits they dismay—
The tiny stings of every day.

And even saints of holy fame,
Whose souls by faith have overcome,
Who wore amid the cruel flame
The molten crown of martyrdom,
Bore not without complaint alway
The petty pains of every day.

Ah, more than martyr's aureole,
And more than hero's heart of fire,
We need the humble strength of soul
Which daily toils and ills require;—
Sweet Patience! grant us, if you may,
An added grace for every day!
—Selected.

#### AN ERROR CRITICISED.

Alonzo G. Hollister.

"One voice has many echoes."

E. H. BRITTEN, in Nineteenth Century Miracles, an instructive and meritorious work in the main, says "Shakerism proves the imbecility of attempting to inaugurate in the earthly present, a system of asceticism which only belongs to our condition as pure spirits in the future." This fling comes with ill-

grace from one who claims to be a messenger of spiritual light, to lead people to higher plains of action and true knowledge, and when she comes to see its real bearing, I doubt not but she will wish it canceled.

In the first place, it is not true unless to those who stand aloof like the contenners of spiritualism, and treat with disdain that which they refuse to understand, or to take the trouble to investigate. In the second place, it has the character of a stumbling block in the path of all travelers seeking final attainments in the highest excellence. And by whom was this "system of asceticism" inaugurated but by that Divine Wisdom and Almighty Power, of which E. H. B. claims to be in some degree the medial instrument, and says on page 226, "Our part is to keep our lamps trimmed and burning, and wait for the coming of the Heavenly Bridegroom whose name is—Divine Order."

It is true that mortals co-operated with the Almighty Power and Wisdom. and so they did in the introduction to mankind of modern spiritualism, else neither could have been established among men to stay. And the Wisdom which inaugurates, also proclaims that rr is "the coming of the Heavenly Bridegroom" in union with the Heavenly Bride, both of which are required to complete the Divine Order, and lay the foundation on earth for its never ending increase, as really as it requires two, a male and a female, to complete the earthly order, which in its original uncorrupted state, was typical of the heavenly and Divine.

That it should be inaugurated and continue sustained for more than a century unrecognized and opposed in the

midst of people who profess to wait for it with looging desire, is rather a "miracle" of power and wisdom quite the reverse of imbecility. The imbecility of inaugurating here a system of asceticism which "belongs to our condition as pure spirits in the future," is certainly far from proved to those who by conforming to it, are enabled to overcome a carnal life within, which is ever at war with the spiritual, and to purify the heart from those desires and practices which would otherwise unfit them to dwell in the society of the wise, purified, ascended and harmonious intelligences inhabiting exalted spirit spheres.

Spiritualism in its propagative, proselyting character, with its mediums and teachers going out from a free state and carrying with them the seeds of natural liberty, is a pulverizer of human creeds and superstition, and destroyer of systems which bind the conscience and limit man's spiritual development-is a leveler of conditions and promoter of human brotherhood, and prepares the way for the Divine Order to expand. It may be likened to Jacob's ladder, let down from the Divine Order in the heavens, and extending through all grades of reasoning intelligence to the lowest intellectual capacity. The seed and sub. stance of spiritualism is truth, which we welcome, while rejecting the chaff.

Mt. Lebanon, N. Y.

Can there be any greater dotage in the world than for any one to guide and direct his course by the sound of a bell, and not by his own judgment and discretion.—Rabelais.

MUCH of the extemporary prayer to which we listen, seems little more than a bare statement of facts to the Almighty.

God is my guide, my sword, my companion.

#### THE MANIFESTO. MAY, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### TERMS.

One copy per year, postage paid, .75 " six months, " Sand for specimen copy, free.

#### Editarial.

#### DUTY.

THERE are duties which become imperative to the Christian; which should follow him through every vocation of life, and form an element in which he may find peace and righteousness, the predominating part. It is not sufficient that he make a profession of sanctity above that o his neighbors or becomes the earnest advocate for a special formula of prayer. That may be all very well in its place to help fill up the days and years of our pilgrimage, but its real worth cannot be rated very highly in the cultivation of good, or in the eradicating of evil influences.

Righteousness is essentially the work demanded of all who name the name of This may never be confined within the boundaries of any human system, let that be temporal or spiritual; but it finds its legitimate sphere in all the life of man. It grows and flourishes, in its beauty of holiness, in the render- able teachers come readily to our aid as

ing of small obligations, carefully, faithfully and honestly, as well as in those of more importance.

In the making of a basket, no less than in the building of a house; in the cultivation of a few vegetables, no less than in the cultivation of the Public Gardens. Sometimes these lesser duties have been cast aside as of secondary importance and an undue anxiety manifested to reach after the affairs of greater magnitude, with the unwarranted hope of superior benefits, to both body and mind. The hope, however, is illu-Whoever wins the race, must sive. move along, step by step, till he reaches the goal.

Let us bear in remembrance the lesson of the divine Teacher, so necessary to our success. "Thou hast been faithful over a few things I will make thee ruler over many," and, If therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

This lesson so simple and yet so fraught with wisdom, covers our journey through life and will accompany us into the City of our God. Our anticipation of the true riches should be an incentive through which to become established on a good and permanent foundation. To the growing mind of youth, as to those of more mature age, this lesson of faithfulness has a direct It is in the heart of the application. virtuous youth, that the germs of purity of spirit, chastity of body and integrity in every duty, finds a congenial resting place, which will at a future date develop into a child of God, and into a preacher of righteousness.

Other precious ministrations from

we dwell with increasing pleasure upon the Christian's duty. Let us ask ourselves the same question that occupied the mind of the apostle James, as he illustrated to his hearers the impossibility of following two masters, God and mammon: or "to be carnally minded" which "is death," and at the same time attempt "to be spiritually minded," which "is life and peace."

"Can the fig tree, my brethren, yield olives, or a vine figs? neither can salt water yield sweet."

The Apostle brought out a lesson in this illustration that every one can readily comprehend, and by which he may compare his own life. It would be extremely foolish for any one to attempt to obtain figs from a grape vine, and equally as foolish to think that the fruits of righteousness will be found in a life of unrighteousness.

God's word is one of mercy and yet of strict justice. Childhood, youth and mature age are alike confronted with this irrevocable law. "Whatsoever a man soweth that also shall he reap." To this decree there is no palliation. Even though the "seutence against an evil work is not executed speedily," in all cases, it must assuredly come, for whatsoever a man so weth that also shall he reap.

Having this fact so clearly presented to us, as it is by the minister of God, the apostle, is there not an imperative duty ever present with the true disciple, to make his own life harmonize with the life of Christ? Indeed, it should be his meat and his drink to work earnestly and faithfully in the interest of other souls, that they may be harvested from the elements of the world and induced to enter into the kingdom of God on the earth.

#### NOTICE.

Will those having copies of "THE SHAKER," for the years 1876, 1877; and of "THE MANIFESTO for the years of 1878, 1879, to spare, do the undersigned a personal favor by sending same to one of Zion's Mothers—Anna White; Mt. Lebanon, N. Y.?

I am gratefully yours, George A. Lomas, Shakers, N. Y.

### Sanitary.

DROOPING SHOULDERS.—This is a serious evil. It compromises both appearance and A stooping figure is not only a familiar expression of weakness or old age, but is, when caused by careless habits, a direct cause of contracted chest and defective breathing. Unless you rid yourself of this crook while at school, you will probably go bent to the grave. There is one good way to Shoulder-braces will not help. One needs, not an artificial substitute, but some means to develop the muscles whose duty it is to hold the head and shoulders erect. know of but one bull's eye shot. It is to carry a weight on the head. A sheep-skin or other strong bag filled with twenty or more pounds of sand is a good weight. When engaged in your morning studies, either before or after breakfast, put this bag of sand on the head, hold your head erect, draw your chin close to your neck, and walk slowly about the room, coming back, if you please, every minute or two to your book, or carrying the book as you walk. The muscles, whose duty it is to hold head and shoulders erect are hit, not with scattering shot, but with a rifle ball. The bones of the spine and intervertebral substance will soon accommodate themselves to the new attitude. One year of daily practice with the bag, half an hour morning and evening, will give you a noble carriage, without interfering a moment with your studies.

It would be very difficult to put into a paragraph more important instructions than this. Your respiration, voice and strength of spine,

to say nothing of your appearance, will find a new departure in this cure of drooping shoulders.—Dr. Dio Lewis, in Hall's Journal of Health.

#### PRESERVATION OF HEALTH.

It is impossible to lay down any rules for health which may be followed safely by all persons. Health depends largely upon the diet. Some people cannot eat newly baked bread: others cannot eat it when stale. Much fresh meat, with some constitutions, induces fulness of the head and a feverish state of the system, because it makes blood too fast.

It should therefore be discarded, and a little salt meat or fish, if the appetite craves it, with fresh fruit and vegetables, will be found, probably, to be just what the system requires. In truth, with health, as in many other things, each person must be a law unto himself. In acute or intricate cases, physicians are necessary, but in many minor matters they cannot decide. It is true that what is "one man's meat may be another's poison," and a little poisoning, now and then, seems indispensable to teach us our individual physical, as well as mental idiosyncrasies.

Experience thus gained, if not carried to such an excess as to prove too severe a schoolmaster, will be of more value through life than all the doctors in Christendom—with all respect be it spoken—besides saving many a long bill at the drug store.

Children should be taught at an early period in life to avoid the use of condiments. Their food should be plentiful, but simple. Many a mother will give her very young children rich food—pastry, cake and sauces and condiments of the most indigestible or fiery kind—and tell you her children are healthy, and nothing hurts them. Perhaps the injury is not apparent at first, but it will not be long before headaches, indigestion of the most serious character, dyspepsia, fixed for life, disproves the truth of her opinions. —Hall's Journal of Health.

BEDS AND BED CLOTHING.—The covering of a bed ought to be light as well as warm. Woolen blankets are far more healthful than are heavy comforters which admit of no ven-

tilation, but, instead, absorb and retain the exhalation from the body. Beds and bed clothing should be aired frequently. Many housewives consider the airing of the sleeping room all sufficient, but this is a mistake. Not only should mattresses be turned and aired at least three times each week, but pillows and bolsters ought to be beaten, shaken and exposed to the sun every two or three days. If beds and their furnishings are not carefully cared for, the bedding soon comes to have a stuffy, disagreeable odor, and that odor means sleepless nights, for perfect rest is gained only in a bed that is fresh and clean.—Journal of Hygeio-Therapy.

#### AVARIOE.

#### M. J. ANDERSON.

Oh human heart, by avarice calloused grown, Till all unfeeling as the pulseless stone.

BEHOLD the miser! his personal appearance is the outgrowth of the meanness of his soul. His gaunt form, hollow cheek, sunken eye, and angularity of features, are the expression of his mentality. His head is broad in the region of acquisitiveness and secretiveness, and slopes backward in the upper frontal dome, where benevolence should nobly rise, as if to look forward to the sphere of its duties and activities in the great world of need. I had almost said that reverence was quite deficient, but one thing he venerates, and that is gold; it is his God, idealized and worshiped in the form of dollars, as truly as was the molten calf of the ancient Israelites.

As a child, he was selfish and accumulative in disposition, and all through his long life, the one thought has haunted his waking and sleeping hours, that of hoarding money. Every cent has been eagerly grasped and grudgingly parted with, even for the barest necessities of existence. He shivered in rags, while

secretly gloating over heaps of shining metal, which he counted again and again, and laid away in obscure hiding places of the miserable dwelling which he inhabits; ever wary and suspicious lest covetous eyes should discover the place of his treasure. And so he has lived, warped in mind and soul; fruitless in every good virtue, that makes life beautiful, and mankind happy; for he never had a generous thought toward another, (if we judge by his deeds;) never extended the hand of charity to the needy and unfortunate, never blessed his own soul by blessing others. And when he goes the way of all mortality, he will undoubtedly feel as did the selfish woman, when the physician told her that her time of dissolution was near.

"What, die and leave my gold, my precious treasure? never! and she expired with a death grasp on all she could hold in her hands. So he w | deeply lament that he must leave it all behind. the accumulation of a life time, to be scattered by lavish hands; that which he might have used in blessing the needy and enlarging his own soul. It is indeed his only treasure, for he has garnered none in the world to which he tends. He will find no bright flowers that have blossomed from kindly deeds; no sweet fountains that have welled up from heartsprings of goodness; no happy mansion reared of the white stones of truth chiseled and polished by untiring service in the good of humanity.

He lacks all these adornments in his immortal home, because his earth life has not been spent aright. Long years may elapse after he has doffed the mortal, before he awakes to a consciousness that there is something better to live and strive for, not until then will he begin to

rise superior to barren surroundings, and through suffering and repentance, seek to tread those nobler walks, where happified and exalted spirits fulfill their unselfish mission of continual service to others. But it is far better to begin that labor here, so that we may look back with satisfaction on our earthly career. Not the riches we have left behind, but the treasures we have sent before, will recommend us to the society of the good and just.

Mt. Lebanon, N. Y.

#### COMMUNION.

#### CATHERINE ALLEN.

THE sounds of earthly din and tumult all are still,
And round my soul is drawn a veil, that screens
From every outward thing which claims the heart and
And casts a dimness over heavenly scenes. [will,-

Oh gentle, calm, serene! Oh holy stillness blest! What sweet communion now my spirit holds, With one who hovers near, an ever welcome guest, Who tenderly in love my heart enfolds.

My blessed Angel Guide, and watcher ever near, My constant friend and helper through each strife; To thee my inmost thoughts and motives all are clear, Those hidden springs that move the wheels of life.

Thou knowest all my faults; how oft my feet have strayed

Or slipped when steep and rugged scemed the way; And how my soul hath wept, the struggles I have made To mend the past and truer live each day.

Through darkness and through light, thy presence I have felt,

In joy or grief, as right or wrong I've turned;

And known that thou wast near, when secretly I've

knelt

To seek the conquering power for which I yearned.

And when with searching eye, I've turned those pages Whereon life's changeless records all appear; [o'er, Thy gift hath helped me learn the lessons which they When in the light of faith they were made clear. [bore.

And with me thou hast gone beneath that river's tide' Which cleanseth e'en the memory from sin; And on its sunlit banks where blessed ones abide, Hath helped me gain those gifts the purified may win.

Most grateful for thine aid, but needy still ef care, I ask anew the strength which thou canst give, To fertify my soul, God's searching truth to bear, That ever to his honor I may live,

Mt. Lebanon, N. Y. Digitized by GOOGLE

#### THE SILENT SERMON.

M. J. TATTERTON.

It has been truly said that a holy life is a continual sermon. Though it be silent it speaks with a force that cannot be unheeded by those who come within the range of its influence. The name of Jesus may be extolled from the Pulpit in words of surpassing eloquence which are listened to by thousands of appreciative hearers; but let the most humble disciple of Christ manifest holiness, by obeying the principles which constitute the Christ life; truly learning of the Teacher to be meek and lowly in heart and he wields an influence for Christ which all the eloquence and wisdom of this world cannot equal. of all sermons is the one of a holy life; indeed without it all other preaching is useless and vain. The possessor of a spotless life and name, void of offence toward God and man is in possession of the true riches; and to such the blessing of heaven comes in soul refreshing showers, as the dew and rain to the thirsty earth; distilling joys that are enduring because descending from the wellsprings on high. Blessed beyond all other considerations or attainments is the influence of a holy life.

Canterbury, N. H.

#### THINGS WORTH FORGETTING.

It is almost frightful and altogether humiliating to think how much there is in the common on-going of domestic and social life which deserves nothing but to be instantly and forever forgotten. Yet it is equally amazing how large a class seem to have no other business but to repeat and perpetuate these very

things. That is the vocation of gossips, an order of society that perpetrates more mischief than all the cambined plagues of Egypt together.

You may have noticed how many speeches there are which become mischievous only by being heard a second time; and what an army of both sexes are sworn to see to it, that the fatal repetition shall be had.

Blessed is that man or woman that can let drop all the burrs and thistles, instead of picking them up and fastening them on to the next passenger.

Would we only let the vexing and malicious sayings die, how fast the lacerated and scandal ridden world would get healed and tranquilized.

-Dr. Huntington.

#### FROM NEWTON'S LETTERS.

"An humble and teachable disposition, a pious, upright, and benevolent temper of mind are incomparably of greater worth, than all the accomplishments and possessions of the world; and they are the only attainments which in all degrees of knowledge, and in every station and condition of life will procure the divine favor, and advance us to real honor and happiness."

The above sentence is a beautiful truth, and should be implanted in indelible characters on the mind. I love I will cultivate them such sentiments. to the utmost of my ability.

ARABELLA SHEPARD.

North Union, O.

INFINITE toil would not enable you to sweep away a mist, but by ascending a little you may often look over it altogether. So it is with our moral improvement. wrestle fiercely with a vicious habit, which could have no hold upon us if we ascended into a higher moral atmosphere.—Helps.

Digitized by

#### Invenile.

Enfield, Conn., 1888.

DEAR CHILDREN:—"Be faithful unto death and you will receive a crown of life," a crown more valuable than all the jeweled ones of earth. There is no promise of reward without faithfulness. "It is only those who are faithful in a few things who will be faithful over many things; only those who do their duty in every-day and trivial matters who will fulfill them on greater occasions." By doing little things well, you will be trusted with more important ones. "Well begun is well half done."

Life is made up of little things, and they seem such very small things; but who can tell for how much they may count in the end? Attention to little duties just as scru pulously as to great ones, must be the practice. Present duties well performed insure real happiness. There is an opportunity given you to perform every duty, and it is only by daily and hourly devotedness that you can progress heavenward. For every departure from duty you have to pay in suffering.

There is so much comprised in being faithful. You must "put your hands to work and give your hearts to God," and a reward will be yours according to your merits. It requires energy and courage to be faithful at all times, even though you have started with every strong resolution. Often you grow careless and are drawn aside by sinful pleasures. which if indulged in become hindrances to self-denying work. Sometimes your feet grow weary and your hearts faint, and you finally feel tempted to give up the struggle for the promised crown. A crown of life is too valuable to lose. You should have faith in the cross-bearing work and then devote your best energies to it, if you would succeed. You should trust in God for help and guidance, and let no evil influence lead you astray. You must have the courage to stand firm in trials and opposition, turning neither to the right nor the left.

The Christian's crown "is a joy forever." Spare no pains to win it. You must win

the crown before you wear it; win it by self-denying struggles. No crown without the cross. Master self. Be steadfast, true. Confront difficulties with patience and perseverance. Neglect no duty and never be discouraged. "Let your polar star be duty and your motto truth and right" Soon may end your earthly labors. Too soon for duties left undone. With face heavenward discarding all wrong, be faithful in duty while active and strong.

DANIEL ORCUTT.

#### Acrostic from 1 Peter.

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. i., 22.

Use hospitality one to another without grudging.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; ii., 13.

If so be ye have tasted that the Lord is gracious. ii., 3.

Every man hath received the gift, even so minister
the same one to another, as good stewards of the
manifold grace of God. iv., 10.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.
i., 4.

Honor all men. Love the brotherhood. Fear God. ii., 17.

Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you. i., 10.

Moreover I will endeavor that ye may be able, after my decease, to have these things always in remembrance. 2 Peter i., 15.

And who is he that will harm you, if ; e be followers of that which is good? iii., 13.

So be ye holy in all manner of conversation. i., 15. Mt. Lebunon, N. Y.

#### WHAT TO TEACH BOYS.

A PHILOSOPHER has said that true education for boys "is to teach them that they ought to know when they become men." What is it they ought to know then? First, to be true, to be genuine. No education is worth any thing that does not include this. A man had better not know how to read, he had better never learn a letter in the alphabet, and be true and genuine in intention, in action, rather than being learned in all the sciences and languages, to be at the same time false

in heart and counterfeit in life. Above all things, teach the boy that truth is more than riches, more than culture, more than earthly power or position. Second, to be pure in thought, language, and life, pure in mind and body. An impure man, young or old, poisoning society where he moves with indecent stories and impure example, is a moral ulcer, a plague spot, a leper, who ought to be treated as the lepers of old, who were banished from society, and compelled to cry "Unclean," as a warning to save others from the pestilence. Third, to be unselfish, to care for the feelings and comforts of others; to be generous, noble, and manly. This will include a genuine reverence for the aged and things sacred. Fourth, to be self-reliant and self-helpful, even from childhood; to be indu trious always, and self-supporting at the earliest proper age. Teach them that all honest works are honorable, and that an idle, useless life of indolence in others is disgraceful. When a boy has learned these four things, when he has made these ideas a part of his being, however young he may be, however poor or however rich, he has learned some of the most important things he ought to know about a man.

-Selected.

#### NOW, CHILDREN, SAY YOU WILL!

LIFE is a contest! In for the fight! Up and at it with all your might! Dread no hardship; talk not of luck! Off with your coat and show your pluck!

Up and be doing! Stir up a dust! Ply up your muscles; rub off the rust! Take hold of plow, spare not the hoe! Turn up the earth and make things go!

Always be frugal, don't run in debt, E'er shun the race-course, and do not bet: Always be prudent, do not get "tight!" Avoid the wrong! Pursue the right!

When with the vile, dare to be odd! Act like a man! and fear thou God! Search for the good. Strive to be wise. Only workers can win the prize!

Then push shead! Always keep moving! Gaining ground daily, daily improving! And at the close, your work well done, Receive the plaudit, "Faithful son!"

—Selected.

DOUBLE SHAKER FUNERAL.

AT Mt. Lebanon, N. Y., on the 25th inst., the North Family attended the funeral of Margaret Turner, at Canaan, three miles She was aged 52 years, and had been in the order forty years. Whilst in meeting on the ground-floor of the dwellinghouse, Clauson R. Middleton, aged 86 years. and who has been in the order 67 years, who was lying sick in an upper room, died, and, as some sensitives claimed, came down into the meeting-room, mingling with the worshipers. Clauson has been a very much beloved, honorable, and useful member. Was a burdenbearer. He was a man of few words, and emphatically a doer of good works. Was industrious, economical, and very careful of fire. Blessed are the dead who thus die in the Lord, for they still live and continue in well-doing. F. W. EVANS. Mt. Lebanon, N. Y.

----

#### In Memory of dister ELIZABETH GARVEY.

#### H. R. AGNEW.

On the wings of the morn in the evening of life, Serenely her spirit has flown
To the city above in realms of pure love,
To dwell in her beautiful home.
She was true to her God, true to friends here below;
Sweet Purity dwelt in her soul:
A glorious reward swaits her we know,
Where truth everlasting unfolds.
—Mt. Lebanon, N. Y.

#### WHEN I AM GONE.

#### HELBN M. WINSLOW.

WHEN I am gone,
Dear friends will cluster round my silent form
And say, "How good she was! How noble, true,
How quick to sympathize with others, too,
And strong to battle life's severest storm!"
My faults—so many!—will be all forgot:
My temper—sometimes hasty—then will not
Remembered be; for when our friends
Lie dead, their goodness far transcends
Their faults. O, friends remember this;
Daily that tender sympathy I need
Which when my deafened senses cannot heed;
So give me now the love I shall not miss

#### THE SAVIOR'S PROMISE.



# Mooks and Papers.

Little Dialogues for Little People. Pub. by Chas. A. Bates, Indianapolis, Ind.

A very pretty book of six y pages, containing a great variety of interesting pieces for private or publie recitation. It is a choice gift to the Little People. Price 10 cts.

THE COTTAGE HEARTH: a magazine for the Family. In this beautiful work, fully illustrated, will be found stricles of interest for every member of the household. Two of the large pages of the April number are devoted to music.

The work has a long list of Special Contributors, neduding many of our well known writers. Published by the Cottage Hearth Co. 11 Brounfield St., Boston, Mass. at \$1.50 a year.

We have received from Dr. Irving A. Watson, Secretary of the American Public Health Association, Concord, N. H., four prize essays, on Sanitary subjects.

No. 1.-Healthy Homes and Foods for the Work-

ing Classes.

No. 2.—The Sanitary Conditions and Necessities of School Houses and School Life.

.No. 3.—Disinfection and Individual Prophylaxis

Against Infectious Discuses.

No 4.—The preventable Causes of Disease, Injury and Death in American Manufactories and Work Shops, and the best means and appliances for pre-

Shops, and the best means and appliances for preventing and avoiding them.

The longest essay is of sixty, and the shortest of nineteen pages. They are practical in style, and having been written by such well known Sanitarians as Dr. Victor C. Vaughan of the Michigan State Board of Health, Dr. Geo. M. Sternberg of the U.S. Army and others, they can be relied upon as containing the latest conclusions of Science upon their respective subjects.

Price No. 1, 10 cts. Nos. 2, 3, & 4, 5 cts. each.

The Journal of Hygeio-Therapy, March. Devoted to a correct method of Living and a Scientific and successful system of Treating the Sick without the use of Drugs. Dr. T. V. Gifford & Co. Kokomo, Ind. \$1. a year.

The April Number of THE COSMOPOLITAN (published April 7th) will strongly sustain the standing of that bright young magazine for the timeliness of its subjects and the crispness of its varied contents. The leading article is a delicate description, by the poet-critic George Edgar Montgomery, of Shakespeare's "Mid-summer Night's Dream," as produced at Daly's Theatre, copiously illustrated by portraits in chargeter, and many of the exquisite scenes (printin character, and many of the exquisite scenes (printed in color,) which have made this play a conspicuous event in the dramatic season just closing in New North Characteria and the season just closing in New York. Other timely articles are Moncure D. Conway's "Reminiscences of Kaiser Wilhelm" (with illustrations) drawn from his frequent contact with illustrations) drawn from his frequent contact with the Emperor during the Franco-German war, when he was Murat Halstead's comrade as special war-correspondent; and Lucy C. Lillie's article upon Louisa May Alcott. Among the prominent contributors to this number will be found also Max O'Rell, John Burroughs, Ella Wheeler Wilcox, May Riley Smith, J. Breck Perkins, and E. P. Roe with his Southern serial story "Mis. Lou," making all together an exceedingly attractive number.

The Library Magazine for March comes out in a new dress which is highly creditable to the high-class literature which it embodies. It is certainly a class literature which it embodies. It is certainly a very extraordinary dollar's worth of literature, the nearly 2,500 pages per annum which this Magazine gives to its subscribers. Those who see it are not surprised at such very emphatic endorsements as given, for example, by Prof. Perry of Williams College, in a recent letter to the publisher: "I do not know when my subscription to the Library Magazine expires. Please renew it. I do not intend it shall expire at all so long as I am able to read." shall expire at all so long as I am able to read."

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF EALTH. April. Contents: William of Germany; HEALTH. April. Contents: William of Germany; Observations of a woman in Public Life; Dean Ra-chel L. Bodley; Notable People of the Day; Crimchel L. Bodley; Notable People of the Day; Criminal Anthropology; A later Glimpse of King Ludwig; How they lived Five Hundred Years Ago; A Budget of Papers on Phrenology; Public Spirit as a Measure of Manhood; Influence of the Endowment on Religion; Science of Health: Child Culture; Notes in Science. Fowler & Wells Co. 775 Broadway, N. Y. \$2. a year.

NORTH'S MUSICAL JOURNAL, is a monthly paper devoted to music and literature. The number for March contains useful information for the benefit of

singers, and 16 pages of music.
F. A. North & Co., 1308 Chestnut St., Philadelphia. \$1. a year.

He who has once rendered himself notorious by falsehood, though he should afterwards speak truths, he will seldom be believed.

With one of my oars let me act upon the water, while with the other I touch the sand.

Use with religious awe, God's sacred name.

# Beaths.

Susanna M. Brady, at Union Village, O. March. 10, 1888. Age 63 yrs. 3 mo. and 18

Has been a member of the Society since eight years of age. C. C.

John W. Wroten, at Union Village, O. Age 82 yrs. 7 mo. and 3 Mar. 13, 1888. days. Entered the Community in 1847. C. C.

Margaret A. Turner, at the Canaan Family, Col. Co., N. Y. Mar. 22, 1888. Age 52 yrs. 3 mo. and 16 days.

Sister Margaret has lived in Canaan forty years, and officiated as an Elder for twenty eight years. She was a devoted and faithful soul.

Clawson R. Middleton, at the Canaan Family, Col. Co., N. Y. Mar. 25, 1888. Age 85 yrs. 6 mo. and 6 days.

Br. Clawson lived in the Society sixty one years, and in the Canaan Family thirty four years. He gave his whole life in devotion to the interests of his Brethren and Sisters, and to the gospel cause. G. W. C.

Elizabeth Garvey, at Mt. Lebanon, N. Y. Mar. 31, 1888. Age 79 yrs. 1 mo. and 22 days. Digitized by Google



This powder never varies. A marvel of purity, strength and wholesomeness. economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Roy BAKING POWDER Co., 106 Wall-st., N. Y. ROYAL

\*65 A MONTH and BOARD Guaranteed Young Men or Ladies in each country, and highest commission paid (often \$150 a month.) NEW BOOK already on

**WONDERS** OF SUODESS E in North and South America, at the Ice-Bound Poles, over the lands of the Midnight Sun, under the Equator, through the Dark Continent, among the Old Temples of India, in the Flowery Kingdoms of China and Japan, amid the ruins of Incas, Astees and Zuni, within Canons, Cliff Buildings, and Gardens of the Gods, on the Isles of the Sea, and in all parts of the globe. 300 engravings, Low Price. Quick Sales. Send for Circular. P. W. Ziegler, & Oo., 720 Chestnut St. Philadelphia, Pa.



2000 more Words and nearly 2000 more Illustrations than any other American Dictionary.

#### WEBSTER IS THE STANDARD

Authority in the Gov't Printing Office, and with the U. S. Supreme Court. It is recommended by the State Sup'ts of Schools in 36 States, and by leading College Pres'ts of U. S. and Canada.

It is an invaluable companion in every School and at every Fireside.

Sold by all Booksellers. Pamphlet free C. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

getable, Flower, Field Sints, Bulbs, Implem'ts. by mail on application.

Don't neglect writing for it.

IBLEY

ROCHESTER, N. Y. 222-226 E. Main St.

CHICAGO, ILL 19-14 N. Clark St.

#### SILK RIBBONS.

Those of our lady readers who would like to have an elegant, large package of extra fine, Assorted Ribbons (by mail.) in different widths and all the latest fashionable shades; adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for hats and Dresses, Bews, Fancy Work, &c., can get an astonishing big bargain, owing to the recent failure of a large wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps,) to the address we give below.

As a mercial offer this house will be the same of the sa

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P. O. address of ten newly married ladies when ordering and mention the name of this paper. No pieces less than one yard in length. Satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents. Address, London Ribbon Agency, Jenney City, N.J.

JERSEY CITY, N.J.

Knowlton's

Bathing Apparatus.



#### BEST BATH EVER KNOWN

For Families, Physicians, Army Men,

Students, Miners, Itinerants,

#### EVERYBODY.

A SHARER'S ANSWER to the oft repeated question, "what will become of the World if all become Shakers?" Price 10 cts.

A Treatise on the Second Appearing of Christ. By F. W. Evans. Price 10 cts.

Digitized by GOOGLE

# IXL IXL IXL IXL IXL IXL IXK WORDEN & HYATT'S

Hyatt IXL Inks in every respect superior to any others known to WS .- THE AMERICAN INSTITUTE.

The Worden and Hyatt IXL are the original fancy inks, and the only inks ever manufactured in a full line of over 20 different colors.

#### IXL IXL IXL IXL IXL IXL

The extremely high prices at which the IXL inks have been sold ever since their introduction into this country has hitherto limited their use to the most critical or what may be termed "gilt-edged" consumers. It is proposed now to so reduce the prices as to make them accessible to the masses.

The Violet and Red are recommended above all other inks for Fountain Pen useas they contain from 5 to 50 times less solid matter than me man use inks in general use ter than the best of other fountain

It may seem increditable that any ink used in fountain pens actually contains as much solid matter in one gallon as can be obtained by evaporating the water from 50 gallons of the IXL Violet or Red. And yet the fact may be easily demonstrated by any one. This explains why 9 out of 10 of all Fountain Pens wny 9 out or 10 of all Fountain Pens ever sold have been abandoned as useless, or have done inferior service.

The IXL Violet is also a good Copying ink, and is warrant d to preserve a steel pen from rusting.

#### PARTIAL PRICE-LIST.

The reduced prices are as follows:
Violet, Red, Black, and Blue in 15
Vozsquare stands, 15 cents; ½ pluts, 30 cents; pts., 60 cents; qts., 75 cts.
Carmine, Green, Scarlet, Brown, Orange, Crimson, Solferino, Flesh, M.
Photo Gold, Purple, Yellow, Eismarck, Mauve and Pink, in 1½ oz square stands, 30 cents seach. French copying, 60 cents per pint.

# TIXL IXL IXL IXL IXL IXL

General Agents.

CONOVER, POWERS & Co., Burlington, Ia. St. PAUL BOOK & STA. Co., St. Paul, Minn. JOHN MORRIS, STA. Co., Chicago, Ill R. & T. A. ENNIS, STA. Co., St. Louis, Mo. Gro. White & Co., Des Moines, Ia.

THE TESTIMONY OF CHRIST'S SECOND AP-PEARING, exemplified by the principles and practice of the true Church of Christ.

History of the progressive work of God, extending from the creation of man to the "Harvest," comprising the Four Dispensations now consummating in the Millennial Church. Price \$1.50

Address, Manifesto, Shaker Village, N. H.



"SILVER REED."

#### John F. Stratton's ROYAL HARMONICAS

The finest Mouth Harmonicas possible to make. Importer and Wholesale Dealer in all kinds of Harmonicas and General

MUSICAL MERCHANDISE, 49 MAIDEN LANE, NEW YORK.

#### THE CREAM of all BOOKS of ADVENTURE Condensed Into One Volume. PIONEER DARING AND Heroes DEEDS.

The thrilling adventures of all the hero explorers The thrilling adventures of all the hero explorers and frontier fighters with Indians, outlaws and wild beasts, over our whole country, from the earliest times to the present. Lives and famous exploits of DeSoto, LaSalle, Standish, Boone, Kenton, Brady, Crocket, Bowie, Houston, Carson, Custer, California Joe, Wild Bill, Buffalo Bill, Generals Miles and Crook, great Indian Chiefs, and scores of others.

Splendidly Illustrated with 220 fine engravings. AGENTS WANTED. Low-priced, and beats anything to sell. priced, and beats anything to sell.

Time for payments allowed Agents short of funds. PLANET PUB. CO., Box 6881.

PHILADELPHIA, PA.

#### POLITICAL PULL

Is a rather uncertain thing to depend upon as a basis for obtaining the necessaries of life. With the frequent changes of party somebody is sure to get left, so that on the whole any man of brains and ability is really fortunate if, by missing a fat public job, he is compelled to take up some such business as an agency for Dr. Foote's "Plain Home Talk," which is sure to be a good paying business as long as he will devote himself to it. A really popular medical book such as "Plain Home Talk" sells at all times and in all places, and often the best ground medical DOOK such as "Plain Home Talk" sells at all times and in all places, and often the best ground for an agency is that which has already been plowed over once or twice by an agent. There is room for all who will apply to the Murray Hill Publishing Co., 129 East 28th St., N. Y., and "first come, first served."

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. Longler, Editor, 218 N. 8th, st. St. Louis, Mo.

TESTS OF DIVINE INSPIRATION, or the Rudimental Principles by which true and false Revelation, in all eras of the World, can be uniformly discriminated.

By F. W. Evans. Price 20 cts. Digitized by GOOGIC

## FIFTY YEARS AT THE FRONT.

For nearly 50 years the recognized authority the world over on all agricultural matters, always abreast of the times, and always spending lavishly for the best talent and experience, the

# American Agriculturist

begins 1885 with new contributors, new artists and new type, and the editorial staff-which has made this Periodical a power in both hemispheres, re-inforced with fresh blood and brains, thereby combining the experience and evolution of years with the rigor and freshness of youth. The American Agriculturist keeps pace with the growing interest in agriculture largely brought about through its teachings, and continues today, after absorbing twenty-four other agricultural press, to furnish the current agricultural literature where the English and German languages are spoken. Every number contains nearly 100 original illustrations and original articles from 50 different writers. Price \$1.50 a year; single numbers, 15 cents.

# **CHRIST**

ON CALVARY,

The First and only Reproduction in this Country, and

#### BEFORE PILATE

These magnificent works of art are neither old time chromos nor ordinary engravings. The latter is an exquisite photoetching, far superior to anything in the marketchrist on Calvary, the companion picture, is executed for us by the Mezzograve. reprocess, which far surpasses any other for softness of tone, vigor of action and general superiority of execution. They are on heavy plate paper, 22x28 inches in size, forwardedly post-paid, in tubes prepared for the purpose. Price, \$1.00 cach, both forwarded in tubes, post-paid, to one address, for \$1.50.

American Agriculturist (Eng. or (German,) with choice of pictures, \$1.60 American Agriculturist " and the two Pictures, \$2.00

Send postal for Specim n numbr, English or German, full description of the Pictures and Portrait of Munkacsy, the painter of these great works, now attracting world-wide attention,

CANVASSERS WANTED EVERYWHERE.

Address, PUBLISHERS AMERICAN AGRICULTURIST,

# Williams & Clark Co's High Grade



# Fertilizers

# AMMONIATED BONE SUPERPHOSPHATE.

No Fertilizer Selling at Same Price Shows as High Valuation.

#### POTATO PHOSPHATE.

Contains all the Plant Food Necessary for a large crop of Potatoes

#### SPECIAL FERTILIZERS FOR ALL CROPS.

Send for circular containing valuable hints for the cultivation of all crops by successful growers, and description of all our fertilizers.

Principal Office:

Cotton Exchange Building, N. Y. FOR SALE BY LOCAL AGENTS.



From Heads and Faces, A Manual of Character Reading, 200 pp., 250 filus., price 40c.

If you are interested in the study of HUMAN NATURE and Character, and the If you are interested in the study of HUMAN NATURE and Character, and the improvement of yourself and others in any way, we would like to call your attention to the PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, a well-known magazine which has been published for fifty years, and is devoted to all that will improve men Mentally, Morally, or Physically. It is the only magazine of its kind published in this country, and in every way the most important.

The specialty of PORTRAITS of distinguished, or notorious persons, with studies of their character and sketches of their lives, which has always been a marked and attractive feature of the JOURNAL, will still lead the host of good things prepared for the reader.

for the reader.

No one can study themselves or others and not be greatly benefited by the results, and therefore no one can afford NOT to read the JOURNAL. A knowledge of HUMAN NATURE would enable us to understand ourselves and others and to avoid

many of the disappointments in life.

TERMS.—Monthly at \$2 a year, or 20 cents a Number. To each new subscriber is given either the PhrenoLogical Bust or New PhrenoLogical Chart Premium. When the premiums are sent, 15 cents extra must be received with each subscription to pay postage on the JOURNAL and the expense of boxing and packing the Bust which will be sent by express, or No. 2, a smaller size, or the Chart Premium, will be sent by mail, postpaid. Send to cents for specimen Numbers, Premium List, Posters, Catalogue of books, etc. Address

FOWLER & WELLS CO., Publishers, 777 Broadway, N. Y

THE RES

Can furnish all the Leading ELECTRICAL BOOKS.

SEND FOR OUR NEW CATALOGUE.

## The Electrical Review Patent Bureau.

This Department is under the management of a capable, practical electrician, of many years' experience in patent work. We can unqualifiedly endorse this Bureau, as being reliable, prompt, and thoroughly efficient.

# ELECTRICITY and its marvelous achievements are fully recorded in the

# Electrical Review,

Handsomely Illustrated and Ably Edited-A true exponent of grandest subject of the age.

SAMPLE COPY of this Interesting and Representative Journal mailed free to any address.

#### ISSUED WEEKLY.

Price \$3.00 per annum, in advance.

OFFICE, 13 PARK ROW, N. Y.



## THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.



#### CONTENTS.

	Pa	104
The Gospel Testimony, No. 27,		121
The Gowper Assumous Care as		124
Queries, No 4.		125
Christian Forgiveness,	- 1	- 10
A Kind Words	4.0	126
Sauli	7.3	No.
Love		10
Growtin	-	127
Letrer-E. M. Trowbridge,	- 5	100
" F. W. Evans,	-	128
" Lars Erickson,	-	11
" N. A. Briggs,	•	129
An Open Vision,		130
Visions	4	
Eldress E. A. Taylor,	-	131
Faith,		188
There is no Death,		135
The Home " Over There,"		
Editorial-Action,		136
Bathing and why we should Bathe, -	2	137
Hot Water as a Medicine,	- 1:	138
Medicated Soap,	-	130
"The Ideal Man,"		7.6
Cruelty to Birds	-	140
He doeth all things Well,	200	141
Spiritual Feeding,	-	100
The Story of Grumble Tone,		142
The Story of Grumole Loues	M	- 99
Vice of Lying,		143
Acrostic,	12	100
Kind Words,		- 12
Deaths, -		144
Books a Papers,		

# SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Professor and Profane, especially all Lovers of TRUTH .- It contains not only the SHAKER'S FAITH,

but explains

#### SCRIPTURE METAPHOR

better than any other Book, showing its agreement with the truths of SCIENCE-It also contains Criticisms on the ABLEST CLERGYMEN and INFIDELS, and good for Collegiates, Lawrens and Doctors, but above all it should be

#### CAREFULLY READ BY EVERY PERSON

who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postpaid to any one on receipt of price. Address H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union, Ky.

#### AGENTS | TO HONDAL WILLIAM CO. WANTED AN

The most wonderfully complete collection of absolutely useful and practical wh has ever been published in any matter on globe. A marvel of every-flay value actual money-earning and mioney-sing to every possessor. Hundreds upon hundre of beamiful and helpful engravings. He traordinary low price beyond commetta Nothing in the whole history of the book to like it. Select something of real value the people, and sales are sure. Agents ing for a new and first-claus book, write full description and terms.

20 days time given Agents without expital.

SCAMMELL & CCL, Box 8971.

PHILADELPHIA, PA-

# Dobbin's Electric

# THE BEST FAMILY SOAP IN THE WORLD.

It is Strictly Pure. Uniform in Quality.

the original formula for which we paid \$50.50 to entry years ago has never been modified a changed in the slightest. This soup is identical in quality to-day with that made twenty years ago. It contains nothing that can injury ithe finest fabric. It brighters color and bleaches whites.

If washes flaunch and blankers as no other soap in the world does—without shrinking-leaving them soft and white and like new.

# READ

THERE is a great saving of time, of labs tric Saap is used according to directions.

O'NE trial will demonstrate its great mor

LIKE all best things, it is extensively im

# Beware of Imitations

NSIST upon Dobbins' Electric. Don't made and the Magnetic, Electro-Magnet, Philadelphia Electro any other fraud, simply because it is cheap. The will ruin clothes, and are dear at any price. Ask

DORBINS' ELECTRIC

and take no other. Nearly every grocer from Martin Mexico keeps it in stock. If yours insurin, will order from his nearest wholesale grocer,

R EAD carefully the inside wrapper arounder on each outside wrapper. You cannot afford wall longer before trying for yourself this old, rable, and truly wonderful

Dobbins' I Electric I Soap.

# The Manifesto.

Vol. XVIII.

JUNE, 1888.

No. 6.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 27.

Published expressly for the several Communities of Believers in 1816. Re-written by Henry C. Blinn.

MOTHER ANN felt extreme anguish from the cruel abuses of these men, and said to them, "Must I give up my life in your hands?" Regardless of her petition they thrust her into a room, where she sat down and cried like a child.

The mob immediately surrounded the house and refused to let any of the Be-Elder William Lee inlievers enter. sisted on going in, at the same time declaring that Mother Ann was his sister. Two or three of the Sisters managed to enter the house, and soon found their way to the room where Mother Ann was confined.

In the meantime Grant and his wicked court consulted among themselves to know in what manner they should proceed, and having settled the point, Mother Ann was brought back to the first house. Elder James Whittaker, during the time of this trial had been kept under guard, at the house, where the court was sitting. He was called

in and a suit was entered against the two Believers for a breach of peace. They were accused of making disturbance and breaking the rest of the people, by singing and shouting at a late hour in the night.

The Justice inquired of them, "Did you not pass by Mr. A's house?" Elder James replied, "I never saw the man in my life, that I know of; but I have sung and served God a great deal."

They were then asked, "Did you not pass Mr. B's house?" and received the same reply as before.

Grant then made a pretence of binding them over to the County court, and said-"You must be taken to jail or get bondsmen for your appearance."

David and George Darrow immediately offered themselves as bondsmen and were accepted.

They then said, "The prisoners are ours, and we have a right to take them where we please."

It appears, however, that the prisoners were not given up to their bondsmen, but all went out, and Mother Ann and two Sisters stepped into the carriage. The Brethren who were bondsmen considering themselves as having the right. attempted to lead the horse, but were prevented by the mob.

The Justice of the Peace, came to

Digitized by GOOGIC

the door and addressed them as follows;-"As a magistrate of the state of New York I desire that there may be no mobs, nor riots;" and then added, "Lay hands suddenly on no man."

These words he repeated several times, placing peculiar emphasis on the last two words,-"no man."

Grant returned to the house and was seen no more that day. The speech was evidently intended as a cloak, while it held a license to the mob to abuse Mother Ann at their pleasure as she was a woman.

This was well understood by the mob, for they took hold with increased zeal, and separated Mother Ann from the body of Believers and would not suffer them to come near her. They now drove on with great violence, towards Albany, still keeping the Brethren back and threatening and abusing every one that attempted to go forward. Many of the Believers were inhumanly beaten and a like cruelty exercised upon their After driving about seven miles, over a rough and muddy road, over stones and stumps and seeking the worst places. for Mother Ann's carriage, they reached Rany's tavern. The landlord hearing the tumult, and understanding the cause, came out and with authority of spirit and severity of language, reprimanded the mob for such shameful abuse toward an innocent and civil people. He threatened them with the utmost rigor of the law, if they did not immediately disperse.

This severe rebuke from Rany greatly embarrassed the mob, and finding that they were near the boundary line of the town, and night coming on, they gave this order ;--- "All who belong in Niskeyuna may pass on, while those residence of Nathan Farrington where

who live in New Lebanon must go back." The Brethren, however, would not consent to this, but determined to keep the company of Mother Ann and the Elders.

After much wrangling among themselves, and the dealing of some blows upon the Believers they wildly dispersed.

Mother Ann was very much exhausted and passed the night under great distress and sufferings. Several families of Believers lived on the road over which they had traveled during the day, but the mob would not suffer her nor the other Believers to stop for any refreshment. It was a long, sad and perilous journey.

When daylight appeared, the Believers who had taken lodgings where they best could be obtained, arose as sufferers in the affliction which the cross of Christ is sure to bring.

In all of this burden they made preparation for holding a religious meeting. They kneeled and wept with great sor-Elder James Whittaker made this remark, "If the Believers should hold their peace, I believe the very stones would cry to God."

At the close of the service a supply of provisions was brought to them by some Brethren from New Lebanon, which was thankfully received, in a time of great need.

Mother Ann wept as she related the abuse she had suffered at the hands of these cruel persecutors. "So it has been with me, almost continually, since I left Niskeyuna day and night,-day and night. I have been in sorrow and persecutions."

In the P. M. they returned to the

they remained about two days. At this place Mother Ann said, "I feel now as though I could take some rest."

But the enemies of the work of God could never be at rest while Mother Ann was within their reach. In the evening between thirty and forty heathenish creatures, surrounded the house and from the savageness of their manners they were styled, "The Indian Club."

They demanded in abusive language to see that woman. Nathan inquired what they wanted of her. They said, "She is a witch and she shall not stay here."

Nathan replied, "She is a woman of God, and you shall not see her in such a manner."

The mob then threw stones and clubs at the house, and threatened to break Nathan commanded down the doors. them to desist and threatened them with the penalty of the law, if they attempted to break into his residence. This for a moment checked their rage. than endeavored to show them the wickedness and folly of such conduct. "I have lived as a neighbor with you for several years in peace, but now because I have joined the people of God, according to my faith, and confessed my sins, as you ought to do, you come here to break into my house and abuse me and my family."

But the mob were determined to break into the building, and setting reason and humanity at defiance they continued with horrid oaths and blasphemies, to throw stones and clubs.

Mother Ann now asked John Farrington if he could not go and send those men away.

"Yea, Mother," replied John.

"Go then and shame them, and tell them if they will go away and come to-morrow peaceably, that I will see them."

In the strength of the gift John went down, and had no sooner passed out of the door, when he was instantly seized by two ruffianly fellows.

"Love" cried John.

"Love" replied the men in a sneering voice, and immediately griped him between them with such violence that it seemed as though they intended to squeeze the breath out of his body.

John held his breath, and as they slackened their arms he cried, still louder, "More love!"

At this they renewed the grip, and cried out "More love!"

This was repeated several times till the men wearied themselves while John received no harm.

"Now, if you have got through," said John, "I want to reason with you, as you are reasonable men or ought to be. Why do you come here in such a manner, and in the night? It is a shame! I am ashamed of you, that men should behave so. Do for the honor of man withdraw peaceably, and if you will come again in the morning, when it is daytime, the woman that you are talking about will come and see you."

These words, spoken with such confidence, vanquished their rage. They immediately began to withdraw and soon all were gone, so that the Believers enjoyed the night in peace.

The next morning, six of the company called at the house. John met them at the door and then introduced to them Mother Ann, and three of the Sisters. "This is the woman" said

John, "that you was so anxious to see." "What can you want of me," said Mother Ann, "I am a poor, weak woman, I do not hurt any one."

The guilty men had not confidence to speak nor to look at her, but hung their heads and soon excused themselves. John invited them to take breakfast. but they declined.

Four Queries about the Shakers. No. 4.

CHANCY DIBBLE.

#### United Inheritance.

How can the followers of Christ be other than one people with one interest? The divisions, parties and persuasions that exist in Christendom are a surprise to every houest inquirer. That Christians are divided and at strife, each sect interpreting scripture differently; Christian nations warring against each other, by authority, from the same God and It needs a religion other than this or it must go down. Good morality is better. If Christianity does not produce a more equal and happy condition of society than exists outside of it then it is a failure. If it does not administer to the wants of its needy subjects and provide a home for the widows and orphans it does not fulfill its mission.

If in the churches are found all classes from the richest aristocrat down to the poorest orphan in rags, then it is not the same gospel that was preached and planted by the Apostles, nor the same which Jesus taught. Christianity is founded upon love. There can be no true Christians save those who are brothers and sisters, sharers in all the spirit- Apostolic church. ual and temporal blessings of which the cration will take place wherever the church is in possession. We know there same gospel is maintained.

are sincere hearts in every church, praying for an increase of purity and broth-We cannot ignore these prinerly love. ciples or be perfect Christians without them.

When Jesus said to the young man one thing lackest thou, "Go sell all thou hast, and give to the poor, he turned away sorrowful, for he had great pessessions," but Jesus did not call him back and flatter him, but remarked, "how hardly shall those who have riches enter the kingdom of Heaven." He did not mean a heaven away in the sky. Heaven is a union of pure, intelligent spirits in the body or out. Such have the means to make and enjoy heaven anywhere. Jesus meant, as we suppose. how hard it is for those who have riches to come into an association where all are equal; where all is love. Not that a rich man, on leaving the earth, will be doomed to endless misery, but riches are an obstruction to the man's spiritual travel.

They give him opportunities for selfishness, ease and worldly ambition. Jesus realized that his followers must be brothers, therefore, he declared the impossibility of the case; but, he adds, with man it is impossible; with God all things are possible. Signifying that the kind Father would reveal means to save all classes.

Not because he was rich should he be a castaway, neither because he was poor. Jesus understood that all should be made equal, that the rich should lay down their substance for the support of the poor, in order to become one association. This was the order of the This mutual conse-There is no

atonement short of a life of righteousness. Between Lazarus and the rich man, there is a gulf, so long as selfishness exists; this must be sacrificed or we feel the flames of a guilty conscience more and more both in this life and the other.

Watervliet, N. Y.

#### OHRISTIAN FORGIVENESS.

NAMET G. DANFORTH.

"How oft shall my brother sin against me, and I forgive him, -till seven times?" note the reply; "I say not unto thee, until seven times; but, until seventy We sometimes sing, times seven." "The power of our gospel is love;" love that forgives the erring, sorrowing ones; a love that will not only forgive but forget past mistakes and grievances. If we say we forgive an offense, and then in after years refer to the same, can it be said that we really possessed the spirit of Christian forgiveness? Is that forgiveness, which says without due thought, forgive, and then allows thought of the offense to fill the mind till the feelings become soured, and the general character morose and sadly in need of that charity, so grudgingly bestowed?

How lovely is genuine forgiveness. How it calms the troubled waters and soothes the soul to sweet peace; when, like the child resting in parental love and care, all boisterous, conflicting passions are hushed to rest. This is the mission of the gospel of Christ, in this his second manifestation, wherein a Mother's spirit is plainly seen and felt. As wayward erring children, we may come near to that spirit, wherever we find it placed for our salvation, freely unburdening versal love of Christ controls.—A. E. N.

our souls,-all our griefs and afflictions, then how sweet and consoling the words, "Ye are freely forgiven!" It is in such blissful moments that the enemy, who is ever on the alert, will seek to destroy souls by lulling them into a fancied security; making them believe that the whole warfare is accomplished, the whole victory won, when the strife is not completed until the whole of nature is met and conquered, step by step. may say, "I have overcome the world." Doing the best that we are able, we shall often stand in need of this forgiving love, therefore, we should ever be willing to extend the same to others, and still heed the injunction, "Watch and pray lest ye enter into temptation."

Canterbury, N. H.

A KIND WORD.

JESSIE EVANS.

A LOVING word in kindness given Oft cheers the weary heart, And oftener still leads wayward ones "To choose the better part." What though 'tis met with ill return I'll not disheartened be. Since in the ultimate of years Its fruit shall gladden me. As dew upon the thirsty earth Renews both plant and flower, So loving words, the failing heart Restores to conscious power. Let me withhold no kindly deed Which seems but trifling now, Its future might, some needy child. In saving power may know. And thus may no unchristian word Upon my lips e'er rest. I'll choose the nobler, purer one Of blessing; and be blest. Canterbury, N. H.

THE principle of Eternal light pervades the whole atmosphere where the pure uni-

#### SAUL.

#### Louis Basting.

DARK is the night that shrouds the camp Whence Hebrew war-shouts ring, But darker is the night that clouds The mind of Saul the king. Philistia's hosts have come again' With sword and lance and shield; And Israel's war-like tribes have come To meet them in the field.

"Tis night, dark night, but Saul does wake, For dark forebodings harrow, And make him fear and doubt the fate And issue of to-morrow. The ancient oracles are dumb; Dark is the mercy seat; No prophet lives to raise his voice For victory or defeat.

Behold a swiftly gliding troop Of horsemen speeds away: For Endor are the horsemen bound, They ride without delay. There, in a cavern dark and deep, Inspiring fear and dread, A woman often converse keeps With spirits of the dead. To her the midnight riders come, Soon is their errand told; With Samuel, the departed priest, They would communion hold.

But fear constrains the secress, Her art she will not ply; "I know thou art the king," she said, "Now must I surely die." "Fear not," said Saul, "thou art secure, No harm shall thee befall, If thou but wilt obey my wish The spirit forth to call."

Then through the gloom, the awful gloom, A form is seen to rise, And Samuel's face, stern and severe, Appears before his eyes. "What woulds't thou, Saul! to call me thus, Disturbing my repose?" The trembling king bows low, and speaks His purpose to disclose: "My spirit is in sore distress, The foe is all around, Jehovah has forsaken me,

No prophet can be found. 'Tis counsel and advice I seek Of thee, my friend of yore; What I must do make known to me. As thou hast done before."

"Why seek advice of me, when God Is not upon thy side; Thy deeds have ripened up and now Thy judgment must abide. Behold, thy kingship shalt depart And Israel captive be: Before to-morrow's sun shalt set Thou shalt be here with me." Thus spoke the hoary spirit-priest And vanished in the gloom, But Saul in mighty grief fell down Beneath his dreadful doom.

The morning dawned, the battle raged. But Israel could not stand; And Saul the king, in his despair Fell by his own high hand. Thus learn, O man, that all thy plans Thy conscience can approve; With God and Right upon thy side. Straight forward be thy move. Hancock, Mass.

#### LOVE.

#### MARY WHITCHER.

A LOVE to all mankind And strife to do them good, Is Christian life, we find, And nearest to our God. A love for those we've seen Is step to bring us higher To love the source of love A never-failing power. Canterbury, N. H.

#### GROWTH.

A. J. CALVER.

'Tis a life of active thought Which molds our character. "We live in deeds." But deeds which live, and stature add, are wrought By patterns in the mind's recess, secure From fluctuations which this fleety life, Would cast upon the mind's ideal.

Mt. Lebanon, N. Y.

Gossiping and lying go together.

# Correspondence.

SMITH & McNeil's Hotel.

New York, March, 22, 1888. ELD. F. W. EVANS, DEAR SIR:-In conversation this evening with a gentleman who seemed to know much of your Society, I was pleased, beyond my ability of expressing my admiration of its aims and qualities. It is just such an organization as it would be my desire that the whole world might become, of its knowledge and belief.

I have a great longing to know more of its aims. If you have books or pamphlets on bye-laws and constitution, that set forth your teachings, please send me such as you have, that I may know who and what you are, and how it is that such a Society can exist and be so little known of.

I thought I had heard of almost every kind of belief and existence of societies; but I never heard of yours till to-day.

Hoping an early answer, and success to your noble undertaking-

I am, with great respect,

E. M. TROWBRIDGE.

Mt. Lebanon, N. Y., Mar. 24, 1888. E. M. TROWBRIDGE,

RESPECTED, UNKNOWN, FRIEND:-Your note of 22nd. inst. at hand. are surprised that, with your knowledge of men and things, the order of Shakers, consisting of some seventeen Societies, was to you unknown until a day or two ago.

It is because the Order is "not of the world." It is not numbered with the sects, but dwells alone, like Israel of

for which Christians have been constantly praying for the last 1800 years. It has come; but not as the orthodox teachers arranged it. The infidels, like Jefferson, Paine and Washington, came nearer to the truth, in constructing a government securing "to the greatest number the greatest good," than did Luther, Calvin, or the popes. The son, who said, "I will not do your will;" but went, and-unwittingly-did do it, was accepted and blessed. While the son. who said, "Certainly, father, I will do your will;" and then proceeded, in Christ's name, to establish Bible and Tract and Missionary Societies, and to encompass sea and land to carry a gospel to aboriginal peoples—as in the Congo, introducing amongst them rum and tobacco, and the syphilitic diseases, making those simple souls more the children of hell than they were before, and ten times worse than are they themselves-has utterly failed to do God's will.

To them, in tones of thunder, comes the voice, from the Christ heavens, "Depart from me, ye workers of human misery; I know you not. directing the attention of your duped, fanatical followers to an imaginary heaven, ye take possession, by means of your unjust laws, of the land upon which they stand, from which they derive their food-their 'daily bread'and thus constitute them your slaveseither chattel or wages slaves. I know ye not."

Dear friend, the above may be too "strong meat;" or if it be that you have been taught of God-by his Spirit, and draw towards the kingdom-as those had been to whom, when Jesus old. It is the "kingdom of heaven," saw them, he simply said, "Follow

me," and they left their nets to become disciples; if, having read what I sent you, you still are desirous to know more of a people who turn the world upside down in reality, practically—can you not visit us? If so, come to New Lebanon depot, one mile from the North Family.

Love to you.

F. W. Evans.

PLEASANT HILL, KY. Apr. 1888. ED. OF MANIFESTO:-We read in Jno. iii., 3, "Except a man be born again, he cannot see the kingdom of How are we to be born again? Shall we know when we are born again? Jesus explained the new birth to Nicodemus, but he did not understand it. Those only can understand, who have experienced it. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the spirit. Jno. iii., 8.

When the new and living seed of the Son of Man, the word of God, is received into the heart, it strikes root and grows, day and night, and we know not wherefrom it comes or where it goes. We see, however, that it makes a great change in our lives, and we feel the spirit of it in the heart. Our love to God grows stronger and stronger and is manifested in our thoughts and acts, with the naturalness that children love their parents. True love to God comes by the new birth. It increases as the new man grows, and makes us the children of our Heavenly Father and Moth-In this love it will be our comfort

kindness and good-will to all our gospel relation. In this we shall remember the poor and needy who may come to us for aid and in God's name never turn them harshly from our door. God's blessing is better than covetousness, and indeed, it is better to give than to receive. Your Brother

LARS ERICKSON.

GROVELAND, N. Y. MAR. 1888.

My DEAR SISTER IDA: -ON my return from Mt. Morris last evening I found a letter from you. Of course the writing was purely voluntary on your part, and no urging was given by Sister Asenath, but she has sanctified it by a few words of her own and that makes it so much better. Happy will you be if a good Sister like Asenath, can always, in the future, endorse all your correspondence whether to persons in or out of our Society. It brings such a comfortable feeling to know that we are in the light.

It must make one feel so wretched to have any sly or underhanded conduct. and particularly any written correspondence that is concealed from the Elders. I do not believe you or I could feel very happy in this way and we will not try I would have all my dear, young Sisters to be the soul of honor, and to live so strictly and so honorable with each other that no shame will blight sweet memories of the past. The rules of our Society forbid all partial or private correspondence, and if we violate this rule we act a lie and are untrue to our profession.

er. In this love it will be our comfort Do you know why I am glad to have and our joy to do those things that you write to me? I will tell you one please God, and manifest a spirit of reason. I take sit, for granted that you

feel very resolute in your faith, and are determined to become a "Rock Maple Shaker" and the Rock Maple is a synonym of solidity and sweetness you know.

This is so well understood that we need not say much about it, and I only allude to it that you may see what confidence I have in you.

These older Sisters ask "How is the little girl whom you took home with you some years since?" I reply, she is no longer a little girl, she has become very womanly, she loves home, she loves her friends, and still better, she loves the pure life of Believers. Her testimony in meeting is earnest and heartfelt, and we are comforted in the thought that she will prove a dependence and a Now if I have given too blessing. good an opinion of you, you must either write to these people and correct my statements, or you must deserve this opinion by future endeavor. I can only reply to them from my own impressions.

I know, every body knows who knows any thing about it, that you have "chosen that good part that will never fade away," and any other choice will lead to bitter disappointment. path to Heaven is not altogether a thornless one, but it leads to Heaven and But how about the that is enough. thorns? You have friends who pray for and sympathize with you in all your troubles, yet they realize that you must grow strong by experience, even as the child learns to walk by learning to depend on its own strength.

Thank you for writing. Love to all the good and those who wish to be good.

Ever your friend and Brother,

N. A. Briggs.

#### ADVERSITY flattereth no man.

#### AN OPEN VISION.

Amelia. J. Calver.

"Now there are a diversity of gifts, but the same spirit." I Cor. xii., 4.

It was not midnight, nor was it a misty dream that stole over me; but in the calm, clear light of day, before my inner vision appeared two platforms, suspended in the air, the material of which seemed to be a delicate polished wood.

The one to the right was filled with little brass machines, which were spinning fine threads of various colors. These threads were gathered into one above the platform, and being slightly twisted, formed a strong cable.

Around this platform moved with noiseless tread, the operators of these curious machines; some were oiling the little gudgeons, others with watchful care kept the tiny wheels bright and clean, others often found it necessary to accelerate a tardy spindle, or slacken a too hasty thread; while auon some gentle hand occasionally straightened a kink, or removed unspun material from the ascending threads.

Thus run the little machines, without jar or confusion, and these many threads of various colors, formed a cord beautiful in its variety, strong in its multiplicity.

I now turned to contemplate the platform on the left, but what a contrast! The machines were the same, and earnest operators were guiding them; but instead of the busy hum of the working wheels only grating sounds were heard; and why?

No careful hands were lubricating the pivots, no guiding touches regulated the tensions; but all thoughts of the anx-

ious spinners seemed centered in the color of their threads, and as it was only individual bias which decided this, many a thread was broken off, and the cord above grew thinner.

Nor was this all; the threads so ruthlessly broken became entangled with others and clogged wheels, which might have "run well." The wheels deprived of work were pushed aside. To stop? Not so. It seemed their nature to run, and run they did; but the little cogs once so nicely fitted in place, were now grinding themselves against the edges of the platform and against each other, and destruction was the result.

Mt. Lebanon, N. Y.

#### VISIONS.

Seen by Elder J. G. RUSSELL.

In the early part of 1888, while lying unconscious of surroundings, I suddenly felt myself gently raised to such an elevation that I seemed to be amid the stars, which appeared more brilliant even than on any beautiful starry evening I had ever beheld. I continued to be thus borne upward by the same invisible agency till I reached an indefinite height, where I stopped. Here, the stars appeared far brighter than hefore, though I fancied that I still heard the hum of industry below me. Presently a voice attracted my attention, addressing me as follows; "It appears that your work on earth is done and perhaps you feel that you are now ready to enter your spirit home." I could not respond audibly, but mentally pleaded thus:-"I was taken ill so suddenly that my work on earth is left in a very unsettled condition, especially my books of ac-

be realized, unless granted a little more time. If I can be permitted to return to earth long enough to adjust my business affairs, I shall then be reconciled to enter my final home." Response to this plea was not given and I remained in anxious suspense. I was then lowered by the same gentle agency. The stars were lost to view and I was on earth ouce more; after which I immediately heard a voice saying, "Permission is given you to remain yet longer on the earth." This was a comforting assurance. Here the vision faded.

. . . . . .

Several weeks subsequent to the vision mentioned, my mind seemed suddenly forced into a direction so uncertain that I could not define my position, neither did I know my silent attendant. was absolutely dark, until I reached a point where the stars again came into view, and I then knew that I was in the same place that in my first vision I learned was to be my spirit home. sound greeted me here. Soon after realizing my situation, the bright stars apparently vanished and I was again left in darkness. Meantime, these solemn and forcible words came to my mind, "None but the pure in heart can ever find an abode in these heavenly mansions." Instantly a very bright light shone upon me and I saw directly by my side my true self, which I knew at once portrayed my spiritual condition. I compared my standard of purity with the assertion made in the solemn text noted, and found that I was far from being wholly pure.

"I was taken ill so suddenly that my work on earth is left in a very unsettled condition, especially my books of account, from which I fear much loss will shes a spirit of revenge or even an un-

Digitized by GOOSIC

kind feeling toward any individual, firds not an abode in the mansions of the blest, until the sin is removed by personal sacrifice." I again reflected and again heard, "None can euter in save those who have overcome the world." This caused me to take a thorough survey of my spiritual attainments, and I found that I was indeed a "child of wrath." I now sincerely promised my heavenly attendant that if I was permitted strength and length of days, I would prepare for this lovely abode, by doing that work on the earth which cannot be wrought in spirit life. This light then vanished and when I returned to consciousness I was weeping.

Permit me to add that after duly considering the two visions narrated 1 commenced a review of my life, and have made a frank acknowledgement of every error. whether of word or act that I did not consider worthy of the full blessing of the light of God, as revealed to my understanding. I now feel the confidence of the spirit and am sure I shall be able to complete my duties on earth or those connecting me with persons whom I am soon to leave. I am strongly impressed by spirit influence that the work which I have had time to do and do not finish on earth, cannot be as acceptably done in the spirit world, also that I cannot dwell with those who overcame in the form, as did Jesus the pattern, without fully acknowledging my faith in the present revelation of God and leaving a record with some appointed witness that I passed out of this sphere with full reconciliation and forgiveness with all. I wish to leave this testimony on earth and take the spirit of the same with me as my passport to the next phase of life.

Enfield, N. H.

#### Eldress ELIZA ANN TAYLOR, Our Mother Ann of Today.

#### ANNA WRITE.

WE do not propose to give even a biographical sketch of her who stands in the mediatorial order as Mother of the Church on earth-the New Creation-our Zion home, because space is limited, and were it otherwise, we are void of necessary information that usually accompanies such productions. And again, it might seem to others who are more intimately acquainted, rather a precocious proceeding on the part of the writer. Immature as they are, we offer a few thoughts that may grow beneath the pen, even as the seed grows beneath the sod, and be of some value to the reader.

Impressions are imbibed in various ways, directly and indirectly, by spirits out of the form and spirits in the body, as well as emanations arising from one's own mind. It matters not, however, from whence they proceed, or whither they take their flight, so long as they leave with us a salutary influence.

It is now eighteen years over a century since Mother Ann Lee received the most wonderful revelation ever given to mortals. "The mystery of iniquity" was made known to her by spirit agencies, and in heavenly visions she was shown the root and foundation of man's The Christ in her test. loss from God. ified against all filthiness of flesh and spirit and lustful gratification of every name and nature, as the very source and foundation of human misery; and that these lusts must be crucified, and every sin confessed, one by one, as they had been committed to a witness of God, who, imbued with divine unction Digitized by

bar the prison doors and let the op- ther's attention to Believers, and was the pressed go free."

Interesting—biographical history of Mother Ann and the first founders of the of New Lebanon, was owing one cent Society are given in full, in successive to a merchant in Hudson, and went numbers of "THE MANIFESTO" by our to pay it. able Editor, and are highly appreciated.

Ever since the establishment of the Order, as one after another has passed on to higher realms, a successor, from Mother Ann down, has been appointed to fill the vacancy: Thus, the Mediatorial chain remains unbroken to the present time. It can never be broken, because it is of Divine origin, no more than the door of Revelation can ever be "Behold I set before you an open door and no man can shut it."

We learn that on July 18, 1811, in Manchester England, was born the subject of our narrative, Eldress, Eliza Ann Taylor-the youngest of six children. When only six weeks old her parents, William and Elizabeth Taylor embarked for America. After their arrival to these shores they resided for a time in New York City, and subsequently in the City of Hudson, N. Y. where they remained until the year 1820 when they moved to New Leba-All came, save one son who was bound out as an apprentice.

In those days of home industry, the old-fashioned loom and spiuning wheel, like the old oaken bucket, were the chief essentials in a family. In this family, consisting of eight members, not less than five looms were in daily use from morning till night, and this little girl of five summers turned the quill wheel; thus we see the principle of industry was early inculcated and observed. An interesting incident, and one worthy

and power from on high, could help "un- of note occurred, that directed the fafirst opening wedge to an introduction.

> A brother, by the name of Eli Porter With others present in the store was William Taylor who, though an honest man, was amazed that so trifling a thing as a copper should be taken into account; he noted it however, and resolved to become acquainted with such an honest man that would turn out of his course for a penny debt; and this he afterwards accomplished. From this important principle being literally carried out, of never running in debt, and "owing no one aught but love and goodwill," a whole family were gathered, and most of them remained to be useful and worthy members of Society. should be an incentive, to Believers, to pay promptly all just debts.

> As childhood blossomed into youth, so industry bore its fruit, and maturer years developed faculties in Eldress Ann that were adapted to the needs of a large family. She soon became a burden bear-For a number of years she was Deaconess in the Church Family; from there she went to live with Eldress Betsy Bates as assistant in the Order of Elders, and in 1852, upon the removal of Eldress Betsy to the Ministry, was appointed senior Eldress in the Church, where she served five years as a faithful Shepherdess over a large flock. She was next called to supply a vacancy in the Ministerial Order, and after serving ten years as an associate with Eldress Betsy, was appointed and anointed as first in the Ministry; Eldress Betsy having passed to her spirit home.

For thirty one years Eldress Ann has

stood as a true representative of Mother Ann Lee, loved and beloved by her people far and near, who probably know of her recent physical sufferings. Mental and spiritual sufferings are unavoidable; these will continue so long as there remains one soul to be redeemed unto God, and the physical being so closely allied, the one affects the other. For a long time it has been quite popular with the outside community, when a person has held, or is holding an important place of trust, to issue bulletins, and insert short and lengthy articles in newspapers concerning their physical condition, especially when health becomes impaired; as at present with the Emperor Frederic of Germany, who is soon expected to follow his illustrious father; seven of the most skillful physicians being unable to save him from the ravages of disease.

The query arises, why may we not issue something similar, when occasion demands, through the columns of "THE MANIFESTO?" Not because of existing custom for "Be ye not conformed to this world; but be ye transformed by the renewing of your minds unto God." Not because of caste or nationalities, for we are Brethren and Sisters. Equality in all things being one of the prominent rounds in the ladder of ascension from earth to heaven: and "hath not God made of one blood all the nations of the earth?" Not because of place or station, for shall not "every valley be filled, and every mountain and hill be brought low?" Howbeit, our fathers and mothers in the gospel, who have by selfabnegation and abasement humbled themselves to that degree that the love of power to rule and reign over others is subdued, are exalted above the highest hills, (the kings and queens, emperors

and princes of this earth,) and are, in the estimation of their spiritual offspring, bright examples, "guiding stars on the journey of life,"—lighting this vale of mists and shadows with an illumination far exceeding the sun in its meridian splendor.

It is love based upon purity, respect for virtue, reverence and veneration for godliness that calls forth this feeble tribute to one, whom we are privileged to call, "Our Mother."

We are happy to inform all our dear Brethren and Sisters of the household of faith, though we have not been formally appointed, that our beloved Eldress Ann is gradually recovering. Let us continue to pray for her full restoration, and lighten her burdens by individual faithfulness, that we may be blest by the light of her countenance, and receive wise counsel from her as of yore, for manyyears to come. The warm genial breezes of Spring, and kindly attendants, though not doctors, cannot fail to bring renewed life to one so full of spirit. so overflowing with love, so fraught with the great Maternal Soul in Deity, the Mother of the Universe.

Mt. Lebanon, N. Y.

#### FAITH.

#### MARY H. CASWELL.

"Faith is the substance of things hoped for, the evidence of things not seen." "Without faith it is impossible to please God." Heb.

THE passages above quoted, beside many other scripture texts in favor of this virtue, teach that this living, practical faith is so essential to the development of a truly Christian character that it is impossible to reach this desired eminence without its attainment.

"Faith is a gift of God," said the beloved apostle James, and who that has received a small measure even, of this precious gift can dispute its divine origin?

It is to the soul a manifestation of infinite love. "Waters cannot quench Emanating it nor floods drown it." from God, it partakes of his attributes in its on nipresence, as an undying, unfailing motor for soul-guidance, shining above the pathway of the traveler like some fixed star, never sinking below his mental horizon, thus never lost to veiw; and blessed indeed is he unto whom it proves a "savor of life unto If regarded, it shines a beacon light to the soul, if disregarded, condemnation as the shadow of an avenging spirit.

May I, with all others who have been blest with this beautiful guide, have the genuine courage and willing obedience to follow wherever it leads, until we arrive at that point where "faith is lost in sight," and hope gives place to substance. There are many striking illustrations of faith recorded in biblical history which inspire reverence for those ancient seers who proved so loyal to its teaching.

Good father Abraham, when called of God to slay "his son, his only son, Isaac," went seemingly without a protest to the sacrificial altar, sustained by faith alone; thus proving his implicit trust in that God who had power to test his love to the utmost. With what childlike wonder the youthful Isaac addressed his father, "My father, behold the fire and the wood, but where is the lamb for a burnt offering?" No human heart, not in possession of this faith divine could have answered the harrowing question of the innocent child

with such apparent calmness and holy trust, "My son, God will provide himself a lamb for the burnt offering" but God's mercy is ever manifest in life's severest trial, and at this supreme moment it is stated that an angel called to him from Heaven, saying. "Lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." As in this instance, when obedience to faith triumphed, may I and we do likewise and likewise triumph.

In contrast to the perfect faith of Abraham was the fear and trembling displayed by Peter when bidden by Jesus to walk upon the water. In his human weakness he cried out, "Lord save me!" Jesus in fullness of faith, stretched forth his hand with this mild rebuke, "O thou of little faith, wherefore didst thou doubt?" Both of these lessons are profitable for us to consider and make application in our attempts to find progress in a spiritual life, which are sure to prove a failure unless we come into possession of this active faith, by which priceless gift, if combined with good works, we shall manifest that our choice is "thy will not mine be done."

May future days give evidence that we have been guided by the spirit of the humble petition we now sincerely sing.

"Breathe on our souls, O Lord, we pray,
The strengthening power of faith,
Arrest our footsteps in the way
That leadeth down to death.
For what is life, without thy grace
To mould each living act?
And what is joy without the smile
Of God to approbate?"
Canterbury. N. H.

harrowing question of the innocent child in the vineyard of the Lord,—C. N.

#### THERE IS NO DEATH.

#### OLIVER C. HAMPTON.

THERE is no death we only rise
To higher altitudes of life;
When in the dust this casket lies,
And we surcease from mortal strife.

There is no death, the patient soul, Wears out its earthly cerements, Puts on the Golden Aureole, And soars serene in glory hence.

There is no death but each true life Is safely "hid with Christ in God;" With vital force forever rife, Tho' Earth takes back her lifeless clod

There is no death, for shade of man And woman, never were alive And 'twas not in the Master's plan That soul and shadow long should strive.

There is no death, but soon we pass Into the restful summer land, To sail in peace the "sea of Glass," Or wander o'er the Golden Strand.

There is no death the sure and soon, The silent boatman calls for us, With funeral dirge and mournful croon, The lamp of fate to darken thus.

There is no death, O wand'rer pale Amid the glimmering sheen of Earth, 'Tis but the dim and shimmering veil, Dividing from a higher birth.

There is no death, dismiss all fear For Christ hath lit Earth's gloomy crypts With consolation love and cheer 'Mid even "the Earthquake and Eclipse."

There is no death, but in its stead, Blest Apotheosis of life, A resurrection from the dead, Debris of this sad world of strife.

There is no death, which does not give Existence vastly more enhanced, Far sweeter in its realms to live Than this to loftiest height advanced.

There is no death, then O prepare,
 For joy in Holier Realms than this,
 Our Father's love and peace to share,
 Our Mother's smile to crown our bliss.
 There is no death, exulting sing,

Flee gloom and sorrow all away;
"O Death where is thy vaunted sting,
O Grave where is thy victory."
Union Village, Ohio.

#### THE HOME "OVER THERE."

#### EMMA TRAIN.

You may tell of the beauty of Heaven's fair shore,
Of its flowers of richest perfume;
Of its skies, where the sunlight is clear evermore,
With no winter to wither the bloom.
But to me there's a fact that is dearer by far
In the midst of life's struggle and care,

To my spirit 'tis ever a Bethlehem star,
It is this; there are homes "over there."

You may tell of the Temples of learning and art,
Of the halls built for music so grand,
Where the glory of wisdom descends to each heart,
And the Cultured together can stand;
But there's ever a story more precious to me,
And a truth that's more holy and fair,
It is this; when from earthly conditions we're free

We shall find real homes " over there."

Real Homes, where we'll gather with those we have
In the love of the sweet long ago, [missed
Those who passed from our view by the death angel
'Mid our tears in the valley below. [kissed
All the treasures of wisdom we're garnered on earth,
All the beauties of soul, rich and rare,
All the memories made up of kindness and worth
We shall find in our homes "over there."

We are painting the pictures, dear friends, every day, We are rearing the arches and walls.

In the mists and the clouds of earth's shadowy way, We are forming the parlors and halls;

May we ever build broadly and grandly and well, With our spirits illumined by prayer,

So that when we pass over those portals to dwell, We'll find joy in our homes "over there."

—Better Way,

What makes success or failure of human life? Is not life a total and complete failure for every child of clay, individually considered, if there is nothing carried beyond the tomb? Then the question of success or failure can only be decided by what you shall carry with you from this life into the higher one; and ever remember that "flesh and blood"—anything in the material line—"cannot inherit the kingdom of heaven."—Selected.

Boast not of yourself and demean others.

# THE MANIFESTO. JUNE, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to Henry C. Blinn, and all letters on financial business to A. Y. Cochran.

#### THRMS.

One copy per year, postage paid, .75
" " six months, " " .40
Send for specimen copy, free.

## Editorial.

#### ACTION.

Or what use is the promise of "seed time and harvest" to the man who is so negligent of his duty as to make no use of them, or to the man who in his poverty has no seed to sow, and consequently can have no harvest to reap.

Although it is said that the diligent man may be worthy to stand before Kings, it is said quite as emphatically that those who neglect their sowing in its proper season must be forced to beg in harvest. It may not be so agreeable to accept this form of penance, but as it is in accordance with the Divine Plan, it meets us in our own paths, and awards to us the sum of our daily needs.

It was a wise provision in the economy of nature that the law of compensation should have a universal influence and through this stimulate to action the whole creation of God. From the highest type as found in man, to that which is very low in the scale of Crea-

tive cuergy there is to be found no change for this individual demand.

The apostle so fully endorsed the protectionary law that he did not hesitate to say to all his brethren, "For even when we were with you, this we commanded you, that if any would not work, neither should he eat." 2 Thes. iii., 10. Even the story of the journey through the wilderness informs us that every man was obliged to gather the manna for himself and for those of his family or suffer for the neglect.

Although the foolish and impr ident may neglect the keeping of this law and bring upon themselves the consequent sufferings, it can have no bearing upon the mind of a devoted Christian worker, otherwise than to stimulate him to renewed action, and to greater faithfulness.

Temporal duties which bear so directly on our happiness or misery in this life, are often made of superlative interest and matters of personal comfort become the absorbing theme upon which the mind so fondly dwells. Even for this a reason may be rendered, and a ray of comfort afforded. Having, as we do, such a tenacity to life, which was implanted in us by the wisdom of God, we are by nature impelled to make everything consistent with our understanding of right, for prosperity and happiness while on our earthly pilgrimage.

It is not strange, under this influence, that so many fail to secure the more imperishable treasures, in the heavenly home, "where moth and rust doth not corrupt and where thieves do not break through nor steal."

highest type as found in man, to that which is very low in the scale of Creator spiritual work, in the soul, a corre-

sponding zeal and earnestness to succeed must be manifested, and the same untiring efforts carried forward in order to secure a permanent foundation, which may not be destroyed by the corroding elements of the world. Jesus in his inimitable sermon informs us of the blessings that shall attend the pure in heart, and no less those who thirst after righteousness.

Blessings which are so liberally proffered, in the goodness of God, should claim our first and our highest attention. God giveth liberally to all, "He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It is for us to tell of the advantages to be derived by accepting a discipleship and by receiving into our minds the life and spiritual interest of the Savior of men. We acknowledge with all meekness the temporal blessings, in which God gives to us our daily bread, and in which be remembers the "birds of the air," and the "lilies of the field." With all this merciful condescension to make our earthly home one of love and joy and peace, we must also bear witness that the inspiration of the Christ, urges us to seek first the kingdom of God.

And of what use would the kingdom of God be to us, or to any people, if we closed the door on entering or failed to publish the glad tidings of peace on earth; to men and women, "good will." Of what benefit is the "seed time" if there is no seed to sow? or having the seed, to fold it in a napkin and hide it from sight? Could we not read the biblical story with profit? (see Matt. xxv., 14-30.)

and the experience we have obtained while contending for an existence on the earth, should be used to advantage in our acceptance of a spiritual life. both we share enjoyments and disappointments, sunshine and storm. contend with laudable zeal against every enemy to our prosperity, as we toil early and late for our earthly possessions, and we must contend as zealously against every enemy of our spiritual interests and peace of mind, if we ever expect to obtain a victory over the world.

If, in the one, there is danger in delay, as the season for ploughing and the sowing of seed is passing, then it is equally true that the other demands corresponding vigorous action, if we would wish to insure a spiritual prosperity, and establish upon the earth the kingdom of God, in which shall dwell righteousness and peace.

# Sanitary.

BATHING AND WHY WE SHOULD BATHE.

Among all the appliances for health and comfort to mankind we may safely say there is nothing so well known, so useful, and withal so comforting, and yet so little practiced, so carelessly and thoughtlessly neglected, as judicious bathing The skin of the human body, from head to foot, is a network of pores, which ought always to be kept free and clear of obstructions. These pores are the openings into minute tubes or channels, which lead through unseen meanderings into the sanctum of life within

To those blessed with good health, a bath, as a common sense appliance, gives thrift and growth to healthy functions, a brightness and delightful serenity, a clearness of mind and buoyancy of spirit. It is certainly a blessing to both mind and body. mental worker, it is a nerve tonic. These lessons that are given to us ough immersion in water of proper temperature will calm and give strength and tone to his whole system. The indoor laborer who gets but a scanty supply of fresh air, needs a bath to obtain those invigorating elements so common in the open air.

The outdoor laborer—especially the farmer—who works with heroic energy all day long, unavoidably gathers on the entire surface of his body a complete prison-wall of dust and thickening, gummy perspiration; and when his day's work is done, he needs then, more than any other thing, not only a wash, but a good, luscious, full bath to fit him for a clean bed and a refreshing sleep.

The glutinous mass of perspiration, dust and filth, which gathers on the surface of the body naturally covers and clogs the pores and often enters them and poisons the system. To remove that filth, frequent ablutions and occasional immersion in water are exceedingly desirable, and usually indispensable to health and comfort; consequently, every family should have a convenient bathand a full bath too-of some kind, not only for general neatness of person, so desirable to every individual of taste and culture, but as a means of preserving health, and in many cases, especially under the advice of a good physician, as the safest, pleasantest and one of the most powerful and efficient means of combating disease. Directed by good judgment and wise counsel, a bath is a valuable auxiliary to other remedies, and it can be used when internal remedies cannot. the long catalogue of diseases to which flesh is heir, scarcely one can be named in the treatment of which a bath is useless. emergency, which often happens when least expected, as in cholera, cholera infantum, cholera morbus, cramp, fits, &c., a pliable, portable bath, which requires but little water, ready just at the right time, may save some precious life.

Finally, everyone needs a bath at times, and every human habitation should contain something for a complete immersion in water, and since convenient and efficient portable baths at comparatively low figures are now extensively advertised for sale, there is little excuse for anyone to be without this priceless benefit.—"Common Sense Practitioner."—Western Rural.

#### HOT WATER AS A MEDICINE.

In drinking hot water it should be ripped, and not drunk so fast as to distend the stomach and make it feel uncomfortable. fifteen to thirty minutes may be consumed in drinking the hot water. A period of six months is generally required to wash out the liver and intestines thoroughly. Not more than half a pint of hot water should be drunk with the meals. To make the beverage palatable or to medicate it, aromatic spirits of ammonia, clover blossom, ginger, lemon juice, sage, salt or sulphate of magnesia are sometimes added. Where there is an intense thirst or dryness a pinch of chloride of calcium or of nitrate of potash may be added to allay the thirst and leave a moistened film over the parched and dry mucous surface. When there is diarrhoea, cinnamon, ginger and pepper may be boiled in hot water, and the quantity lessened. For constipation, a teaspoonful of sulphate of magnesia, or half teaspoonful of taraxacum, may be used in hot water. Inebriety has a deadly foe in the use of hot water. All thirst and dry mucous membrane disappear in a few days and a moist condition of the mucous membrane and skin takes place. The relaxing influence of the heat inside the alimentary canal relieves spasm and colic of the bowels, just as heat outside the abdomen relieves. Hot water dilutes the ropy secretions of the whole body, and renders them less adhesive and tenacious. It dissolves the abnormal crystalline substances that may be in the blood and urine. It washes out the stomach and leaves it fresh and clean for eating. It promotes elimination everywhere. are 75 per cent water, to keep from stagnation we need continual renewal. The universal use of hot beverages at meal time is based on a physiological necessity. If hot water in due quantities is taken between meals there will be but little use of taking water at meals .- N. Y. Tribune.

"A great deal of sickness just now, doctor?" "A great deal." "Overwork, I suppose." "Yes—but where there is one case of overwork there are ten cases of overesting and twenty of overdrinking."

#### MEDICATED SOAPS.

A DISTINGUISHED specialist in skin diseases-Dr. Bulkly-discussing the so-called medicated soaps, says that the attempt to medicate soap is a perfect farce—a delusion and a snare to entrap the unwary and The soap is to cleanse, the uneducated. it is applied for a few moments, and washed off, and is incapable of effecting a cure of the skin. The assertion can be made with truth, he says, that itch, which sulphur will certainly cure if regularly used, has never been and can never be, cured by this remedy in the form of soap. The soap neither keeps the skin always well, nor cures it when diseased.

Carbolic soap is useless and may be dangerous, because the carbolic acid may cover a cheap, poor soap.

Respecting the southing soaps, as glycerine, honey, oat-meal, almond and a host of others, at best they are only bland soaps, and no way superior to a perfectly pure soap without these healing properties. The safest soap to use, of those ordinarily employed, is undoubtedly very old, white castile soap."

I have quoted this writer, not because I concur with him entirely in his views, but because I think they are in the main correct, and because I know that people are greatly imposed on by the high-priced and, in most cases, useless soaps, advertised. It reminds me very much of the practice in many parts of the country, of searching and digging for roots and "yerbs" to make a poultice, when cloths wrung out of hot water would answer every purpose.

As to itch, it is certainly true that soap alone, especially strong home-made soft soap, will cure it, without any addition, if thoroughly and persistently used. The same may be said of tar and carbolic soap in other skin diseases, but these are better applied in the form of an ointment, the virtues being due to the tar and carbolic acid, and not to the soap, and these are more effectually used in the form above indicated.—Woman's Work.

THE presence of one corrupt person may cause hundreds to be suspected.

#### "THE IDEAL MAN."

REV. GEORGE L. PERIN gave the concluding lecture in his very interesting course on "Ideals" at the Young Men's Christian Union last evening. His subject was "The Ideal Man," using as his text Ephesians, iv., 13.

He said, in beginning: That we are here, with marvelous powers, with noble ambitions and wonderful surroundings, is a fact of superlative interest. Where we came from and the method of our creation may be interesting, but far more important is the fact that we are here, with the inevitable question, What can we make of ourselves and how develop all that we have? The theories of the theologian and the evolutionist are not unimportant, but more important is the work of the teacher and moral reformer. Our question, therefore, What shall the ideal man include? is very practical.

Physiologically considered, man's life is built along an axis which we call the spinal column. Along this axis there seem to be three great centers: First, the reproductive organs, which we may call the passional center. Second, the stomach, which may be called the centre of appetite. Third, the brain, which may be called the center of thought and affection.

For our present life, at least, we must believe that all these centers are necessary. But the ideal man will not be ruled from that center which lies at the base of the spinal The very life of the species depends upon these organs, while their overstimulation and abuse tend to its degradation and destruction. To-day society is alarmed at the rapid increase of sins against chastity; at the aggressive violation of the marriage We ask for the cause! Is church. State or home at fault? Perhaps all of them. But the real cause lies in the fact that men allow themselves to be ruled from the lowest center of their life, the base of the spinal column.

Second—The ideal man will not be ruled from the middle center, or the stomach. Yet, from this center radiate all the appetites which minister to man's physical life; it is the center of all the vast industries of man,

for primarily it is appetite that prompts men to work. But while the normal use of these central organs is so necessary for the healthy life of man, who can estimate the misery that arises from their abuse. By a study of zoology we learn that there are some animals very simple in their organism; some are nearly all stomach. Well, judging by their actions we might well believe that some men were nearly all stomach; they are literally ruled from that ce ter. Men begin to toil because they are hungry. Shall that be the end of toil? Oh, the pitiable cry of every worldly man, I must make a living! So must a pig. And if getting a living is the end of life what better is the life of man than that of the swine?

Third-The ideal man will be ruled from the top of the spinal column. All three of the centers, intellectual, appetite and passional, will indeed be active; but they will be set in harmonious relations and ruled from the top. Here thought and affection will be found always in command. It will not be a blind, but an intelligent rule. prisons, almshouses, insane asylums are crowded full. They will never be relieved till men are taught to live above the ears; till they are no longer dominated by the beast instincts, but ruled by the conviction that they are men. Let men be ruled from the head and the heart and we shall have not only the ideal man, but the ideal society, and we shall feel that that is in some sense the reign of Christ, and Paul's prophecy shall be fulfilled when we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man.—Boston Journal.

#### ORUELTY TO BIRDS.

#### F. W. EVANS.

When I see women disfigure themselves by wearing feathers, wings and stuffed dead birds, I am disgusted. Instead of enjoying the sight of what are termed the better half of humanity, I loathe their presence, whether on the street, in the cars, or in the boat. I keep thinking of Bergh, and wondering assuming imals leak killing of Committee of a loather their presence, whether on the street, in the cars, or in the boat. I

if an action would not lie against any one of these "dead bird women" for cruelty to animals. Are not birds, animals with wings? Is there not some humanitarian, some person of means and leisure, who will help Bergh to abate this offensive nuisance?

In the "Tribune" of recent date. there was a notice of a society woman in London who, intending to surprise her affianced husband, at her wedding, had a gown made of dead canary birds. She succeeded beyond her most sanguine anticipations: For, when he saw her come before the altar thus clothed. he was horror struck, and broke off the ceremony at ouce, exclaiming "I am afraid to trust my life destiny with a murderess!" Now it is announced that "a rich New York woman has sent two skilled hunters to Africa to kill 500 birds of paradise, with which dead birds she is going to have a garment made." When that woman appears in public in that raiment of blood, every woman seeing her, who does not hang her head in shame or raise her voice in indignation at the murderess, should be marked by men. If married let her husband restrain his anger and not use "a rod larger than a broomstick in correcting her." Human life should not be endangered.

Buddhists.—Are not the Buddhists right in making the first article of their religious creed, "Thou shalt not kill?"—assuming that the killing of inferior animals leads to murder—to war—the killing of human beings.

Commission.—The presence in America of a Peace Commission, composed of prominent Englishmen, is a sign in the old heavens and earth to be marvelled at. But wherefore was the Com-

mission not half composed of women? Were there not enough, after omitting the "dead bird women," to fill out the Commission? Make woman a citizen, give her the right to vote and the responsibility of office, and she will soon cease to befoul herself with dead birds or deform her body with bangs or bus-Wars will never "cease to the ends of the earth," except through the instrumentality of woman. But woman must become more womanly by removing from herself the proximate causes of war, before she will be endowed with power from on high to redeem man from the absurd and bloody art of war.

Mt. Lebanon, N. Y.

POR THE MANIPESTO.

HE DOETH ALL THINGS WELL.

MAUDE WENTWORTS.

God sent his own beloved Son, Upon this earth to dwell; To calm all sorrows, heal all wounds: He doeth all things well. Upon the cross his life was spent. For sinful mortals here; In ignorance we knew not then: He doeth all things well. Upon this wicked earth, he left. His chosen few to tell: Of sure redemption, bounteous grace: He doeth all things well. Weep not fond Mother, At the death-bed of thy hopes; God hath but taken his own again: He doeth all things well. He'll calm your sorrows, heal all wounds, His love to you will tell; Accept the grace he freely gives; He doeth all things well. Ye wicked sinners, here on earth List, to the sad death knell: You'll suffer e'en as they who mourn: He doeth all things well.

And as the floods swept o'er the earth, And vengeance on sinners fell; He'll cleanse with fire this wicked world: He doeth all things well.

He'll take the good, the chosen few, With him on high to dwell; God help the sinner, on that day, He doeth all things well.

#### SPIRITUAL FEEDING.

THE neglect of the Bible among those who call themselves Christians is one of the marked signs of the times. It is a sort of reference book in the Sunday school, but the old time reading of it, the close familiarity with its stories, with its poetry and its history, with its language as the most beautiful use of English that has ever been known, with its great spiritual truths which always enkindle the soul, is passing away, and there is coming up a generation that is as ignorant of Holy Scripture as it is of the Choctaw alphabet. The religious newspaper is a poor substitute for the Bible, and the average modern book is poorer still. The sermons on Sunday are not disquisitions on Bible themes to any extent, and the people are turned out to pasture in spiritual fields, for the most part, where the grazing is not much better than it was in the country where the prodigal son staid till he was famished. People are in search of a religion which ignores sin, gives a man a soft creed to believe in, feeds him on pleasurable sentiments, and at length tosses him into the other world to come down he knows not where. The decay in religious reading of the bracing sort has had this effect everywhere. But this is only the symptoms of a much wider-spread dis ease. The Bible and the sermon and the devotional book are superseded by the prevalence of an easier feeling about life. People are in the backswing from a period when the severities of the divine law were set forth in sermon and book alike, and when the Bible was recommended chiefly because it was a sure revelation of the eternal doom of the vast majority of all mankind. The religious life of the people has been demoralized, and there has been altogether too much cheap and Digitized by **GO**(

simple religion—a religion that either frightened men out of their five senses in order to make them Christians or set before them such simple requirements for a consecrated life that they felt they were well enough off as they were. The one extreme has been as bad as the other, and both have tended to destroy the growth of a devout spirit which finds in Bible and sermon and book the nourishment of the spiritual life. Again and again the study of the Bible has brought out the stronger affections of the people into such reality that they became like the Hebrew and Christian saints whom they knew through imaginative sympathy, and rose to faith and trust and noble deeds like them. It is the presentation of this stronger life which is greatly needed to-day in the pulpit, in the Sunday school, in the family, in the channels of Christian literature. Where there is something to take hold of, where the thought of the average man is reached, whether through Bible or sermon or secular reading, the mind has been awakened and the spiritual nature is almost sure to be aroused.

Much as the people are now distracted by their multiplied engagements, they will not shun the Bible when it is made interesting to them, nor will they turn away from religious reading when it is made to convey the true message of God to man in this generation.

-Boston Herald.

# Invenile.

#### THE STORY OF GRUMBLE-TONE.

ELLA WHEELER WILCOX.

THERE was a boy named Grumble-Tone,
who ran away to sea.
"I'm sick of things on land," he said
"as sick as I can be!

A life upon the bounding wave will suit a lad like me!"

The seething ocean billows failed to

stimulate his mirth,

For he did not like the vessel, or the
dizzy, rolling berth.

And he thought the sea was almost as unpleasant as the earth.

He wandered into foreign lands; he saw each wondrous sight,

But nothing that he heard or saw seemed just evactly right,

And so he journeyed on and on, still seeking for delight.

He talked with kings and ladies fair; he dined in courts, they say;

But always found the people duli, and longed to get away,

To search for the mysterious land where he should like to stay.

He wandered over all the earth, his hair grew white as snow.

He reached the final bourn at last, where all of us must go;

But never found the land he sought.

The reason would you know?

The reason was that North or South,
where'er his steps were bent,
On land or sea in court or hall, he found
but discontent;

For he took his disposition with him everywhere he went.—St. Nicholas.

#### VICE OF LYING.

THERE is no crime against self and others comparable, for enormity and destructiveness, with insincerity and the several forms of lying. Without this element there would be little sin in the world. It was the first fruit of sin, and it is the seed by which evil is propagated. There are many ways of lying, and the least direct is the worst. Playing on words, or misleading, or taking refuge in a special meaning, is worse than a simple falsehood. It costs the mind more pains to practice deception cunningly than to lie openly. The lie that looks like "prevarication" is therefore not less, but more heinous than others; and yet parents make light of these offenses and call them "romances." Truth is the regenerator by which human nature is to be restored. - Selected.

To pretend not to care what others think o tus, is to make believe laugh at the sun because a candle will do to see by.

Digitized by GOOSIC

#### ACROSTIC.

#### 1 Corinthians.

EVERY man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. iii., 13.

Dare any of you, having a matter against another, go to law before the unjust, and not before the saints.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? vi., 2.

If we have sown unto you spiritual things, is it a great thing if we shall receive your carnal things? ix., 11.

Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. x., 33.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. 11., 27.

in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. v., 4.

Let all things be done decently and in order. xiv., 40. Let all your things be done with charity. xvi., 14 thank my God always on your behalf, for the grace

of God which is given you by Jesus Christ. i., 4. And now abideth faith, hope, charity these three; but the greatest of these is charity. xii., 13.

Moreover, it is required in stewards, that a man be found faithful. iv. 2.

Say I these things as a man? or saith not the law the same also? ix., 8.

#### KIND WORDS.

ENFIELD CONN. APR. 25, 1888. BELOVED EDITOR :- I find "THE MANIFESTO" so full of instructive reading matter that no other periodical can take its place on my table. I want to tell you how much I enjoy reading the "EDITORIALS" they are very valuable. When the April No. came I was delighted with it. It does seem as if it grows better every number. Dear Br. Alonzo Hollister, I always read your articles. Good Elder Harvey L. Eads, how I wish I could see you again; but I presume I never shall, as my home is in "the land of steady habits," and yours so far away. I feel that I must | treasure.

shake hands with Br. Daniel Offord, for his religious views in April No. coincide with mine.

I am striving for the "one thing needful," and am refreshed in my daily walk to and from my labor by the beauties of God.

Your Brother.

DANIEL ORCUTT.

"THINK not too highly of thyself, O man! Tis but one little thing thou hast to do: Then if He find thee diligent and true, New tasks await thee and a wider span. Perhaps a better knowledge of the plan Of that great web on which thy hands have wrought.

And be not thou too lowly in thy thought; No man before thee, since the world began, Could do the work that lies upon thy loom: If thou neglect or slight it, it is loss To all the world, in all time to come. What is thy kinship to the Saviour worth If thou demean thee as the sons of earth? And what if Jesus had despised his cross?" -Selected.

# Beaths.

James S. Prescott, at North Union, Ohio. Apr. 3, 1888. Age 85 yrs. 2 mo. and 8 days. Br. James has been in the Community sixty two years. He was a faithful laborer in the gospel field.

James Smith at Mt. Lebanon, N. Y. Apr. 10, 1888 Age 82 yrs. 2 mo. and 14 days.

Elnathan Pettitt at Union Village, Ohio, Apr. 13, 1888. Age 73 yrs. 1 mo. and 22 days.

Elder James G. Russell at Enfield, N. R. Novitiate order, May 4, 1888. Age 44 yrs. 9 mo. and 5 days.

Faithful unto death.

Frances Jane Whitney, at Church Family, Shirley, Mass. May 14, 1888. 71 yrs. 1 mo. and 1 day.

Another worthy gone to a well earned Digitized by GOOXIC

# Mooks and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. May. Contents: Joseph Cummings, D. D. Christian Science; Notable People of the Day; Our Wants; A Budget of Papers on Phrenology; Emperor William's Tomb; Are We Satisfied; Phrenology and the Taxation of Land Values; The Will Power in Inherited Character; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co. 775 Broadway, N. Y. \$2.00 a year.

THE JOURNAL OF HYGEIO-THERAPY. Contents: Principles of Hygeio-Therapy; Science and Purity; Letters to Girls; Anti Vaccination Department; Two Popular Delusions; Health; The Demand of the times; One by one Delusions Fall; Story of the Stomach; The College Work; etc., etc. Dr. T. V. Gifford & Co., Kokomo Ind.

#### ALDEN'S LIBRARY MAGAZINE.

Among the notable articles in The Librahy Magazine for May, are the following: The Negro Question in the United States, by George W. Cable; the concluding paper on the Constitution of the United States, by Hon. E. J. Phelps, U. S. Minister to Great Britain; the fourth of a series of scholarly articles on Post-Talmudic Hebrew Literature, by Dr. Bernhard Pick; the article on Hans Sachs. the cobbler-poet of Nuremberg, from the Westminster articles on Post-Talmudic Hebrew Literature, by Dr. Bernhard Pick; the article on Hans Sachs, the cobbler-poet of Nuremberg, from the Westminster Review, is very curious; Snowed-up in Arcady, by Rev. Dr. Jessopp is one of the most enjoyable papers found in last month's English magazines; Cardinal Manning's Plea for the Worthless, is very timely, and worth universal reading; the critique upon Mr. Froude's West Indics is sound and appreciative; the Earl of Meath gives a genial account of "A model Factory" in England; Miss Frances Power Cobbe discusses the "Education of the Emotions," and opens up a suggestive train of thought, as also does the paper on "Domestic Service and Democracy." The Editorial miscellany, entitled, "Current Thought," is unusually full and interesting. The issue contains 196 pages, in large type; an extraordinary amount of high class literature for the price of \$1.00 a year, or 10 cents a copy. John B. Alden, Publisher, 393 Pearl Street, New York; 218 Clark Street, Chicago.

#### A Hymnal for the Churches of Christ. By H. L. Hastings.

By H. I.. Hastings.

It contains 1533 Hymns, some 500 of which can be found in no other book—about 1,000 being the best old, standard, precious hymns: 178 by the Wesleys; 136 by Watts; 19 by Doddridge; 18 by Bonar; 12 by Beddome; 11 by Cennick; 11 by Hart; 9 by Heber; 1041 by 881 other authors, with 98 of unknown authorship. The collection includes translations from the Hebrew, Greek, Latin, Syriac, German, French, Danish, and Burmese languages, and contains the productions of nearly 500 different authors, out of more than twenty different nations, tongues and tribes.

It contains 344 tunes, old and new, in more than eighty different metres, furnishing music for each of the 1633 hymns, including the productions of 121 known authors, and a large number who are yet unknown. It contains 27 tunes by Mason; 12 by Ingalls; 6 by Maxim; 5 by Thomas Hastings; and 204 tunes by 117 other known composers out of some sixteen different nations.

It contains hymns and tunes your parents and grand parents sang; hymns you have looked for, and tunes you could not find; the melting, and stirring, and convicting songs and music of other years, written by reformers, evangelists and saints of every land and

age.

The Standard Edition of this Hymnal, printed from The Standard Edition of this Hymnal, printed from new plates, on beautiful paper, and strongly and alegantly bound, is not only the most extensive collection of hymns in the English lauguage, but has been selected by competent judges from a collection of more than a thou-and hymn books and tune books as the most beautiful book of the whole.

Size five and one half by 8 inches. Price, standard edition, \$1.25; cloth, \$1.00. Postage 12 cts. Cheap edition, \$75 per 100 copies.

H. L. Hastings, 47 Ornhill, Boston, Mass.

The music in the May issue of North's Philad'a Musical Journal will be found especially interesting inasmuch as there is something to suit all tastes. The beautiful song and chorus. "Sweet Rosalie," by J Ford, author of the well known "Will you Love Me when I'm Old," will -urely please all who are fond of a sweet and flowing melody set to words brim full of pure sentiment. The "Marietta Waltz" by Harry B. Manby and the "Dance of the Elves" by Thomas O'Niell, will find favor among all who enjoy comparatively easy and yet interesting instrumental music. The "Barcarolle," by J. Low, and the "Andante in G minor" by Meudelssohn are each classic gems which vill be appreciated by all who are striving to cultivate a taste for the highest grade of music. Altogether the music issued in this number is worth more than is asked for an entire year's subscription, and is but a fair specimen of this number is worth more than is asked for an entire year's subscription, and is but a fair specimen of the musical contents of the twelve numbers. The letter press portion contains a portrait and sketch of Mr. Fred T. Baker, the eminent composer, and the usual amount of articles of value and interest to music teachers and pupils. Every person subscribing to the Journal previous to July 1st, 1888, will recieve \$2.00 worth of sheet music as a premium. Subscription, \$1.00 a year; specimen copy 10 cents. Address, North's Musical Journal, 1308 Chestnut St., Philadelphia, Pa.

IGNATIUS DONNELLY'S book on the Bacon cipher is out done and anticipated by a still more startling revelation that appears in the May COSMOPPLITAN. The writer, Edward Gordon Clark, claims that by applying Bucon's cipher to the original Shakespeare pitaph the apparent grotesque warieties of lettering are resolved into most surprising confessions concerning the life of Bacon and Shakespeare. The traveler, Wolf Von Schierbrand, furnishes a pleasing sketch about "Children in Persia," and Joel Bonton gives many amusing specimens of "What Our Grandfathers Laughed at Two Hundred Years Ago." Besides E. P. Roc's popular serial story of southern life at the end of the war "Miss Lou," there is a notable short story of the Stevenson type, entitled "Dr. Brendt's Wife," which is a strong piece of work. Mathew Arnold's memory is embalmed in a sonnet by his friend Joel Benton. Other poetic gems in the same number are by Danske Dandridge, Anna Vernon Dorsey, and Edith Sessions Tupper. IGNATIUS DONNELLY'S book on the Bacon cipher

WOMAN; HER POWER AND PRIVILEGES. This is a work of some 200 pages being a series of twelve sermons by Rev. Te De Witt Talmage. To know the author of the work, is to be assured that it will be eagerly sought, and perused with Interest. Send twenty-five cents to J. S. Ogilvie and Co., Publishers, 57 Rose Street, N. Y.

HALL'S JOURNAL OF HEALTH. May. Contents: The Labor Question; History of Mind Cure; A Lofty Imagination; Cruelty in the Crib; Fashion and Common Sense; The Banana Tree; Boiling as a means of Keeping Milk; Syrian Wives; The Uses of Forests; Alcohol; Hypatia; A Singular Pet; Animal Intelligence; Mysterious Light; Spiders once more; Rattle Snake Oil; etc., etc. Office 206 Broadway, N. Y. Digitized by GOOGLE



This powder never varies. A marvel of purity, strength and wholesomeness. More seconomical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BARING POWDER CO., 106 Wall-st., N. Y.

35 3 Young Men or Ladies in each country, and highest commission paid (often \$150 ESS BOOK already on

in North and South America, at the Ice-Bound Poles, over the lands of the Midnight Sun, under the Equator, through the Dark Continent, among the Old Tumples of India, in the Flowers Kingdoms of China and Japan, amid the ruine of Ingan. Astees and Zuthe Gods, on the Isles of the Sea, and in all parts of the globe, 300 engravings, Love Price, Quick Sales, cond for Circular, P. W. Ziegler, & Co., 720 Chestans St., B.A. not St. Philadelphia, Pa-

# THE CREAM of all BOOKS of AL

Tasale, Standish Beone Kenton, Brady, rocket, Bowie, House on Sill Generals Miles and scores of others, with 220 fine englement of the standing of the standin I farmous exploits of De.

Agents short of funds.
O. Box 6881.
PHILADELPHIA, PA.

## THE ALTRUIST

Is a morithly paper, partly in Phoni spelling, and elevoted to common progre urited labor, Community homes, and equipment rights to all. It is published by the MI rights to all. Aid Community, whose members all live work together, and hold all their property common, all the men and women lines equal rights in electing officers and decid all business affairs by their majority v 50 cents a year, specimen copy free. dress A. LONGLEY, Editor, 213 N. Sth. St. Louis, Mo.

MAY BROTHERS.

NURSERYMEN, ROCHESTER, N. Y.

Are in want of good salesmen to sell the choice varieties of Nursery stock, either Salary or Commission. To the right the stendy employment the year around. Wr them for terms.



JOHN F. STRATTON

CELEBRATED PATEN (June 7, 1887.) Sublime Harmonie "SILVER REED."

Regular Size

GENERAL MUSICAL MERCHANDISE New York. 49 Maiden Lane,

#### WOMAN.

In the May number of Woman commer es a series of remarkable articles, by He Campbell, on the wretched condition of working classes of London. This series be one of great interest, and will partray miseries of the poverty-stricken worker Berlin, Paris and Rome. The illustration by Hugh Eston and Edgar J. Taylor, ar the highest class of pictorial art Thorne Miller begins in this number he ticles on Representative Woman's Clubs Sorosis and Meridian Clubs of New being the subjects of the first paper.

Price 82.75 a year. Woman Publi

THE LIFE AND GOSPEL EXPERIEN Co., N. Y. Address, Manifesto, Shaker Village, N MOTHER ANN LEE.

# Williams & Clark Co's High Grade



# Fertilizers

#### BONE SUPERPHOSPHATE

No Fertilizer Selling at Same Price Shows as High Valuation.

IT LEADS ALL OTHERS.

# POTATO PHOSPHATE.

optains all the Plant Food Necessary for a large crop of Polatoca-

hints for the cultivation of all crops by successful growers, and descrip. tion of all our fertilizers.

## Principal Office:

Cotton Exchange Building, N. Y. FOR SALE BY LOCAL AGENTS.

CHRONIC DISEASES

FROM the earliest historic times there has been more or less discussion as to what constitutes a chronic disease, as distinct from an acute malady. The plainest presentation of this subject that we have met with is contained in " Plain Home Talk," commencing on page 333. Dr. E. B. Foote, the author of the book, has been engaged for thirty years in studying, treating and writing about chronic diseases, and he has well carried the reputation of being the most expert specialist in practice, as well as being regarded a high authority to theory. The doctor still invites and rec iv s consultations from the sick in all parts of the civilized world, either in person or by letter, at his office in New York, 120 Lexington Ave.

# SIBLEY'S

RAM SIBLEY & CO.

322-375 E Wile St.

ROCHESTER, N. Y. CHICAGO, ILL.

#### SILK RIBBONS.

Those of our lady readers who would like to have Those of our lady readers who would like to have an elegant, large package of extra fine, Assorted Ribbons (by-mail,) in different widths and all the latest fashionable shades; adapted for Bonnet Strings, Neckwear, Scarfs, Trimning for hats and Dresses, Bows, Fancy Work, &c., can get an astonishing big bargain, owing to the recent failure of a large wholesale Ribbon Maunfacturing Co., by sending only 25 cents (stamps,) to the address we give below. give below.

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P. O. address of ten newly married ladies when ordering and mention the name of this paper. No pieces less than one yard in length.
satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents.
Address,
LONDON RIBBON AGENCY,
JERSEY CITY, N.J.

3+500mg

Apparatus.



MIVERSAL BATH against the world, E. J. KNOWLTON, Ann Ach

BEST BATH EVER KNOWN

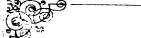
For Families, Physicians, Army Men.

Students, Miners, Itinerants.

#### EVERYBODY.

J. H. BATES. Advertising Agency. Park Row, N. Y.

SS



700

## THE

JULY.

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.



1888.



#### CONTENTS.

								r	rage.	
The Gospel Testimo	ny,	No	. 2	8,		•		-	145	
Renewal, .			-		-		•		147	
Experience, -		-				-		•	148	
Vegetarianism,							-		,,,	
Express Report,								-	153	
Bye Ways,							-		n	
Letter—J. R. Eads,	-	_		_					154	
Letter—J. R. Eaus	,	-			_				157	
Revelation,						_			160	
Editorial-The Mill	епп	uu	1,						161	
A Bath, .	•		•		•		-	_	162	
Peace and War,		-		-		•		-	163	
White Cross Celiba	cy,		•		•		•		164	
Speak Kindly,		•		•		•		•	104	
Life's Significance,			•		-		•		165	
Valley of Humility	΄,	•		•		-		-	100	
Helping Hand,	•		-		•		•			
Aerostic, -		•		•		•		•	166	
If you would be he	appy	٠,			•		•		,,	
Hints to Writers,				-		-		•		
Music-Soul Breat	hing	8.			•		•		167	
Books & Papers,								•	168	
Deaths,							-		**	
Dentus,	-									

#### SILK RIBBONS.

Those of our lady readers who would like to have Those of our lady readers who would like to have an elegant, large package of extra fine, Assorted Ribbons (by mail,) in different widths and all the latest fishnonable shades; adapted for Bonnet Strings, Neckwear, Scarfs, Trimming for hats and Dresses, Bows, Fancy Work, &c., can get an astonishing big bargain, owing to the recent failure of a large wholesale Ribbon Manufacturing Co., by sending only 25 cents (stamps.) to the address we give below. give below.

As a special offer, this house will give double the amount of any other firm in America if you will send the names and P. O. address of ten newly marsend the names and F. O. address of ten neity married ladies when ordering and mention the name of this paper. No pieces less than one yard in length. Satisfaction is guaranteed, or money cheerfully refunded. Three packages for 60 cents.

Address, LONDON RIBBON AGENCY,

JERSEY CITY, N.J.

SEND for our Illustrated C Vegetable. Flower, Field SEEDS Plants, Bulbs. Implem'ts. SEEDS FREE by mail on application. Don't neglect writing for it.

RAM SIBLEY & CO.

CHICAGO, ILL. ROCHESTER, N. Y. 12-14 N. Clark St. 822-326 E. Main St.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of Theology of the United Society of Believers in Christ's Second Appear-By G. B. Avery. ing.

Price 15 cts.

# Dobbin's Electric Soap.

# THE BEST FAMILY SOAP

IN THE WORLD: It is Strictly Pure. Uniform in Quality.

THE original formula for which we paid \$10 000 twenty years ago has never been modified or changed in the slightest. This sourp is idenenanged in the signitest. A min composition in quality to-day with that made twenty years ago
If contains mothing that can injure the finest fabric. It brightens colors

and bleaches whites.

T washes flannels and blankets as no other soap in the world does-without shrinkingleaving them soft and white and like new.

# $\mathtt{READ}$

THERE is a great saving of time, of labor.

of fuel, and of the fabric, where Dobbius' Ekc
tric Soap is used according to directions.

NE crial will demonstrate its great merit. It will pay you to make that trial.

IKE all best things, it is extensively imitated and counterfeited.

# Beware of Imitations.

NSIST upon Dobbins' Electric. Don't take Magnetic, Electro Magic, Philadelphia Electric, or any other fraud, simply because it is cheap. They will ruin clothes, and are dear at any price. Ask for

DOBBINS ELECTRIC and take no other. Nearly every grocer from Mainto Mexico keeps it in stock. If yours hasn't it, be will order from his nearest wholesale grocer.

READ carefully the inside wrapper around each bar, and be careful to follow directions on each outside wrapper. You cannot afford wait longer before trying for yourself this old, rev able, and truly wonderful

# Dobbins' ‡ Electric ‡ Soap.

TO NEW BOOK WANTED AN

The most wonderfully complete collection of the ane most woncerunty complete collection of the absolutely uneful and practical which has ever been published in any nation of the globe. A marvel of every-duy value an actual money-earning and money-earning to every possessor. Hundreds upon hundred of beautiful and helpful engravings. Its corrections were beyond commeltion. traordinary low price beyond competition. Nothing in the whole history of the book trafflike it. Select something of real value to the people, and sales are sure. Agants looking for a new and first-class book, write for full description and transfull description and terms.

30 days' time given Agents without capital. SCAMMELL & CO., Box 8971, PHILADELPHIA, PA.

# The Manisesto.

Vol. XVIII.

JULY, 1888.

No. 7.

The Gospel Testimony of Mother Ann Lee and the Elders, William Lee and James Whittaker.

No. 28.

Published expressly for the several Commumities of Believers in 1816. Re-written by Henry C. Blinn.

FROM this place Mother Ann and the Elders went on to Niskeyuna. All the Believers who had accompanied them were now dismissed, except Richard Spier, and returned to their several homes.

Having traveled but a few miles, Elder William Lee called at the shop of a Blacksmith, by the name of Johnson and asked him to re-set a shoe on his horse, but the man, in a very rough and passionate manner, refused and seizing a pair of tongs, threw them at Elder William with great violence. They fortunately missed the mark and struck the ground near his feet.

Richard Spier picked up the tongs and asked Johnson the reason for such conduct.

"I will kill all of them," said Johnson, "if they do not leave the shop."

The Believers thought it was a point of wisdom to move on, and soon reached the residence of Ebenezer Knapp where

they had been invited to stop. The family had made preparations for the visit, and were pleased when they learned that Mother Ann and the Elders had decided to call upon them.

Soon after they had entered the house, Johnson with about twenty characters as rough as himself were before the dwelling and ordered Mother Ann and the Elders to leave the place in thirty minutes or they should suffer the consequences. These ruffianly fellows were armed with sticks and clubs, while some had heavy whips. They wound the lashes around their hands that they might the more effectively use their weapons of cruelty.

This threatened interference so disturbed the minds of the family and their guests that they were afraid to sit at the table, at the hour of noon. Elder William Lee went to the door and spoke to the mob without fear. "We came here peaceably to refresh ourselves," said he, "and we have concluded to remain here so long as we may choose, and you have no right to disturb us."

No farther abuse was offered and the Believers soon made preparation to continue their journey. On their arrival at the ferry, opposite the city of Albany, they met a party of Indians, and by them the Believers were treated with

civility and kindness. After crossing the river they entered the forest, N. W. of Albany where they felt assured that they could rest undisturbed for a few moments. Pursuing their journey through these wild woods, they arrived at Niskeyuna late in the evening on the fourth of September, 1783, after an absence of two years and four months.

[The evangelizing mission of Mother Ann and the Elders has not its parallel on record. Their history tells of a living sacrifice of years on years. Of lives consecrated to God's service in which there was not the shadow of turning. From the day that they received the divine call, while in England, till they passed from the scenes of time, it was one long and perilous march through worldly persecution.

Remarkable stories have been told of men; of the tortures to which they have been subjected and of the hair breadth escapes which came at the opportune moment and permitted them to do more and suffer more, while on the pilgrimage through this world. And no less of their suffering unto death in all the agonies that could be concentrated upon the hour of torture.

Many cases might also be enumerated where Heathen and Christian savagery has been inflicted upon women by imprisonment, by the rack and by burning at the stake. Remarkable instances of heroism and unshaken confidence in the cause of right, have also been manifested, and have become the beautiful lessons which to this day enkindle thoughts and acts of self-sacrifice and of loving emulation.

But all these instances diminish before this "burning fiery furnace" into which Mother Ann and the Elders were children.

cast, as they through a protracted period of fourteen years were thrown into jails and prisons and filthy dungeons. They were stoned by angry and malicious mobs; they were beaten with clubs and the flesh torn from their bodies by the cruel strokes of the lash. They were deprived of their food, and of their rest, and suffered daily at the hands of religious fanatics an untold list of brutal indignities.

In all this they never wavered in their confidence before Gcd, that he would be their Father, guide and protector. They received much consolation in the testimony of Jesus. "Because you are not of the world, therefore, the world hateth you." "It hated me, even as it hateth you." "Be of good cheer, I have overcome the world."

These servants of the living God, even while under the lash of hard hearted tormentors, would in the exaltation of their minds, sing hymns of praise to God's glory, in that He had called them to suffer, that others might rejoice.

And there were times in which these three witnesses rejoiced and were made exceeding glad; times even when they could enjoy the fellowship and friendship of their gospel relation; when the songs of thanksgiving brought peace and assurance, and the voices of little children so captivated them that they would forget the trials and sorrows of the Christian martyr.

They were, in the best and most noble sense of the term, men and women, and eminently beautiful representatives of the family of man. Kind, gentle, mirthful and affectionate. Add to this the love and grace of God and we can readily see what made their company so much to be desired by their spiritual children.

On the extended mission which they made in the years 1782 and 1783, they passed through not less than thirty six towns, in the states of New York, Mass. held religious services, which abounded in songs of praise and thanksgiving and in exhortations of "peace on earth, to men and women, good will."

The mission was carried into effect when the American people were in a very excited state of mind, arising in part from the demoralized state of society, brought on by wars and fightings, and in part by the intolerance of bigoted religionists who were always ready to institute au inquisition and to tyrannize over all that did not subscribe to their churchal dogmas, and lastly to that sordid selfishness of the human heart that always makes "might to be right" as it dominates over the minds of men.

It is a source of congratulation, that Mother Ann and the Elders were made able to pass through all these heavy burdens of mind and body, as well as to endure all the cruel persecutions that fell upon them, and then, at last, reach their own beloved home in the wilderness of Niskeyuna, and be able to dwell in love and peace, for a few days, surrounded by Brethren and Sisters, who had covenanted before God to be "faithful unto death." It has been a labor of love to bring this brief historical account of missionary labors of Mother Aun and the Elders, before the readers of "THE MANIFESTO," having the assurance that it will awaken an interest in the minds of many, to do more for the cause of righteousness, and less for the selfish interests that "perish in their using."

These three gospel leaders closed their labors on the earth, while in active ser-

vice. Mother Ann and Father William Lee, at their own home in Watervliet, N. Y., in 1784. The first was forty nine years of age, and the other only and Conn. In many of these places they forty four. Father James Whittaker closed his labors in the Society at Eufield, Conn., in 1787, being only thirty six years of age.—Ed.]

#### RENEWAL.

#### CATHERINE ALLEN.

I SEEK communion blest, through silent breathing prayer,

With ministers of life who oft draw nigh; And as I turn from scenes of outward sense and care. I feel their inspiration from on high.

They quicken unto zeal,-they come with conquering might,

From thrall of error's chains to bring release; Thro' strife of elements betwixt the wrong and right, They bear the prophecy of rich increase.

They bring a chastening power, repentance deep and A gif for Zion's children far and near; [true, To cleanse her courts from sin, and covenants renew, Her sacred laws and statutes to revere.

They will revive the flames of holy altar fires, Where souls sincere to God their offerings bring; And find the blessed power that wakens new desires To live for truth, and to its precepts cling.

Then Zion's broken walls rebuilt shall firmly be, By souls who willingly he principles maintain; One faith and one baptism, one Lord they all shall sec. And heart to heart be linked in Union's golden chain.

To Faith's clairvoyant eye, the future seemeth bright, Though shadows now may Israel's glory dim: More radiantly shall glow true Revelation's light, Than did Shekinah over Cherubim.

And all those sacred gifts shall more than be restored, That once have rested on the Lord's household. When over multitudes his Spirit shall be poured, As prophecy declared in days of old.

Then cold philosophies, and husks of earthly lore, No more the hungry mind shall seek as food; For "hid with Christ in God," is wisdom's boundless store,

And those who there abide find every good.

Ideals grand in truth, as pictures shall adorn The chambers of the soul from sin made free; No glittering dust of earth with raiment shall be worn, But gems whose light can never tarnished be.

Jerusalem shall stand a temple purified, [stream; And 'neath her threshold roll a deep unfailing Whose coursings beautiful, extending far and wide, To vernal heritage shall desert wastes redecm.

Pure Inspiration's gift shall light her sacred dome, Her oracles of truth go forth o'er earth, And many souls shall find in Christ a lasting home, And know the holy joys of angel birth.

Mt. Lebanon, N. Y.

#### EXPERIENCE.

#### ABRAHAM PERKINS.

EXPERIENCE teaches that the earth is glutted with the wiles of Satan, crowded into every public and private way, in all the walks of life, in the palace and in the hovel, in our courts of misnamed justice, in Church and in State, and all humanity encounters them. The pathway of life abounds with snares and traps; to escape them, requires wisdom, adroitness and eternal vigilance. ried are their conditions and aspects, and varied the degree of their mischievous character. We meet them in sunshine and in shade: oft in form hidden or masked, and again open and clear to vision; the latter equally perilous as the former, as from the absence of the show of disguise, the tendency is to remove suspicion where dauger is near, thus eluding the trusting traveler when he should be the most wary.

We are often meeting in life individuals, with whom at every interview an introduction is required and a study of their character necessary to be able to discern their moods; otherwise we come to loggerheads. The movements and manners of yesterday are by no means accepted and borne by them to-day. The language of yesterday, however well accepted, is not adapted to the mood of to-day. If yesterday our eyes were open and we looked up, to-day they must be closed or we must look The person who is never in a condition

down. Yesterday, if it were the most agreeable thing to advance, to-day, the course must be reversed. Really, to steer through life free from some annoyances, without some friction is an impossibility and beyond the power of human acquisition. We either are subjects to be trodden upon or to tread upon the heels of others.

A degree of attrition, when under perfect control, may work advantageously by opening the eyes of the blind, enabling them to discover imperfections which otherwise than through sufferings would not be discerned. "Where there is no vision, the people perish." Prov. xxix., 18.

The light of truth alone gives progress; and ray added to ray and beam to beam will ultimately bring in the revelation and blaze of the principles and the glory of the millennium.

Conspicuous among the golden rules of Christian life is the following:-" Neither give nor take offense." This principle sustained, peace, love and union is the result, from which development, growth and progress will legitimately follow.

Enfield, N. H.

#### VEGETARIANISM.

DANIEL FRASER.

Your favor came duly to hand. Calm deliberate inquiry, and an acceptance of truth when presented, however strong our educational and conventional prejudices, may be, betokens the true man.

There are conditions of mind favorable to the reception of truth; and of spirit, to the reception of good impressions—the elemental seeds of happiness.

to receive good impressions, will never be happy.

As that which is natural is first, suppose we have a little talk about vegetarianism, you being favorable to that way of living. Our experience in that line extends over a period of nearly thirty years. It has given entire satisfaction. No deficiency of, or want of strength in muscle or bone has been felt. It is a blessed way of living, clean, sweet and economical. Again, a little more of that which is natural. take the same view of the procreative subject that Jesus did, (see Matt. xix.) Not dogmatically, nor even by the authority of the scriptures. The germ of the Divine Life being quickened in the founders of this people, the works of the flesh dropped off as a consequencethey rose in the resurrection, and lived out on earth, in their natural bodies, the same principles, that are lived out by the angels who are in a heavenly state. A community of all good things was, and is the happy result. A community with us is not a manufactured article; it springs up of itself, and is the result of the internal Forces of the Divine Life.

We never present celibacy as a dogma; with us, the word is, whomsoever is able to receive the Divine Life, let him And who so wills to live the receive it. Adamic life, let him. And all who act rightly therein, the blessing of God will rest on them, and on their children. But we cannot see, how any person can hold on to the old man Adam, of the earth, earthy, and to Christ the Lord from heaven-a quickening spirit, at the same time-ye cannot serve two masters.

"Why wait for the Millennium to over- riage, and they do fight. The so-called

take us? Why not cultivate now the principles which create the Millennium?" Why should we wait any longer in the world,-the kingdom of the Beast-of brute force-the kingdom of the propensities? When we can enjoy a higher, and a happier life, and be now, as the angels are.

What good will it do to us, to wait till after our bodies are in their graves? The same work will have to be done then, that we are doing now! In his day Jesus thought it no robbery to be equal to the manifestations of God to him. And we think it no presumption to follow his example, and all who will, may do the same. You allude to the fact, that the converts from Paganism married. I have inclosed a small tract bearing on that point. They belonged to the outer court, and were not to be measured as Christians. And much less the so-called Christians of our day.

The questions at issue with me, are not, can I have a wife and be carnal. like the so-called Christians of to-day, and like those of old Corinth. be a slave-holder like Philemon, and like the late slave-holders of the South, and still be called a Christian? Nay, the questions at issue with me are, Did Christ come to lay a foundation for, and to institute a new order of human society, or did he not? Did he only come to patch up Adam's old clothes, and so make the rents worse, or did he come to create all things anew? If the latter, then every act of man or woman not logical, with that foundation, is not of Christ. He said "my kingdom is not of this world," if it was, then would his servants fight. The children of An eminent German wrote as follows: this world marry and are given in mar-

Christian and the Pagan, no difference, only the former the worse of the two.

Again, Christ declared, "that flesh and blood cannot inherit the kingdom of Heaven" Now, what is beaven, and where is it? Is it a state or a place? according to our ideas of locality. Savior promptly settles these questions. Heaven is in you, and it is peace and joy in the Holy Spirit-a state of mind; and not gratification to any propensity. Further, what is flesh and blood, and what are they of? They are of the propensities-the Forces which create flesh and blood. And if flesh and blood cannot inherit the kingdom of heaven, how can the Forces of the flesh inherit that kingdom. The spirit that moves in the propensities, is the spirit of a beast. The world lives, moves, and has its being in the propensities. Whence are wars? They are of the propensities, which war in our members; they belong to that division of our nature—the animal part, which cannot appreciate God, nor inherit his kingdom. Intrinsically, are not subject to the law of God, neither indeed can be.

Under the Mosaic dispensation the propensities were required to be subject to the following laws. The Dietetic, the Moral, the Financial, the Agricultural, the Sanitary, the Agrarian, the Sabbatical, and the Procreative. laws, were the shadow of a coming day. The Dietetic, taught discrimination in eating, that every thing should not be gobbled down by man; and that there is a certain order of diet suitable to him. And pointed to a day, when animal food would form no part of human sustenance, as was once the case. The Moral, on the action of the propensities on life, we draw the attention of those who the neighbor. The Financial,—take no have eyes to see. And, be assured.

usury, prevented the creation of a moneyed aristocracy. The Agricultural, restrained from cultivating the land The Sanitary, to be cleanly recklessly. in their persons, and places. Agrarian, restraint on the propensity of getting all the land next to one's farm. The Sabbatical, withdraw from business one day in seven. And every seventh year, rested the land, and turned the whole country into a common. poor had access to the plantations of the rich, and all debts were canceled. And every fiftieth year, lost social equilibriums were restored-every man who had lost, went back to his inheritance.

The Procreative, imposed restraint on the lusts of the flesh. People now a days have little idea of the extent of the restriction. Probably, such a subjection of the propensities, had no previous parallel. It was a schoolmaster to bring souls to Christ! It was a shadow, it cut off a little. The mission of Jesus was to do the whole work! Now, the axe is laid at the root of the animal in man-the accuser of the brethren-the propensity life, was to be cast out, root and branch. So that the man. the Divine man, enshrined in every human being, may be brought forth-resurrected. Hence, Jesus said "I am the Resurrection."

It is a commonly received error, that when persons professing Christianity behave with conventional decorum, as regards the propensities, that they are Christians, and may marry. Jesus said. "Such are the children of this world." But those who are in the resurrection. live in the Divine of their being, do not. To this life, exclusive of the propensity

that even as the natural man, under some degree of restraint, has brought forth a system of natural law, and a kind of order and civilization; so also will the Divine man bring forth law, order, and a civilization corresponding to the Divine of his being. "Eye hath not seen" etc.—a civilization of love, not of force and fraud.

It is very true, what you say about the advantages communities might af-But the almost universal failure of communities, made up of a number of families, afford ground for suspicion (seeing some of the truest men of our day have given their best energies to establish them) that the Adamic man and woman caunot sustain such an order of human society—that they occupy, inherently, a position antagonistic to that of having goods in common. the organic laws of that order cannot be set aside by the willing subjects of said To alter the form of human society, from the individual family relationship, to a community, embracing a number of families, and yet leave intact the organic laws which gave existence to the family relationships, seems to be illogical, and absurd, and the practical results favor this view. Jesus understood that matter, in its positive, and negative bearings. "He who will lose his life"—the selfish life, represented by the propensities—dies to them, "will find it"-the Divine Life, to life eternal. And he who will seek to save his lifethe former one, will lose eternal life!

I will now say a few words on particular points in your well considered letter. Your idea of the resurrection includes the body, as you and I were early taught. Christ's idea of it was different from that, and so is ours.

Martha said "I know he will rise again at the last day." Jesus did not orgue the matter, but simply said, "I am the Resurrection and the Life," and left her to ponder the matter. Christ being the Resurrection, though in the body, could not marry; and those who are in his spirit, neither can they marry. And when two or three are gathered together in Christ's Spirit, they will constitute the Resurrection Order, whether they be on earth or in the Spirit land. The more that this matter is looked into. the clearer it will be seen that the Adamic Order, and the Divine, are organically distinct.

You state "that the religion of Christ was not intended to cause mankind to ignore, abrogate, or extinguish any of the natural faculties, or powers of the body. Here I will remark that Jesus did speak of a daily cross, of losing a certain life. "If any member offends, pluck it out, cut it off." "Better to enter into life maimed," etc. Again, of those who are pure and good and use all their faculties to the highest reason, purity and temperance; we would say, that they are perfect in their Order,-as Noah was. But they are no more Christians than he was. Further, if there be any such, we would like to know where they are. Supposing such do exist, (seeing men are progressive,) what would such people progress from, and what would they progress to? To me, it seems clear, that their course would be upward, toward the Divine of their being, where Christ is.

However pure men may be, it will do no harm to glance for a moment at the Law, and observe how the Spirit that dictated that Law, viewed the works of generation......

There you will find, that the most orderly, and legitimate works of the flesh, are declared uncleau, and treated as sinful; a word to the wise is enough.

You remark, "that Paul hedged marriage round with Christian rules" a proof that said institution was recognized. To me it is proof, that said Church was carnal, and not an integral part of the body of Christ, it was under restraint, and open to the objection—"forbidding to marry." Again, the marriage at Cana. It is a rule in logic, that, that which proves too much, proves nothing, on the same principle, publicans and sinners might plead justification.

Marriage, in the Gentile Church, was a great advance on Polygamy,-the Mormonism of that day, and other abominations. Finally, this Gentile Christianity, overspread the Church at Jerusalem, trod it down to the level of the outer court, which was not to be measured. And, from that time, the witnesses testified in sackcloth, during the dark ages, down to the Second appearing of Christ-of the Pentecostal Order, in the Shaker Societies. gard to the virgin character of the Pentecostal Church, I am not aware that any reliable historian ever successfully called its purity in question. I am confident hat no philosopher who has got the key, to an analytical knowledge of the Forces of the Adamic man, would dispute the virgin character of said Church, for a moment. But would rather declare, that, for a body of people to exist for more than three hundred years, having goods in common, and still be under the power of the Procreative Forces, was a moral, and spiritual impossibility.

Indeed, in the Gentile Christian Church, there were virgin associations—

imitations of the Pentecostal Church. Paul wrote to Timothy, at Ephesus, as follows: "But the younger widows refuse, for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith."

The form of these associations, (saying nothing of the power,) exists, even at this day, in the monkish institutions. In speaking of propagating the race from a sense of duty. All who are so exercised, may claim a right to multiply. But we are not aware of the existence of any nation, or family, who do propagate from a sense of duty. If such do not exist, then no nation, no family have a right to propagate.

In conclusion, we earnestly desire, that the Adamic man and woman may so conduct themselves, as not to precipitate the extinction of the race, before the appointed time! I seriously believe, that it is the mind and will of God, that the Divine Order of human society on earth, shall be a protection to the race, and prevent the Procreative Order from running itself out, before the time. The two Orders will run parallel through But the Divine Order, as a general thing, will never be very numer-With regard to the Mormons, and the Oneida people, I may say, that all communities, nations, and civilizations of the past, have gone to decay, through, and by, the action of the pro-And the more intense the action, the sooner the end will be!

Mt. Lebanon, N. Y.

DEATH is the very friend whom, in his due season, even the happiest mortal should be willing to embrace.—*Hawthorns*.

An undisturbed conscience is a wall of bruss.

#### Express Report of the Moral Market.

#### D. C. BRAINARD.

Honor—Scarce, old stock exhausted and the new will be a complete failure.

Virtue—Old growth nearly consumed, young growth, prospects very unpromising.

Honesty-Very little in the market.

Patriotism—First quality scarce; none to be disposed of, second quality easily bought on speculation at 100 per cent discount.

Prudence—All in the hands of old stock-holders.

Modesty—Stock badly damaged, none for sale.

Vice-Market over-stocked.

Pride-Market glutted.

Politeness—Cheap, holders unwilling to dispose of stock at present rates.

Scandal—None at wholesale. Dealt in chiefly by hawkers, and at re-

Religion—Only a little genuine on hand, stock is generally adulterated, very few investments.

Love-None offered, except for green-backs.

Talent—Scarce article, sold exclusively for cash.

Consistency—Out of fashion.

Sympathy—Very little in circulation, can always be found in the Dictionary.

Truth—But little in the market, fears are entertained that it will become extinct.

Mt. Lebanon, N. Y.

It is not miserable to be blind; he only is miserable who cannot acquiesce in his blindness with fortitude.—*Milion*.

#### BYE WAYS.

#### CHANCY DIBBLE.

It is well known that our Christian Cities are lined with dens of wickedness whose doors are open wide for the ruination of the innocent. These, sav some, are necessary evils. As soon as youth enter active life they are met with all the corrupting influences which designing men can invent. If men lived pure these festering sores would not spue their poison to infect the unfortunate. They are legitimate consequences produced by the influence of so-called respectable men and women, even Christians, who are slaves to their passions, and have no confidence to testify against evils which so many love to be surrounded When men live above such inwith. dulgences those smoky hells of dissipation and prostitution will receive their doom. They cannot exist in virtuous society any more than humors can proceed from a pure state of the blood.

No community can enjoy prosperity while brothels exist. These nuisances where evil spirits both in the body and out congregate, must be eradicated by weapons of truth through human instrumentalities. The prayers of the suffering, and the cries of the needy, call for the aid of noble reformers. God, Angels and spirits will sustain those who work for the cause of good.

Watervliet, N. Y.

Only through consecration and sacrifice has any truth been attained and placed on the altar of service. a blessing to humanity; and only thus may we become the recipients and ministers of increasing degrees, which not only draw closer the reins of self-discipline, but give souls corresponding liberty.—C. Allen.

## Correspondence.

[Many of our readers will, no doubt, be interested in the following letter, written by Elder John R. Eads of South Union, Ky., to Elder H. L. Eads of Union Village, O., as it was at a time when the Believers were in deep sorrow. Ed.]

SOUTH UNION, KY., JAN. 4, 1862.

DEAR BROTHER:—I have received your kind letter of Dec. 20th. and never was I and many others, more thankful to receive a letter from your pen. It seems you had the kindness to try repeatedly to get a letter to me, but succeeded only in this of the 20th. ult. I will now, also, try to get one to you, and hope the best I can for success.

We were as much surprised, as we were thankful to receive a letter at this time. I read it in both of our families, and, when I read it the second time, I received evidence that it had been supernaturally protected. Your letter, I suppose, had been inspected by the appointed and lawful supervisors, but they had the manliness, and sufficient human sympathy to send it forward, till it reached our depot. For it would assuredly be severe, indeed, as well as destitute of the "milk of human kindness" to hinder the passing of a communication which consisted only of kindly inquiries of welfare between brothers, and an interchange of pious thoughts toward our Redeemer and Creator. I hope, therefore, this of mine, in return, may be as favorably received by the inspectors, as was yours to me, seeing that it does by no means interfere with the interests of either party, now in the For, as you observed, it is so well known to the public that Shakers,

politics of the world, no sides with any political party, but, loyal to whatever government, under providence, is extended over us, taking no part in its establishment, and that we are peaceable, inoffensive citizens, making an honest and humble living. That Shaker institutions are clearly religious institutions. This being well understood by the public generally, I think I may fairly infer that we will meet with more elemency from inspectors, than we would if we were at all belligerant, either in our faith, or character.

I was very thankful to hear of your reasonable good health, and of that of all our friends; but I could not forbear sympathizing, when I heard that between two Shaker settlements, so many thousands of dollars had been lost, on account of the war, and that at other places considerable had been lost.

On your part, it seemed to me that the stagnation of business, and the multiplicity of widows and children "thick as blackberries" that were coming in to receive your comfort and protection; this, I thought, would be drawback enough upon your temporalities without any further inflictions of the calamities of war. We have not been visited with anything of which we feel like complaining though we have fed the soldiers, in their passing and repassing, from two at a time, up to hundreds, till we have about gone the length of our string without suffering ourselves.

be as favorably received by the inspectors, as was yours to me, seeing that it does by no means interfere with the interests of either party, now in the field. For, as you observed, it is so well known to the public that Shakers, (as we both are) take no part in the two hundred. The poor creatures were hungry, but a portion of them had to go on, for we were not able to supply them. This thing of feeding horses and soldiers both, we find soon takes away the subsistence upon which we, ourselves, must depend. Of late, some who call themselves "Texas Rangers" seem inclined to take by violence what they want or say they need; but this has not been carried to any great extent as yet. But if the necessities of the war should increase, we are unable to say what may come upon us in this line. But, in a spiritual line, we are promised that our sufferings shall not exceed our ability to bear, provided we will be true to our faith and calling.

It was a peculiar comfort to me, and all your friends and acquaintances here, to hear of the welfare, and to receive the pure love of those prominent laborers in the vineyard to whose names you so kindly alluded and mentioned. They feel to us, and we so esteem them, as beautiful branches of the Heaveulv Vine, yielding Heavenly fruits; and O, how we would love to see them, and be refreshed and cheered and comforted by them; but we cannot at this time. loved Elder John Rankin made an effort some month or two since, to reach your lovely residence, and did go far enough towards the military boundary in that direction to ascertain the fact, that if he passed over, he could not return. He therefore returned, and gave up the point he so ardently desired.

We must say that we have got along, thus far, with less trouble than we anticipated. The soldiers make no demands upon the country but what the military necessities of their case seems to justify, are inclined to manifest a

good degree of southern politeness, and seem to desire to make themselves as little offensive to the inhabitants of the country, especially in a political point of view, as they consistently can.

The exceptions to this do not seem to proceed from the government and regulations of the army, but from over zealous partisans. For a while, we felt great apprehensions of trouble from drafting, and on account thereof two of us made Governor Johnson a visit, at his residence in Bowling Green. found him affable, familiar, and fortunately well acquainted with the Believ-We found no necessity for pleading our faith, habits or manner of life, for he seemed to know much about Shakers, and was favorably inclined or disposed. We found, to our great relief, that he had no thought of drafting the citizens of the country, but simply desired to raise a few regiments of volunteers.

We were well satisfied with our visit, (Urban E. Johns and myself,) and the counsel which he gave was so much like what we had already received at home, and that was, to stick together and stay at home; make no visits north, and thus avoid censure, remain neutral, as we professed, and show ourselves loyal to the government extended over And in this course he did not think we would suffer more inconvenience than the necessities of the case would bring over the common country. He seemed pleased, and satisfied with the kindness we had shown to the soldiers. We also endeavored to get an interview with Gen. Buckner, but he was off all day on duty, and we could not obtain it.

The great battle yet to be at Bowling

Green, does not appear to us to be as near at hand, as it does to you. is such a seeming remarkable tardiness in the movements of the army on the federal side. As one side increases, the other must increase in proportion, so that it is difficult to be sufficiently prepared. Fear may have its influence. and it may be a natural backwardness. as it should be where brothers are about to meet in deadly conflict, and we may suppose it will be a bloody matter when it does come off: except, as you remark, there should be another "Bull Run or Manassas race," from one side or the other; which would be decidedly the cheapest way of settling the affair, provided it would be as well settled, when the race would be over. But that would be too good; we do not expect it, and all the part we expect to take, is to do what we can for the wounded and dying, when the affair is over, provided matters so turn that they be thrown, in any numbers, upon our mercy. This only, would be dictated by a truly Christian

Your presentation of Christian duty, meets our feelings exactly; for, as you say, "We cannot go to war, we cannot kill anybody; for the spirit of our divine Teacher by which we are led, doth utterly forbid it, and disqualifies us; for his kingdom is not of this world; therefore those who are exclusively his servants, cannot fight nor shed the blood of their fellow man."

Nay, as you further remark, if we had to seek the caves and rocks, the sequestered vallies or mountains, and the solitary places for a home, subsisting upon the merest pittance, which God in his goodness causes to grow from the

not so highly offend the Almighty Father, who has "power to destroy both soul and body in hell." With this kind of resolution, we expect to suffer our share of affliction or judgment, which is now abundantly abroad in the land.

In regard to the Christlike virtue of turning the other cheek, when the one is smitten, we have had a little trial in one case. Elder Solomon Rankin who was waiting upon the soldiers, had been advocating this virtue, thereupon, one of the soldiers felt a sudden impulse to try him to test this virtue, declaring that he did not believe in such a doctrine, and with the same brought Elder S. a spat on one cheek. Elder S. instinctively turned the other in accordance with his doctrine, and the soldier brought back his hand with a spat on the other cheek. This caused a considerable laugh with the soldiers, as it did with Elder S. but it never changed one stern muscle of the soldier's counte-This truly represents the spirit and faith of all of us, on whom the powers of the world to come have had their proper influence. But where there is not much experience in this line, another branch of counsel is easier kept. "When persecuted in one city, flee to another," but faith must be kept, if we are protected.

Judging from the outward appearance of things, our future prospects are not clear to us. What may come to disturb or unsettle us, we do not know, nor do we know the amount of judgment God will require at the hands of mankind. before they will be willing to do his will instead of their own. Nor do we know whether He will be pleased to establish two republics or one; or whether or bosom of this beautiful earth, we could not he has something in reserve, differ-

Digitized by GOOGIC

ent from the prospects of either party, that he will bring mankind to as their greatest good. This we do not know; but we hope that we, with all parties, may be reconciled to his will, when his government shall be established. You will of course know that God's will is always foremost with us, and we find that it is a good deal the seuse of the soldiers that the success, or ill success of their arms, will, in a good measure, decide what is God's will in the matter.

Now, dear brother, I do not see but I have written you pretty much all of interest that I well can at this time. doubt not that you know more of the present state of affairs than I do. Thank you much for delivering our love in so sensitive a manner. We are also thankful to receive so much pure love in return. Yea, thankful we are, for love is rendered double in value in these times of tribulation. Receive, therefore, the true and pure love, not only from myself, but from many of your old friends and acquaintances; please distribute the same to our friends so far as you may have opportunity.

Kindly farewell, John R. Eads.

#### ORITERION OF REVELATION.

ALONZO G. HOLLISTER.

Christ is the true manifester of the Highest. Any spirit or teacher not in unison with Christ, does not manifest the Highest, but belongs to a lower order of manifesting intelligences.

PETER, answering a question, said to Jesus, "Thou art the Anointed, the Son of the living God." Jesus replied, "Blessed art thou Simon son of Jonas, for flesh and blood hath not revealed it cast into a lake of fire."

unto thee, but my Father which is in heaven. Moreover I say to thee that thou art a rock, and upon this rock, I will build my congregation, and the gates of Hades shall not prevail against her." Matt. xvi.

A rock is deemed a solid, unchanging and permanent foundation to build upon. What constituted Simon a rock, if not the gift of revelation from the Father? It certainly did not mean his personality, for soon after, he is severely rebuked and called a Satan, (i. e. opposer,) and told to go behind for being a stumbling block, who was minding not the things of God, but things of men. It appears from the record that Simon was what in this day would be called a medium, inspired by a gift from heaven, or by influences from Hades, or by opinions of people with whom he associated, according to the direction of his thoughts, and the circumstances in which he was placed. He had not learned to discriminate different sources of inspiration, and therefore needed a mentor to guide him aright, which office, Jesus fulfilled while in the mortal.

But what relation have the gates of Hades to the congregation of Christ? Hades is a Greek word signifying the invisible, and was regarded by Greeks as the abode of the dead of all classes. In the New Testament, it means the temporary receptacle of uuredeemed spirits who have left the mortal body. Temporary, because when all of those spiries shall have heard the voice of the Son of God, (Jno. v., 25 to 29,) through his messengers, and have come forth at the call to judgment, Hades will be abolished, as saith the spirit of prophecy, "O Hades, I will be thy destruction!" "And Death and Hades were Digitized by Google

Gates are used to open or close passways through a wall or other barrier. In walled cities, massive towers were built over gate-ways, to contain soldiers for defending the city. There Governors and Judges held courts, and merchants displayed their wares, because of throngs of people passing to and fro, or pausing to transact business. mon figure of speech in eastern literature, includes defences and people, in the term "gates." The physical senses, or the vail of the flesh, constitutes the barrier which divides Hades from the visible world, so that there can be no intelligent communication between the dead and the living, except through specially endowed persons called mediums. Hence, natural mediums, through whom unredeemed spirits communicate their knowledge and their wishes to mortals, may properly be called gates of Hades.

The congregation, or church of Christ is in like manner, the gate to heaven of life eternal, and has rival claims to man's attention, belief, interest and trust. is founded on a higher, purer, deeper and more permanent revelation, any inspiration ever uttered by natural, unredeemed, and therefore earth bound spirits, whether in or out of the flesh. And though the latter may be jealous, or envious of the true Christian work and revelation, -- and though they may be averse to renouncing their petty eminences, boasted acquirements, selfish freedoms, and independent sway over the minds of mortals enlisted in their favorite schemes for perfecting human happiness without the cross of Christ, close this gate of they never can heaven, nor prevail against the congregation of Christ while it cleaves to its foundation.

All divinely commissioned spirits must acknowledge the way of Christ to be the open avenue of superior wisdom, to which all must finally come and lay off their fancied greatness and self-importance, to learn the way of life from a beginning, as little children, or never attain to that perfection which alone completes the joy of the soul.

It is evident from the New Testament record, that in the time of Christ's first appearing, necessarily so, because the Gospel of Christ, is the resurrection gospel, and when it is preached in this, it is heard in both worlds at the same time. Hence Jesus declared, "The hour comes and now is, when the dead shall hear the voice of the Son of God, and they having heard, shall live."

They that obey become resurrected. "The gospel was preached to the dead, that they might be judged according to men in the flesh, but live according to God in spirit," wrote the Apostle. Where-ever the true gospel is preached, there the resurrection and the judgment conjointly proceed.

The gates of Hades having been opened to permit the return of the dead and satisfy the afore-mentioned purpose, some mediums set up for teachers, and not submitting to any authority but their own self-wills, brought in conflicting doctrines, some of which, Paul termed "doctrines of demons," which made confusion, and many divisions sprang up, causing parties and contention, among the professed believers in Christ. view of these things, James exhorts, "My brethren, become not many teachers, (i. e. of divergent doctrines) knowing that greater judgment we shall receive. For in many ways we all err." Christ the true way is one. "But if

any one err not in word, this is a perfect of the Divine character and purpose. man, and able to guide the whole body." He is qualified to teach. John says "Believe not every spirit, but test the spirits, whether they are from God. Because many false prophets have gone out into the world. By this you know the spirit of God. Every one which confesses that a Savior anointed has come in the flesh, is from God. Every spirit who does not confess the Savior, is not of God. And this is that anti-ancinted which you heard that it comes and is already in the world." The confession which Jesus drew from Simon Peter, is here applied as a test. Of course this means acknowledgement and submission to the authority of the anointed messengers who guide the body, and who make unity of purpose and concerted action possible to all its members.

Many thousands of communications claiming exalted spiritual origins, are being received in this day, because Christ is again tabernacled in flesh, and the aionian gospel of the resurrection and judgment is preached, which brings the two worlds near together, as in Christ's first appearing. Without a true criterion or standard by which to test the various doctrines taught by spirits in and out of the body, we are liable either to reject all the wisdom advanced spirits can teach us, and close our eyes against the light which is flooding the world today, and grope with the blind, or like many others, become lost in a sea of error and speculation, because unable to separate true from false, or the things of God from things of men.

The congregation of Christ is built by obedience of its members thereto, upon an ever present inspiration from the living God, and is a revelation to the world

diffusing to each age, in every cycle of its progress, the Diviue illumination of its respective degree. Hence the doctrine and revelation of God made known in the congregation of Christ, true to the principles of its foundation, furnish a valid criterion of judgment whereby to distinguish true from false revelation. Any spirit coming to us, who does not acknowledge fealty to the doctrines and revelation of the church of Christ's Second Appearing, is to be instructed if it will listen, but not hearkened to as a messenger of Divine knowledge. Whatever his age, name, or pretensions, such spirit is from Hades, and his claims may safely be judged by the same rule that we judge a stranger in the body. is, by the law of Christ in his church, and the testimony of his witnesses. they speak not according to this, there is no light of the Divine life in them.

It may be supposed an objection to the fore-going, that a false church, or a school of philosophy adopting erroneous standards, may proceed in like manner to suppress truth which cannot be construed agreeably to their false or imperfect criterions. But this supposed objection is not real, since no counterfeit can invalidate its original, and a false church is clearly by its fruits, distinguished from the true and focal center of Divine light to the world.

Mt. Lebanon, N. Y.

AND if the Christian Church were mo-e Christian today I think we should have fewer foul spots on the face of it; we should have more churches and fewer prisons; fewer ruined men and fewer dram-shops to ruin them .- A. A. Miner.

Oppose villainy with your utmost vigor, Digitized by GO

#### THE MANIFESTO. JULY, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### THRMS.

One copy per year, postage paid, .75 .40 " six months, "

Send for specimen copy, free.

### Editorial.

#### THE MILLENNIUM.

THE looking forward to the glorious fruition of the gospel of Christ, is one of the incentives to a life of self-denial and the cross. Through the buoyancy of hope we see and hear the anticipated glories of the millennial age. are already stepping over the threshold into the house of many mansions and can hear the songs of victory which so unerringly proclaim a thousand years of peace; can see the oncoming hosts who have laid their lives down, and now are cheerfully and zealously fighting the battles of the Lord, while others, less fortunate are not permitted to see this glorious light that is to illumine the whole world.

The inspiration of this hope was signally voiced by the apostle when the vision of the church of Christ burst upon his mind, and he saw it in transcendent glory, not having spot or wrinkle,

in visions equally beautiful, have seen the companies of the redeemed, whose robes have been washed to whiteness, whose songs were those of praise, and whose lives were of thanksgiving and joy, dwelling in the beauty of holiness.

In the culmination of all these prophesies, looking toward the blissful future where the knowledge of the Lord shall cover the earth as the waters cover the sea, and when righteousness will be established in the souls of men, making the kingdoms of this world, the kingdoms of our Lord.

This pleasant illustration of the millennium, made beautiful by so many spiritual blessings and then so freely proffered to us for our acceptance, can be obtained only upon the fulfillment of certain conditions. The kingdoms of our Lord are to be in this world, among men, and to claim an heirship one must do no less than did the apostle when he said, "I glory not, save in the cross of our Lord, Jesus Christ, by which I am crucified to the world and the world to me." It is a contest against all the elements of a sinful life. A spiritual warfare to obtain a victory over our own personal enemies.

The millennium can come, only as souls establish the principles of the life of Christ among men. Selfishness must give place to that which is higher "Not my will, but thine, and better. O God, be done." All that a man hath must be consecrated to the service of God, yea, and even his whole life.

If the New Jerusalem is to come down from God out of heaven and God is to dwell with men and they are to be his people, then we ought to have some but holy and without blemish. Some thought about the order and government that is to be exercised in this new, spiritual home.

We might suppose it would be godly, full of mercy and loving kindness, and those who may choose to accept a residence in this heavenly abode, must become of this same order of mind. Men who are under the direct, daily government of God, may be expected to be filled with the "wisdom that comes from above, gentle, easy to be entreated, full of mercy and good truits." It is not honorable to accept a leader, an acknowledged Savior, and then neglect to follow him, as he carefully conducts us away from the snares and pitfalls that are found so near the path in which we are expected to travel. We very well know that he will walk in the way of righteousness and peace, and our promise demands that we should cheerfully bear him company on the heavenly journey.

Beautiful promises are held out for our acceptance which assures to us an hundred fold of every earthly blessing for our happiness and comfort on our pilgrimage through this life, and then bears to us this greater promise, "In the world to come, eternal life."

The story of the selfish man, so well illustrated in Pilgrim's Progress, should afford us a worthy lesson. Giving his whole time to the gathering of earthly treasures, he failed to look above his head, and see the angels that were offering good and precious gifts to all who would accept them. Earthly hopes and earthly loves were the treasures to be coveted, while that which was from above, from God and from his ministering angels was allowed to pass unnoticed. This class was evidently included when Jesus made the remark, "Ver-

ily, I say unto you, they have their reward."

They certainly have what they can obtain from the earth, but are unable to see or to enter into the New Jerusalem, the spiritual abode of the sons and daughters of God.

## Sanitary.

#### A BATH! A BATH!

PRIVATE cleanliness is a matter of public interest. Wherever dirt and filth are suffered to accumulate, there the enemies of human health are gathered together, and plague and pestilence hold carnival. Nor does it matter whether the dirt consists of an exposure to decaying matter on the surface of the ground, or of an unwholesome or undrained pool, or whether it is distributed in unwashed parcels over the surface or in the pores of the human body. In the latter case it is rather more dangerous, since a thoroughly clean person may escape all injury from contagion, whereas a system not fortified by cleanliness is doubly liable to the attacks of disease.

The majority of mankind, both in the city or country, are imperfectly washed. know there are a great many who do not get a bath once a month, and we fear there are some who have never been thoroughly immersed. The consequences are found in a predisposition to disease. The unwashed skin is incapable of discharging its natural and healthy functions, and the stoppage or interrupted action of the deep pores in the skin, which throw so vast an amount of the waste of the system, develops and fosters every morbid tendency. This danger to health may not be palpable at first, but with each growing neglect of the means of cleanliness it becomes greater, until it is no longer possible to ward off the attacks of disease.

The human family is large, but we have never heard that the supply of water is deficient for their wants. Indeed, nature seems to have taken special pains to distribute the health-giving fluid widely, (Not) (satisfied

with piercing every portion of the earth's crust with innumerable rivers and smaller streams of fresh water with a lavish hand over every continent and island she has poured forth her superflux in oceans, ready salted to keep them sweet, until the quantity of water on the surface of the planet largely exceeds that of the land. But the bountiful mother goes still farther, and pours down on our ungrateful heads profuse showers, as if to teach us those laws of health which we are too stolid to learn for ourselves.

We are forced to realize that pure water with its cleansing, refreshing nature accepts no substitute-many of the ailments of frail mortals now so often aggravated and prolonged in the vain endeavor to find relief in some mysterious and perhaps poisonous drug, would have a better cure in water aloneand, in almost every case of sickness the judicious use of the bath would add very much to the power of other remedies-but in sickness or in health every one should have ample means of bathing—and as good practicable baths at low figures are now advertised in many leading journals, there is no excuse. Every Family Should Have Its Bath. Health, Invaluable-In Sickness, Indispensable."

-Ann Arbor Courier Print.

KEEP the pores of the skin open by frequent and thorough bathing; and see that the bowels are regular and active. Good health is impossible with a disordered stomach, and if the effete matter of the system is not daily disposed of in the natural way, it is hrown into the blood, thus poisoning the entire system. And this is far from being conducive to social purity.

Avoid idleness, ease and luxury as you would a rattle-snake. Take exercise, and plenty of it, in the open air, and keep the mind so full of good and noble thoughts that there will be no room for impure ones.—

Christian Thought.

Sin and suffering go hand in hand whether purposely or ignorantly.

M. W.

Cleanliness is both decent and advantageous.

### Mar.

#### PEACE AND WAR.

Ir all Christians clearly saw the lovely beauty of Peace and the criminal horror of War, as they really are, they would all believe fully that Peace is the blessing and the glory, and War the curse and the disgrace of nations and mankind. They would see that Peace is always right, and War always wrong; they would see that any Peace to avoid any War is always infinitely better and more glorious than any War can be; they would see that to stand up meekly and firmly for Peace to loss of property, and even unto martyrdom, in the spirit that Jesus manifested all the way from Gethsemane to Calvary is always a holy offering to God; and to die voluntarily in War, for any cause, is to die entirely outside of the requirements and spirit of Christianity.

It is vain to look for the day of millennial peace and love until the church, as one grand body, shall see that Peace is always right and War is always wrong, and that it is the duty of the church, as a body and as individuals, to "follow Peace with all men," be the temporal consequences what they may, ever keeping in mind that even defeat and suffering in Peace is immeasurably better and more glorious than the grandest triumph in War. The Christian has nothing to do with murderous weapons in maintaining or defending or overturning human governments. For such things let the unregenerate children of Adam fight and die, if they will. The Christian's mission on earth is like as was our Divine Master's: Peace and goodwill to all mankind. Blessed be God for the gift of a Savior so ineffably peaceful and lovely. Not a thread of military glory, so magnificent in the eyes of many who call themselves his followers, was woven into his seamless garment. The more the Christian studies meekly the character of Christ. the more he will see the beauty of his sublime title: "The Prince of Peace." Christians, do you wish, in your endeavor to make War truly agreeable to the life and teachings of Christ, your Savior do you wish that he

would henceforth take the title: "The Prince of War?" No, you shudder at the thought. If such could be his character for the eternal future forever, vain would be all your hopes of Peace for time, of Peace for immortality. Let all our bosoms bound with holy and eternal joy that Jesus is, and forever will be, "The Prince of Peace;" and let us all labor that he may be the Peace of all nations as well as individual souls. Let us move forward with the beautiful branch of Arbitration in the blessed name of philanthropy, praying that its precious "olive leaf" may be accepted gladly by all individuals, classes, and nations, as the healing for all the disagreements, contentions, and wars of fallen man, and to the "very God of Peace" be all the glory forever and ever. And when the banner of Arbitration shall wave in peaceful triumph over the world, then it may in truth be said the sun of millennial day is at its dawning .- J. H. in Messenger of Peace.

#### WHITE CROSS CELIBACY.

F. W. EVANS.

ADAM and Eve were notable persons whilst they remained celibates. when-as the Book of Mormon hath it -"Man sinned, that man might be," how have they since been regarded by their unfilial posterity but as the "chief of sinners?" Because of his sexual purity-celibacy-Jesus has been and still is, worshiped by millions of Adam and Eve's non-celibate posterity, so deeply are they impressed with the enormity of the sin of their primitive parents. is not so worshiped by the celibate-Shakers. Peter and his successors, the popes, down to Leo XIII., with all cardinals. Jesuits, and orders of monks and nuns, have been the rulers of Christendom for ages, and were, professedly, all celibates. wields an equal amount of power over the people at home, to do business of all

nations of Christendom, that Leo, the celibate, wields? Were not Luther and Calvin sworn religious celibates, like the rebellious Dr. McGlynn? And his friend, Henry George, has only to marry, to lose his power over the masses who worship the celibate Jesus.

Cannot the Protestants find food for thought in the above cited mighty historical facts? Many far-seeing people expect the Catholic hierarchy to steadily continue to gain the ascendency of power in these United States as things are now going. Query-does not the secret of that power consist in the principle of celibacy, so much cherished by the Catholic church, and which the Protestants so fully endorse by their idolatrous worship of Jesus, the celibate? Although Mary bore a son, by some thing or some one begotten, the Catholic is bound by the church to believe her to be still a "virgin Mary."

What are Shakers but an order of religious, scientific and intellectual celibates, who would unite all classes together in the formation and support of a celibate secular government? As the Jews cherished and loved the Essenes, so should all parties and all sects love and cherish the Shaker order, as the friend of God and humanity.

Build up, therefore, the Shaker order, in its place, as the kingdom of heaven upon earth. It is "not of this world" of generation; it is what you have all been praying for and desiring. It has come. Bless it; and unite with it, to create a "White Cross" class of intellectual celibates, male and female, from which class, all civil officers and legislators shall be chosen, to rule and govern Is there another man who the whole nation; leaving the married

kinds, farming, mechanical, mercantile; and to take good care of their families -"their own households." Theselike the Jews and Quakers-should learn to observe, and be ruled by, the same laws and principles, in propagating human beings, that they learn to observe in raising domestic animals; then their progeny would be fit for something better than "food for powder," or butchers of human beings. Reduce things to order-now it is Babel. What is Law, Theology, or even "Science," falsely so called, but confusion? We are in perpetual danger of war, from one cause or another, by reason of the absence of woman as a peace-maker. And blessed are the peace-makers; they are children of God. Warriors are the children of the evil one; war is hell; devils only wage it. Napoleon, Wellington, Washington, Grant, have all denounced war; and they all knew that the more reckless and dare-devilish the men became, the better soldiers they were. Then they would do what they were ordered, uninfluenced and unrestrained by individual conscience or morality. What else but "White Cross" soldiers, would be intellectual celibates? When divided into senates and houses of representativesbetween them, they would fight sexual sensuality, in and out of the marriage relation. Thus would the axe of reform be put to the root of the national and society evils, which are preying upon the very vitals of these United States, and of all other nations in what is called Christendom. And "the work of righteousness would be peace, and the effect of peace would be quietness and assurance forever." "There is no peace for the wicked, saith my God." "The wicked are as the troubled sea, whose waters

cannot rest." Could a better symbol of the adulterous church and state governments of earth be found than the fathomless, restless ocean? It is liable at a moment's notice to be violently agitated to an unknown depth by storms that would roll its waters up mountain high. "Peace is as really taken from the earth" as rest from the salt sea! be a calm; but what next? "Wars and rumors of wars" are constant—never ending. White Cross celibate men and women will, like the celibate Jesus and Ann, bring from the Christ-heavens the white-winged dove of peace. have peace."

Mt. Lebanon, N. Y.

#### SPEAK KINDLY.

ABIGAIL CROSMAN.

REFLECTION, how sweet, when reviewing the past. To find on its pages, no envy o'ercast, But Peace and good-will, the Savior's first call, In love to each other, speak kindly to all. Thus home is made pleasant, wherever we dwell, Our friends, true, confiding, no language can tell. The inward approval, when thus we can say, No acts of unkindness, are found in our way. To friend, or to foe, domestic or child, Our words should be kind, parental and mild. In this is concealed the conquerer's power, From the peasant retired, to the monarch and tower. How quickly the beast, when to servitude called Appreciates the word, whether angry or mild, If the latter, how grateful, he looks at his friend, As the source from whence mercy alone can extend. Justice, with judgment, severely must rest! On the hand that would willingly torture a beast! Our Creator was their's to serve us, designed, Then why?-thus abuse, or treat them unkind? Kind words, fitly spoken, how quickly remove Revenge from the heart, and relax the strong nerve! Melt the soul in contrition, that mercy can flow, Thus forgiveness and love of a Savior they know. Mt. Lebanon, N. Y.

## [Sister Abigail was born Nov. 9th. 1807.] LIFE'S TRUE SIGNIFICANCE.

DEEPER than all sense of seeing Lies the secret source of being, And the soul with truth agreeing

Learns to live in thoughts and deeds:
For the life is more than raiment,
And the earth is pledged for payment
Unto man for all his needs.

Nature is our common mother,
Every living man our brother.
Therefore let us serve each other;
Not to meet the law's behests,
But because through cheerful giving
We shall learn the art of living;
And to live and serve is best.

Life is more than what man fancies; Not a game of idle chances; But it steadily advances

Up the rugged height of time, Till each complex web of trouble, Every sad hope's broken bubble, .Hath a meaning most sublime.

More religion, less profession; More of firmness, less concession; More of freedom, less oppression,

In the church, and in the state; More of life and less of fashion, More of love and less of passion: That will make us good and great.

When true hearts divinely gifted, From the chaff of error sifted, On their crosses are uplifted,

Shall the world most clearly see That earth's greatest time of trial Calls for holy self-d-nial,

Calls for men to do and be.

But forever and forever Let it be the soul's endeavor Love from hatred to dissever.

And in whatsoe'er we do,
Won by love's eternal beauty.
To our highest sense of duty
Evermore be firm and true.—Selected.

#### VALLEY OF HUMILITY.

JOSEPH L. BERNE.

OH I will go down into this sacred valley,
Of humiliation, of love, and of grace,
Where all that is earthly the world and its folly
No more will afflict in this valley of peace.

O cast away self, and all carthly bubbles, Work out your salvation, O never stand still, This vale of repentance will cure all your troubles,

Come drink of its pure living fountains your fill.

On love that's celestial your spirits will feed, Around you bright virtues like flowers shall grow,

My angel of peace will your souls ever lead And fruits to heal sin nowhere else can bestow.

Oh let us fall prostrate in this holy valley, Of humiliation, of love, and of peace, Our pride let us stain, let us cast off all folly, That the joys of redemption may ever increase.

Little Rock, Ark.

#### THE HELPING HAND.

I shall never forget the feelings I had once when climbing one of the pyramids of Egypt. When half way up, my strength failing, I feared I should never be able to reach the summit or get back again. I well remember the help given by Arab hands, drawing me on farther; and the step I could not quite make myself, because too great for my wearied frame, the little help given me—sometimes more and sometimes less—enabled me to go up, step by step, step by step, until at last I reached the top, and breathed the pure air and had a grand outlook from that lofty height.

And so, in life's journey, we are climbing. We are feeble. Every one of us, now and then, needs a little help; and if we have risen a step higher than some other, let us reach down for our brother's hand and help him to stand beside us. And thus, joined hand in hand, we shall go on conquering, step by step, until the glorious eminence shall be gained. Ah, how many need help in this world!-poor, afflicted ones; poor, sorrowing ones; poor, tempted ones, who have been overcome, who have been struggling, not quite able to get up the step; trying, falling; trying, falling; trying, desponding; hoping, almost despairing! Oh, give such a one help, a little kindly aid, and the step may be taken, and another step may then be taken, and, instead of dying in wretchedness at the base, he may, by a brother's hand, be raised to safety, and finally to glory.—Bishop Simpson. Digitized by Google

### Junenile.

#### ACROSTIC.

#### Promises from the Scriptures.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: Isaiah xli., 10.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matt. v., 12.

Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work, of what sort it is. 1 Cor. iii., 13.

Draw nigh to God, and He will draw nigh to you. James iv., 8.

Delight thyself also in the Lord and He shall give thee the desires of thy heart. Ps. xxxvii., 4.

If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i., 9.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Cor.ii., 9.

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Acts it. 38.

Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or lands, for my

or sisters, or father, or mother, or lands, for my name's sake shall receive a hundred fold, and shall inherit everlasting life. Matt. xix., 29.

Evil men understand not judgment but they that seek the Lord understand all things. Prov. xxviii., 5.

Qod so loved the worl 3, that He gave his only begotten Son, that whosever believeth in him should not perish but have everlasting life. John iii., 16.
Mt. Lebanon, N. T.

#### IF YOU WOULD BE HAPPY.

Beware of the man of two faces.

Persevere against discouragement.

Take a cheerful view of everything.

In all promised pleasures, put self last.

Trust in God and mind your own business.

Pray for a short memory as to all unkindnesses.

Do not talk of your private, personal, or family matters.

Put not your trust in money, but put your money in trust.

Cultivate forbearance till your heart yields a fine crop of it.

Give your tongue more holiday than your hands or your eyes.

Examine into your own short-comings rather than those of others.

Be content to do the things you can, and fret not because you cannot do everything.

Do the duty that lies nearest thee; thy second duty will already have become clearer.

Never reply in kind to a sharp or angry word; it is the second word that makes the quarrel.

Make the best of what you have, and do not make yourself miserable by wishing for what you have not.—The Good Way.

#### HINTS TO WRITERS AND SPEAKERS.

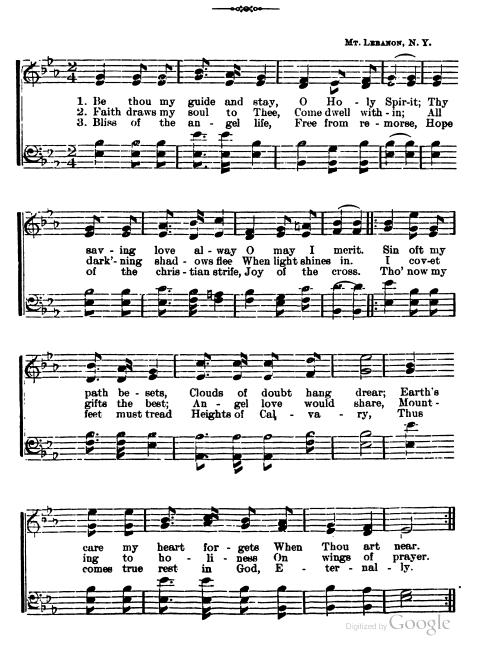
Mr young friends, I observe that you have used several French expressions in your article. I think if you will study the English language that you will find it capable of expressing all the ideas that you may have. I have always found it so and in all that I have written, I do not recall an instance when I was tempted to use a foreign word, but that on searching, I found a better one in my own language.

Be simple, unaffected, be honest in your speaking and writing. Never use a long word when a short one will do. Call a spade, a spade, not a well known oblong instrument of manual industry, let a home be a home, not a residence, a place, not a locality and so of the rest. When a short word will do, you always lose by using a long one. You lose in clearness, you lose in honest expression of your meaning, and in the estimation of all men who are competent to judge, you lose in reputation for ability.

The only true way to shine, even in this false world, is to be modest and unassuming. Falsehood may be a very thick crust, but in the course of time truth will find a place to break through. Elegance of language may not be in the power of all of us, but simplicity and straight forwardness are.

Write much as you would speak, speak as you think. If with your inferior speak no coarser than usual, if with your superior speak no finer. Be what you say and within the rules of prudence. No one ever was a gainer by singularity of words or in pronunciation. The truly wise man will so speak, that no one will observe how he speaks. A man may show great knowledge of chemistry by carrying about bladders of strange gasses to breathe, but he will enjoy better health and find more time for business who lives on common air. Wm. C. Bryant.

#### SOUL BREATHINGS.



## Cooks and Papers.

THE PREENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. June. Contents. Helen Keller, a psychological Prodigy; Outside of the Law; Notable People of the Day, with Portraits of Benjamin Harrison, Dr. Clemence S. Lozier, John Morley and Robert Todd Lincoln; Little Tad; The Lick Observatory; A Budget of Papers on Phrenology; The Old Spinning Wheel; Sanitary Reform; A Brief Note on Measles; A Dentist on Mind Cure; Health Papers; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

Hall's Journal of Health. June. Contents. Mind Cure; The New World Language; Mind Cure, No. 2; Foods and Beverages; A New Process of Preserving Meats and Liquids; Prof. Severance tells how he keeps from ever getting sick; Disease in Milk; The Traveler's Tree; Ice Houses; Theological Scarecrows; Curiosities of Food; etc., etc. Office 206 Broadway, N. Y.

THE JOURNAL OF HYGEIO-THERAPHY. June. Contents. My First Patient; Letters to Men on Health; Chemistry and Physiology; Letters to Girls; A Better Stomach; The Worst Disease, etc., etc. Dr. T. V. Gifford, and Co., Kokomo, Ind.

## Beaths.

Augustus Wells Williams at the East Family, Hancock. Mass., May 23, 1888. Age 88 yrs. 11 mo. and 23 days

Brother Wells came with his parents to the Society when he was three years of age. He has officiated as Trustee of the East Family for many years and gave his life to the interests of his Brethren and Sisters, and to the support of the gospel cause. He was very much respected by all, at home and abroad, and it was remarked by one of our neighbors, at the funeral, that this Society had met with a great loss in parting with such a noble man.

I. R. L.

Edward Halford, at Center Family, Mt. Lebanon, N. Y. May 20, 1888. Age 49 yrs.

A sincere, honest man, striving for the Christian Life. T. R.

Sophronia Ager at Shirley Mass., June 7, 1888. Age 80 yrs. 8 mo. and 14 days.

#### KIND WORDS.

Mt. Lebanon, N. Y., May 1888. I thought "The Manipesto" for May was especially good.

James Glass.

#### A CURR FOR CHURCH GRUMBLING.

ONE hindrance, which not infrequently appears among congregations, is that the great majority of people seem to be too busy in finding fault ever to have any time left to devote to actual work. They are the people who can get into the way of others; they can hinder every good work; defeat every good effort. They predict failure and then exert themselves to secure the fulfillment of their own prophecies. It has been aptly said that "every congregation is composed of two classes: workers and grumblers. The workers never grumble, and the grumblers never work." If this is true, as it doubtless is, then the remedy for the cure of this evil is very apparent-give every person something to do .- From "Methods of Church Work," by Rev. S. Stall.

#### A SONG OF FORTITUDE.

"Add to your faith, fortitude."—2 Peter, i., 5.
WE will not fear nor sorrow,
Nor heed what others say,
For God will be to-morrow
What He has been today.

We may be independent
Of want and woes and wrongs,
For faith in the ascendant
Turns sorrows into songs.

We will not beg nor borrow,
We'll suffer and we'll sing;
O Life, where is thy sorrow?
O Death, where is thy sting?
—R. H. S.

Active goodness is more profitable than pastime.

To do good is to be good.

A will to overcome wrong is commendable, but to do wrong is lamentable. M. W.

## Williams & Clark Co's High Grade



## Fertilizers

### AMMUNIATED BONE SUPERPHOSPHATE.

No Fertilizer Selling at Same Price Shows as High Valuation. IT LEADS ALL OTHERS.

## POTATO PHOSPHATE.

ontains all the Plant Food Necessary for a large crop of Potatoes. SPECIAL FERTILIZERS FOR ALL CROPS.

Send for circular containing valuable hints for the cultivation of all crops by successful growers, and descrip.

tion of all our fertilizers.

Principal Office:

Cotton Exchange Building, N. Y. FOR SALE BY LOCAL AGENTS.

#### THE CREAM of all BOOKS of ADVENTURE AND eroes DEEDS.

The thrilling adventures of all the here explorer and frontier fighters with In lians, outlaws and wild and frontier lighters with Indians, outlaws and wild beasts, over our whole country, from the earliest times to the present. Lives and famous exploits of De-Soto, LaSalle, Standish, Boone, Kenton, Brady, Crocket, Bowie, Houston, Carson, Custer, California Joe, Wild Bill, Buffalo Bill, Generals Miles and Crook, great Indian Chiefs, and scores of others. 

\*\*Splendidiy Illustrated with 220 fine engravings. AGENTS WANTED.\*\* Low prized and beats auxiliar to sell.

priced, and bests anything to sell.

Time for payments allowed Agents short of funds.

PLANET PUB. CO., Box 6881.

PHILADELPHIA, PA



"SILVER REED."

#### John F. Stratton's ROYAL HARMONICAS

The finest Mouth Harmonicas possible to make. Importer and Wholesale Dealer in all kinds of

Harmonicas and General MERCHANDISE, MUNICAL

49 MAIDEN LANE, NEW YORK.

THE DIVINE APPLATUS: A force in His-Price 10 cts. tory.

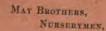
Address, MANIFESTO, Shaker Village, N. H.

GOOD INVESTMENTS.

THE original investors in Bel Telephone stock are considered fortunate because the value of it has increased ten-fold. It was no doubt, a very pleasant surprise to them, but they could not express their satisfaction in more earnest words than do the purchasers of "Plain Home Talk and Medical Common Sense," hundreds of whom write that it is worth from ten to one hundred times its cost. An editor writes: " It contains more of v lue than any book on my shelves." A physician writes: "It is without doubt the best and most interesting book I eve: consulted." Here is a chance to invest \$1.50 for something that you will soon find will rise in value, and be worth many times its cost. It is especially interesting to those just married or about to be, and to persons "who enjoy poor health." Contents' table free. Murray Hill Publishing Company, 129 East 28th Street, New York.

The June issue of Woman, just received, is brilliant and refreshing as the "leafy" peried which brings it forth. Its illustrations are numerous and thoroughly well executed, its stories are pointed and well told, its descriptive papers are masterly and instructive. and its more serious characteristics are in fall keeping with the high errand which WOMAN has come to perform. None of the metropolitan magazines, with all their varied excellences, are so cordially received by us. or find their way with such welcome greeting to the editorial hearthstone, as is the case each month with Woman, and we take constant pleasure in reiterating the professional satisfaction we expressed when we first felt the fond assurance that she had come to abide with us permanently. \$2.75 a year. Woman Publishing Co., New York.





ROCHESTER, N. Y.

Are in want of good salesmen to sell the choice varieties of Nursery stock, either o r Commission. To the right mer ployment the year around. Writ erms.

Apparatus.

DN. Ann Arbe. Mid KNOWN

lans, Army Mer,

Miners, Itinerants,

EVERYBODY.

## ELECTRICITY and its marvelous achievement are fully recorded in the Electrical Review

Milited-A true exponent grandest subject of the age.

and Representative Journal mailed free to any address.

## ISSUED WEEKLY.

Price \$3.00 per annum, in advance.

OFFICE, 13 PARK ROW, N. Y.

fairs by their majority vot pecimen copy free. A

Editor, 213 N. 8th,

THE LOPE AND GOSPEL EXPERIENCE

and women having igias in electing officers and deciding

offmr

Parent Barcan.

The management of may years' We can enquilifiedly to reliable, groupt,

TEALOGHE.

Morrom Any Law 1009 | CPrice 10 cts. Address, Maxipusto, Shaker Village, N. H.

AUGUST.



## THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.





#### CONTENTS.

	Pi	Page.	
Observations on Prayer,	~	169	
Think on these things,	1.5	172	
Heavenly Light	-	173	
Over and Over Again,	100	174	
Where is the cross?		**	
Reflections,	-	175	
Struggle Upward		177	
A Letter, Jas. B. Keefover	-	30	
" " -F. W. Evans,		178	
" " -Wm, Leonard,	1 101	179	
My Hopes,		183	
Charity,		X.B	
Discipline the thoughts,		184	
To keep from being sick,		186	
The Lord's Prayer,		**	
The Surrender,		841	
Non-resistance,		187	
Count Tolstoi,	20	31	
The Tests,	100		
Secret Thoughts,		188	
March of Liberty		11	
Not worth minding,	1	189	
Juvenile,	100	**	
Music-Invocation -		191	
Kind Words.		192	
Deaths,		177	
Tichino!	-		

#### ENTIRELY AGENTS SELL WANTED AN

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-earning and money-sav-ing to every possessor. Hundreds upon bundreds of beautiful and helpful engravings. of beathful and new price beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the people, and sales are sure. Agents looking for a new and first-class book, write for full description and terms.

30 days' time given Agents without capital. SCAMMELL & CO., Box 8071,

PHILADELPHIA, PA.



PLAIN TALKS UPON PRACTICAL RELIGION. Being candid answers for earnest inquirers. By Geo. A. Lomas.

Price 10 cts

BRIEF Exposition of the established Principles and Regulations of the Society of Believers. Price 10 cts.

Address Manifesto, Shaker Village, N. H.

## THE COSMOPOLT

The Handsomest, Cheapest and Most Readable Illustrated Magazine in the World.

ONLY Per Copy, OR Per Year.

THE COSMOPOLITAN is the only magazine that will be read by every member of the family with unabated interest from first page to last. It makes a specialty of short stories, sketches, travels. adven tures, etc. Interesting blographical, historical and literary articles figure in its It contains brief and trenchant articles, by the ablest writers, on all the important topics of the day. Such writers as Julian Hawthorn

A. Proctor, George P. Lathfop, Louise Chandles Moulton, Harriet Prescott Spofford, Moneuro D. Conway, Edith M. Thomas, B. L. Farfeen, Frances Courtney Baylor, Geo. W. Cable, etc. c ntribute to its pages constantly. It is the only low price magazine that publishes as fine illustrations and engravings as can be found in any four dollar publication. SCHLICHT & FIELD CO., Publishers, 29 Park Bow. N. K.

#### EVERYBODY TO HIS TRADE.

EVERYBODY TO HIS TRADE.

NOTHING is truer than that a man who attempts to be a jack at all trades is successful in none. Logar ly true is it that life is too short for a man to preparhimself for grappling with all kinds of disease. We need specialists in medicine, and in large circle is becoming more and more the custom to physicians to adopt some favorite special line of practice. The names of many such become familiar the swift around, as that of Dr. Douglas who attended General Grant, or Dr. Foote, of New York, whose original ideas of and successful practice in chronic disease have become widely known because his entertaining, writings and remarkable cures are to be found in all. writings and remarkable cures are to be found in a writings and remarkable curvs are to be found in a most every country of every state of the Union. His favorite work, "Plain Home Talk," has worked its way around the globe both ria of London and via San Francisco to Australia and New Zealand, with the result that the doctor, at his office, 120 Lastington Ave., New York, is in receipt of consolitation ington Ave., New 10ra, is in receipt of consultational letters and reports from patients in every foregan mail. But this prophet is not without honor in the own country, and it is mainly from his own country men that Dr. Foote invites free consultation, and to whom he offers the benefit of his thirty years experience. His curvey and success above prove the alvantage of specialism.

MAY BROTHERS,

NURSERYMEN.

ROCHESTER, N. Y.

Are in want of good salesmen to sell their choice varieties of Nursery stock, either of Salary or Commission. To the right men steady employment the year around. Wran them for terms.

# The Manifesto.

Vol. XVIII.

#### AUGUST, 1888.

No. 8.

#### OBSERVATIONS ON THE NATURE AND EFFECTS OF PRAYER.

GILES B. AVERY.

DR. BLAIR remarked, "Prayer has its effect wholly, or principally on ourselves; because God is unchangeable, aud, therefore, unmoved by our importunities, and unaffected by our joys, sorrows, wants or woes; for with Him is neither variableness, nor shadow of turning."

Jesus,-the Christian Preceptor and Guide, said, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven know how to give good gifts to those who ask him." Matt. vii., 11.

The fact is, the only hinge upon which the justice of God hangs, is a continual adaptation of God's purposes to meet the doings and conditions of his creat-And to apply the principle of unchangeableness of God, which simply has reference to the immobility of his laws, to the idea that He is unaffected, and unmoved, by the doings of his creatures, consequently does not meet their acts according to his law of justice and mercy, and strengthen and fortify them in worthy, good pursuits, while he discards and frowns upon the opposite, and uniformly, without regard to merits

is to make justice and mercy terms of no meaning, or, rather, to drive them into chaos and oblivion, and set up the Supreme God on a throne of unchangeable dispensations, showering down upon earth from time to time alternate portions of blessings or cursings, let his creatures do as they may; for, it cannot be denied that both of these are the dispensations of his hand; although some sophists contend, that, since God is love, it is not consonant with his attributes to dispense sufferings.

But, let the objector remember that God's attribute of love does not obliterate his attributes of justice, righteousness, mercy and truth. "Shall not the Judge of all the earth do right?" Gen. xviii., God is not solely one of these without the others! attributes since there are opposing powers, it is not possible for God to love that which is good, without hating that which is evil; for, the very effort of loving and blessing certain deeds and principles that are good, is, of itself, hating and cursing that which is evil. What could be a stronger demonstration of opposition, aversion, or hatred to wicked deeds and baleful principles than this?

On the principle of unchangeable dispensations; or, changeable alternately

or demerits of humanity, it might so chance that a generation living under a dispensation of God's fixed blessings might thus be blest who were quite unworthy, while a worthy generation, living perchance in a period of his displeasure, would receive cursing and bitterness of soul! Where then would be manifest justice, righteousness, and goodness? Would it be just that a meritorious people should be ravaged by the scourge of God's displeasure, and driven out of hope? Could zeal for good works survive under an expectancy of such a scourge? Could love and gratitude to God be tendered by a soul while smarting under the lacerating strokes of unjustly dispensed sovereign will?

When Omnipotence Nay, Caviler! frowns on virtue, she sinks to rise no more! And when He smiles on vice, justice will wrest from Him the scepter, and rule the world himself! Aye, more, were it possible for God indifferently to sit, while virtue and vice contend, his silence would be a sanction to them both, and, thus divided against himself, He soon should no more be!

The subject is beyond reasonable prevarication that power, wisdom, goodness, justice, love, righteousness and mercy, are attributes of Deity. But, all these are unmeaning terms, if God is unmoved by the doings of his creatures, and unchangeable, in the sense of not conforming his dispensations of love, mercy, righteousness, &c .-- to meet the meritorious doings of his creatures!

The position that, "With God there is neither variableness nor shadow of turning" is strictly true, but, it is applicable only to his identity of attributes; not to the application of his powers in righteousness to meet the doings of his punishments admissible?

creatures; for, as said Paul, "The powers that be are ordained of God, and the invisible things of Him from the creation are manifest in the things that are, even his eternal power and Godhead." Rom. xiii. This refers only to the "higher powers." Hence, how is it possible for the wonderous works of his hands to be affected by powers and principles in contact, and all nature-the work of his hand, animate and inanimate to be affected by the action of surrounding conditions and principles in operation, when in connection and none of this element to exist in their Maker?

Without influence, communication is bankrupt, heaven-void, and friends unknown! Thus would Cowper sing in vain that.

"A true friend must echo sigh for sigh, and groan for

And wet his cheeks with sorrows not his own."

If this influence extant in all nature, is not from Deity, it surely must be from Satanity, for it exists, and if thus, "Friendship's cordial were a boon of hell."

No longer say that God is the soul of heaven, and unmoved by the doings of his creatures! Christ, the Son of God, when born of the spirit, as a primary lesson, taught to feel for others' woes; and he declared that he was in the Father, and the Father in him. were unmoved by the doings of his creatures, upon what principle is their sufferings consequent upon the violation of law dispensed to his creatures? Is it consistent for Him to pull down that which He has built up; to erect a temple for the purpose of demolition, thus to teach man his Omnipotence? If this bespeaks Omnipotence, man shares his dignity!

Upon what principle are rewards and Upon what

principle was language confused at the building of Babel? Upon what principle did Christ teach remission of sins? Upon what principle did Christ teach faith in prayer? And that prayer would be granted because of importunities?

Say, is it goodness,---And, did God make a pure desire, E'er to exist in quenchless fire? Say, should his justice never fill, A cup formed empty by his will? Has He set limits unto space, Beyond the circles of his grace, And yet designed the same to fill, When inconsistent with his will? Shall justice sheathe his judgment's sword, When creatures mock and scorn his word, Or did He bid mankind profane His Holy Reverential name? Shall He in justice's chariot ride, And, unaffected, see the tide Of man's ambition ebb and flow And bless alike for weal or woe? Is He unmoved when sordid lust Would sheathe his scepter in the dust, And bigots fain would rear a throne More that they honor than his own? Did He create desire and hope To tantalize till they elope? Or has He granted to their will To measure future good or ill? He's interfered, indeed with man, And often contravened man's plan, For this God's goodness did foresee To be his justice's stern decree! But, say, did not the piteous moan, When Abram sacrificed his son Call forth an angel to his aid Before his knife the child had slayed? Was God unmoved though Adam fell, Refused obedience,—Rebelled? If so, was yet his promise true Of Savior and Redeemer too? When wicked Cain his brother slew, Did God, supine the action view? If so, how did the curse on Cain, Derive its power to float amain? When wickedness the earth did fill, And rebels spurned God's holy will, Did God, unmoved, behold their rage,

And blot the record from time's page? If thus, whence did the flood descend To deluge earth from end to end? And why was heaven so cruel too, As to destroy the rebel crew? Who taught old Noah an ark to build, Directed how it should be filled Commanded him repentance preach, And perfect generation teach? If God, unmoved by man's vile plan, Still blessed and prospered him as man, In running counter to his (God's) will Man's lust to pamper and fulfill, Say, if God never frowns with horror, Who punished Sodom and Gomorrah? Or, being good, if God frown on us, Who gave a Covenant, with promise To good old Abraham-faithful sire, Who proved his faith to feed the fire? For Moses why the bush to burn If God moved not to man's concern? Or, how did he, by God's direction Inflict the plagues for man's correction? If God, unmoved could see old Pharaoh's rage And, grieved old Israel cared not to assuage, Pray, tell us how her murmur did Him shock, To pour forth water from the barren rock? Or, why, when gratitude for manna fails, God filled the mouths of Israel with quails? If God's ne'er moved by e'en a nation's plea, Say, who for Israel sundered the Red Sea? And if God moves not when man's soul is tried Why were the broken tables fresh supplied? When Moses, in distress for Israel's sin, Brake the two first, why give to him again? Why call him to the mount, and there renew The Covenant for the idolizing Jew? And, if with God, man's deeds have no avail, Who slew the fourteen thousand men when Korah fell?

And why was Moses, and his brother Aaron, Withheld from entering the land of Canaan? Say, why, if God ne'er frowned at their distrust

Why this debar from lovely Canaan, just?
Why, for idolatry, and whoredom too
Destroy two dozen thousand of the Jews?
And thus debar them from the land of Canaan,
Because seduced by the advice of Balaam?
If God move not when troubles scathe the
soul.

Who caused the waters of the Jordan roll?

Digitized by GOOGLE

And, when all Israel stood upon her banks,
Divided Jordan for her dry shod ranks?
And piled the waters, as a heap of rubble
To let his Israel pass them free from trouble?
If God's ne'er moved when man, in weakness
calls.

Who leveled Jericho's substantial walls?
When priests, with trumpets rent the mellow air

What was there in the trumpets but a prayer?
And, if Jehovah was not moved with this
What threw the giant walls into abyss?
The sound of trumpet though it split the quill
Could never move a wall without God's will!
How could Elijah unto heaven ride
In fiery chariot without God for guide?
And would his angel guide a wicked man
Whose life was mockery to his holy plan?
Were not the prayers Elijah poured to heaven
Together with obedience by him given,
The motive powers that rolled the chariot
wheels.

Urged forward by the Lord, who prayer feels?

If God's ne'er moved whene'er his children pray,

But, tyrant like, from prayer doth turn away,
Who slew the Baal prophets, all by fire
To prove Jehovah true, and Baal liar?
When good Elijah prayed, who rain distilled
Upon the thirsty land, a bounty willed?
If God ne'er moves, when man prays in his
might

Who bade his angel, punish in a night
The eighty-five and hundred thousand men
By death, for trespass upon Judah then
An answer to the prayer by Hezekiah
United with his brother, good Isaiah
Did God move not, for mortals here below,
In case of Shadrach, Meshach and Abednego?
Who, then protection in the furnace gave?
Who rolled away the flaming flery wave?
Who saved them scatheless in a sea of fire
In answer to their godly live's desire?
Who, when the church of Christ's disciples
prayed

The cloven tongues of nations then displayed? Thus, when they keenly felt the Savior's loss, Bestowed on them the heavenly pentecost. When John and Peter, to the house of prayer In Christ's own name and spirit did appear, Who healed the lame man, sitting at the gate And raised to a walking man's estate?

When the Apostles were in prison laid,
Who led them forth—the soldier's trust betrayed?

When Peter, bound with chains in prison lay, "Tween soldiers, watching lest he steal away, Who, while the soldiers slept, the chains did

And led him forth for heaven's special use?

These gifts were answers to the saints, who
proved

"Twas God's right hand of power these works displayed

And thousand thousands yet the song may sing To praying saints, God will an answer bring.

Mt. Lebanon, N. Y.

#### "THINK ON THESE THINGS."

M. J. ANDERSON.

All our dignity lies in our thoughts.—
PASCAL.

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Phil. iv., 8.

WORTHY subjects for contemplation; themes to uplift the mind and feelings from the miasmic lowlands of sensuality, up to the sunlit slopes of our higher nature and being.

The fair sweet lily and the noxious weed may grow side by side, each drawing sustenance from the same soil, one absorbing the nectar, the other the poison of life elements. So it is with individuals; under the same circumstances and advantages, they will, each according to their inherent nature and tendencies, either absorb the spirit that unfolds the good and beautiful, or otherwise imbibe and assimilate all that tends to develop the coarser part of their natures.

We must strive to curb and rein our thoughts as the master does his steed,

If, according to the apostle's injunction, we dwell on whatsoever things are true, we shall preclude from our meutal vision, that vast array of superficial and unreal imagery which the world places before the mind, impressing it with false ideas and chimerical fancies. that have no foundation in truth. we think only upon the true, the curtain of life's drama will rise revealing scenes of naturalness and beauty, unfolding to our senses the grandeur and glory of a life whose centre is God, and whose outgrowth is beneficence and love.

"Whatsoever things are honest." Ah, if we think honestly we shall surely act nobly towards all mankind. They who work by hypocrisy and deceit, will be crushed in the ruins of their own building. Oh, let thy whole life reveal sincerity of motive, for he who strives with honesty of purpose, wields a power more potent for good than earth's mightiest chieftain.

"Whatsoever things just." are "Deal justly, and love mercy," giving to all their exact dues. If our minds are exercised in this direction, equity will govern all our dealings with others; we shall ever keep before us the divine ideal of righteousness, dispensing good to all mankind, without favor or partiality.

"Whatsoever things are pure." Upon this basis rests the whole structure of good thoughts. For this cause came "Their thoughts were evil the flood. from their youth upwards," and their whole lives were corrupt through sin.

How can we form a desirable character blameless before God and men, unless its foundation is in purity.

teaching them to go in the direction we foul germs of impure thoughts spring up to blight every good thing; to despoil and mar the fair image of God.

> Let us look well to our thoughts, and above all things be chaste in our imaginations, then will our whole being be illumed with the light and truth of God, for where sin reigns He cannot dwell.

> "Whatsoever things are lovely." If we think with admiration upon those qualities and graces which adorn the spirit and make it angelic, we shall strive earnestly to incorporate them in our lives, then we shall indeed be lovely and loveable.

> "Things that are of good report" concerning our brother or our sister, let us delight to contemplate, nor listen to the voice of slander which ever seeks some trifling flaw or blemish, to mar or defame the reputation of those who are striving to live uprightly. "If there be any virtue, and if there be any praise, think on these things." Look ever for the good, and blame only where duty and necessity require it, and then let our reproof be given in the right spirit and manner.

> If we realize that "Our happiness depends upon the quality of our thoughts," we shall guard the secret springs of action with care and concern, remembering that out of them are the issues of life.

Mt. Lebanon, N. Y.

#### HEAVENLY LIGHT.

#### MARTHA M. BURGER.

THE shafts of the morning-bright sunbeams of day-Too soon from the sky fade like visions away, And fair sunset glories melt in the twilight While softly drops o'er us the curtains of night.

The star-lighted heaven's expanse we behold Like a vast scene in grandeur and beauty unrolled,

Digitized by GOOGIO

Thus are we surrounded by day and by night With blessings unfolding, to gladden our sight.

And while thus enveloped in sunshine and shade, With glory reflecting from hill-top and glade, We'll look to the fountain whence light has its birth, And gather the rays that illume the new ea th.

Our souls shall rejoice in a heavenly light, And stand in its brightness redeemed from all blight, No longer enshrouded by darkness within, We'll rest in the joy of a life free from sin.

Mt. Lebanon, N. Y.

#### OVER AND OVER AGAIN.

AGNES E. NEWTON.

Over and over again
The self-same lessons are taught;
Over and over again
Until in the mind inwrought.

CREATION, in its every phase, is one grand repetition of the Divine plan. Well might the wise preacher declare,—
"The thing that hath been, it is that which shall be done and there is no new thing under the sun."

"Practice makes perfect," is a truism that cannot be disputed, and it is the over and over again, so to speak, that reveals the hidden treasures of knowledge, new to the discoverer, but as old, in reality, as the Eternal law, by which they were fashioned.

The world's benefactors, in all ages, have been found amorg those, who have worked at their task "with a resolute will, Over and over again." We find this theory aptly illustrated and sustained by the story of a certain King's observance of the persistent spider.—The persevering efforts of the great Naturalist in boyhood wisely directed by an excellent teacher, in dissecting and studying the first specimen of Natural History examined by him.—The success of the famous tragedian and elocutionist, in being able to render, with such marvelous effect, the Lord's prayer

after thirty years of devoted study.—
The brilliant achievements of the Swedish Nightingale in the realm of song after repeated disappointments and defeats in early life; and surpassing all these, and other examples equally worthy, the untiring devotion of the disciples of truth, who amid the most cruel forms of persecution have investigated the labyrinths of social, moral and religious science; revealing truths which have rent the vail of superstitious darkness; guiding humanity from error into the perfect light of God.

Then welcome the labor, as well as the results of the tireless unceasing "Over and over again;" ever bearing in mind that we are following in the footsteps of the Master who never wearied in performing the mission of his Heavenly Father; which was so imperfectly understood and appreciated even by his immediate followers.

The cup of cold water given in the name of a disciple, the unselfish act, kindly word and earnest prayer, repeated "over and over again," will insure ultimate success and an entrance to the pearly gates where will await the blessing of Him who uttered the golden text, "Be ye therefore perfect evel as your father which is in heaven is perfect."

Canterbury, N. H.

#### WHERE IS THE CROSS OR SELF-DENIALS

MARY WHITCHER.

Ir works of all around me
Were perfect, good and right,
And I were treated kindly
Without a scowl or slight,—
If food and drink and clothing
Were ample and to spare,
Why should I not be loving
Having no cross to bear?

But is our goodness tested In such an easy way. Or do we need the trial That's common day by day? The fitfulness of children. The vanities of youth, The tempest of a manhood That's battling for the truth? Ah more, the change of fortune, The highest hope cut down. The poor and faulty equal Or greater in renown. All trials ours, borne patient, And Christian love bestowed On all who're traveling with us And have with us one God. Canterbury, N. H.

#### REFLECTIONS AND MEDITATIONS.

CHANCY DIBBLE.

WE often hear from good Brethren and Sisters, repining words and sentiments of regret, on account of the few faithful souls who compose our number. Temporal business is suspended, and places of care vacated, for want of mumbers to bear burdens; and even spiritual and Divine worship, sometimes goes lame, dry, insipid, barren of inspiration, and flat, because of the few who are able to meet and take active part in the worshipful exercises.

But, is this state of feeling proper and wise? Is it not greatly erroneous relative to the real work which we are in? 'Tis true, however, that Christ, when on earth, seemed to lament over the same afflicting view, particularly when he said, "The harvest indeed is great, but the laborers are few." when he mourned over Jerusalem, saying "Oh Jerusalem, how oft would I have gathered thee" &c. But what do we perceive in his motives, save a spirit of sympathy and yearning for the souls has watched the moving of the spirit

of his mistaken and self-righteous kindred-the Jews?

If he was possessed of any other motive, surely he never manifested it, or seemed to feel any uncommon desire to increase the number of his fol-He knew that the light, power and testimony of salvation was embodied in himself, and his few disciples: and that this light must inevitably, illumine all honest, candid souls, in the progress of its increase, from time to time, as souls obey the measure of truth. and walk in the light to them revealed.

Apparently, his disciples had better success in obtaining proselytes, but, they soon found that the purity, virtue, and godly examples of a few, was of more consequence and advantage to the Christian cause, than great numbers, with very limited obedience to its precepts. God designs to have a pure people on the earth, patterns of righteousness; and, through the instrumentality of such, to enlighten the world of mankind relative to the true Order of Christ.

But the salvation of the human race in great numbers, appears yet to be far distant, yet as certain as day follows night. God will accomplish that in his own time. Yet this must greatly depend upon Zion's travel, and the purity of souls therein.

Through the telescope of prophecy, and spiritual discernment, we can plainly perceive the light of Zion spreading, not only in spiritual views and doctrines, but in real gospel principles, which constitute the foundation of Christ's true kingdom. These are being perceived and believed by thousands of candid, sincere souls. This, I think, will not be disputed by any true Believer who upon the ocean of society's troubled waters.

In every nation, he that feareth God and worketh righteousness is accepted of Him, not only as his peculiar people, to whom He has, for a peculiar purpose, made manifest a glorious light, by which they know and understand the whole mystery, root and foundation of sin, and the requirements of a full cross against it: but such are dwellers about Jerusalem, who hold a kind of spiritual union through the connection or instrumentality of invisible spirits from whom they derive a measure of light and comfort, in living up to the dictates of their best faith; they pray with their faces towards Zion, and their course is thitherward.

Now the temporal glory and beauty of Zion however important it may be; her natural improvements, and outward order; her spiritual worship, her divine gifts and sacred melody, all sink into insignificance in the scale of importance when compared with that pure love and charity for lost souls which the true gospel children, who have suffered in tribulation for their own purification, are alone able to feel. This disinterested and yearning spirit for the salvation and happiness of all souls, our Savior and blessed Mother possessed, in a superlative degree. All our first spiritual parents, according to their measure of baptismal anointing into this parental spirit, also consecrated their lives, through sufferings, for the birth of precious souls into the kingdom of God.

Our Savior vehemently reproached the Pharisees of his day, on account of their bigoted zeal relative to outward sanctity, and the over zealous observance of traditions, rites and ceremonies,

same time they passed over justice, mercy, truth, and the love of God, and bound others with heavy burdens which they would not even so much as touch with their fingers. And St. James declares, "Pure religion and undefiled before God the Father" to consist in sympathizing relief to the fatherless and widows, who were in poverty and affliction, and to "keep unspotted from the world." Jas. i., 27. Also Ezekiel. 34th. chap. "Woe to the shepherds of Israel that do feed themselves; Should not the shepherd feed the flock? eat the fat, and ye clothe ye with the wool, but ye feed not the flock! diseased have ye not strengthened, and neither have ye healed that which was sick."

Therefore, must we not conclude that the real and true work of God is not so much in outward form, grace or beauty. not in mere words or sounds, but in charity, mercy, love and forbearance towards lost and repenting souls. Brotherly and sisterly love, gospel friendship. a meek and humble deportment before all men; a harmless, loving spirit and a godly example, are virtues of most value, and of greatest consequence, as evidences of the genuineness of the Christian profession, and from these qualifications, weak and hungering souls may reap durable strength, courage and sustenance.

It is written that God's people should be "a peculiar people," and, it would almost seem that each individual child of God, or, in other words, such as are truly called to Zion in this day, are very peculiarly endowed, if not in their natural creation and organization, at least, they (each one) appear to have been even those given by Moses, while at the rather peculiarly prepared, through some

ordeal or process of light and conviction, at, or previous to entering the gospel field, or door of confession and repentance. Now this peculiarity or eccentricity, whatever it may be called, may in some cases perhaps, be necessary qualifications to fit them for the station they were designed to fill; for such persons are frequently found to possess some rare, remarkable, and choice virtues, which perhaps, we freely ascribe to them, yet they are sometimes so curious, so strange, so peculiarly gifted with some peculiar impression spiritually, and operations so zealous in some particular respects that to some they appear abnormal, and a pharisaical spirit would feel like shutting them out of union and fellowship.

But such an unbrotherly, unchristianlike, uncharitable spirit and feeling is a stumbling-block to inexperienced souls, and debars from that enjoyment of sweet social communion which is of greatest importance, and productive of greatest evidences of our discipleship; for, "by this shall all men know that ye are my disciples if ye have love one to another." "Charity suffereth long and is kind, seeketh not its own, is not easily provoked, thinketh no evil; rejoiceth in the truth." &c .- 1 Cor. xiii.

May God be merciful to his Zion, and so prepare her inmates, that when honest, seeking souls come to her courts under true conviction, they may find her sons and daughters clothed with this gospel spirit of our Heavenly Parentage that they may behold no stumblingblocks.

And whatever may be the outward adorning and temporal prosperities of

ern the movements of all of Zion's children and a lamblike, meek and loving spirit be visible in all their intercourse and dealings with each other, both in private and public. comfort ye my people." "Lovest thou me? Feed my lambs."

Watervliet, N. Y.

#### STRUGGLE UPWARD.

#### MAY MYRTLE.

BETTER to struggle and toil up hill, Though heart grows faint, and fingers bleed, Than rushing go--like the mountain rill-Downward, with eager, headlong speed.

Stem the swift tide; never idly drift; In life's great conflict strive to win: Cling to the oar, in the rapids swift, And fight your way from their roaring din.

Pull with a will, strength conquers all: Keep up the stream, beware the sands! Row for your life-out from the fall-Keep to the right with steady hands.

Who can say that you shall not win? Watch the beam of the guiding star; Steer from the quicksand shoals of sin-There, just there, is the barbor bar. -The Alpha.

## Correspondence.

WILTON JUNCTION, IOWA, Mar. 24, 1888.

DEAR FRIENDS:-Will you be so kind as to answer a few questions I wish to ask you?

I saw a little pamphlet giving some history of the Shakers. It says that the Shakers believe that the second coming of Christ was made manifest in the person of Ann Lee, their founder, more Zion, above all let the spirit of our Sav- than a hundred years ago, when she ior and blessed Mother Wisdom gov- came from England and settled near Al-

bany, New York. Have you a book that describes the life of Ann Lee? Please let me know the price of it. Have you a book describing all about your religion, your belief and church doctrine! Let me know the price of your catechisms &c.

Do your people diet any or are you particular what you eat and drink? Do you take medicines when sick; or are you like our Water-cure people, that do not believe in taking medicines when sick? Some water-cure people believe we should not use the flesh of animals: they think we ought to live on bread, milk, cream, butter, eggs, fruits and vegetables.

You have probably heard of Emanuel Swedenborg; he started the denomination of Christians called Swedenborgians. Swedenborg was a vegetarian; so says White's Life of Swedenborg; neither was he ever married. I think he was a great and wonderful man. You can get 'Life of Swedenborg' for 25 cts; send 25 cts. to J. B. Lippincott & Co., book publishers, Phil., and they will send. you the book free of postage.

Did Ann Lee recommend your people what to eat and drink, or did she tell what was best for mankind to eat and drink in this world? Did she receive her religious doctrine from the Lord, or from angels?

Please give short answers to my questions, or part of them, as you think proper. Please write soon.

Yours truly,

JAS. R. KEEFOVER.

What sad regrets and keen remorse the wake of pleasure follow. M. J. A.

SPEAK well of all, and ill to none.

Mt. Lebanon, N. Y., Mar. 31, 1888

James R. Keefover, Respected Friend:—Your letter of 24th. inst. is received and read. I will send "Ann Lee"—a book—and if you will remit \$1.00 I will send "Tests of Divine Inspiration," in addition to some other matter for the \$1.00.

About physiology and hygiene, and many other things-Mother Ann Lee and her little company of eight, who came from England with her, did not touch or teach it. Chastity-celibacyfor the married and unmarried, she enjoined, taught, and practiced. munity of goods was also put into practical operation, and has been successfully carried out by seventeen societies-sixty families or communities. Peace principles, putting an end to wars and fightings, private and national, are incorporated into their everyday life by all Shakers, collectively and individually. Labor-industry, and economy, are equal upon all members, including all the officers of the institution. There is no exception. Land, labor, food, lodging; care of each other in health and in sickness, are equally enjoyed.

These elements and principles constitute the foundations of the first of seven cycles, through which the Gospel will pass, before full redemption from the number of the beast-666-is attained. There are so many forms of evil humanity are now suffering under. Would it have been wise to attack them all at once? "No man can see God and A full view of ourselves, as God sees us, would annihilate us. children of Israel could not bear the sight of Moses, after he had been with the God of Israel for forty days... voice of that God so frightened them,

that they fled away in great haste. And if they could not stand before Moses and the God of the Jews, how could they stand before the Father and Mother of all souls in all worlds?

We are just now laying the foundations of the Second Cycle of our Order. The trumpet—testimony—sounds longer and louder, warning the people to pull up the stakes and pitch their tents, to be ready to move from the old campingground to a new and more appropriate location—spiritually. The new foundation stones will be laid upon those already laid in the first cycle.

1. There will be a limitation of the land to the needs of the people. other words, the people will own and hold no more land than they can cultivate without hiring outside worldlings. They will cease the use of all animal food, gained by killing. "Thou shalt not kill" is a command. toxicating drinks, with tobacco, opium, narcotics, will be entirely dispensed with. 4. All poisonous medicines and drugs will be let alone. Food will be the medicine used, in all cases of physical derangement. 5. Proper diet, with pure air, day and night, good drainage to the dwelling-house, that should be so constructed as to breathe naturally, like a great mammoth. Bed-rooms, where thorough cleansing of bed and bedding can be effected each day. And pure water, free from foreign matter. These will be amongst the good things of the coming cycle. And the gift of healing for all such as will go and sin no more, will be ever present in any time of trouble.

About the book, I shall probably obtain it; but do not expect that its theory equals our practice.

I have no reason to believe that there is so perfect a state of sanitation anywhere in America as exists at the North Family in Mt. Lebanon, Col. Co., N. Y.

Respecting Swedenborg, we can probably give you valuable information at a proper time; but enough for the present. Solomon says, "If thou hast found honey, eat that which is sufficient for thee. Why shouldst thou destroy thyself?"

Respectfully,

F. W. EVANS.

[The following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

South Groton, Mass.

DEAR BR. JAMES G. RUSSELL;-I have not forgotten our agreement to exchange a few lines, and by no means have I forgotten my correspondent; so far from that. I think that there has not been a week pass since I was at your place, that I have not been favored with a tender recollection of yourself, the young Brethren and Sisters, and your more matured Brethren and Sisters. When this vision of the past flits across my recollection, I never fail to desire your prosperity. I discerned among the young, powers, which when developed and more perfected by experience, will enable them to do much good to themselves and others; and I have prayed that their growth might be steady and their prosperity certain.

The Bible record of the past you say is not as reliable to you as nature's universal law. This is not to be wondered at, and I know not why it should be censured. If you were able to confide more in the whole chain of history, of

God's past dealings with his covenant people, perhaps you could draw support to a greater degree from past inspiration, as well as from the laws of the universe; thus the difference would be in your favor.

Your faith in the promises and prophecies given in scripture is creditable to your candor and good understanding; as some say, "to your head and your heart;" this reliance will be a strength to you in coming years.

I do not marvel that you suppose the sacred record lays a foundation for divergent theories; the land, if religion divides much more, will be filled with theoretic creeds. There are millions who pour out gold like water to build up these broken fragments. light has not scattered its rays to teach men the whys and wherefores of seeming conflicting statements in the scriptures, these clashing creeds will exist to darken the spiritual horizon. As the Bible is in great measure a compilation of revelations given through different mediums, why should we be surprised to learn that there are discrepancies. If it has been so with us why not so with other chosen witnesses.

If well understood I think that there is nothing in the 8th. chapter of Heb. that has any bearing at all to conflict with the doctrine of mediatorship, but exactly the reverse.

The first patriarchal covenant being broken in the starting family relation or kindreds of the earth, when the second was given to Moses to cross the race into nationality, it necessarily had to be defective in the extreme, to meet the depraved animal condition of man. This being so, Paul speaks of a more perfect, first Christian covenant given

under Jesus, and predicts finally the more perfect, second covenant to be given in the last days. In this last period he promises "Unto all who look for him he will appear the second time without sin unto salvation." All these epochs show clearly the leading mediators with whom these covenants were made; but the subject opens so wide a field for investigation, that it would be difficult to condense it in the contracted space of one, two or three letters.

You ask, "Is tribulation a necessary part of the Christian scheme?" answer is, I think not. If you should ask me if it is a result of man's loss and the gospel travel, I should return a different answer. In nature entirely out of God's order, there is not a "thus saith the Lord," that impels or restrains him in generation; and he desires none. All his antecedents were sinful, which leaves him in impenetrable darkness respecting God's generative law; consequently man's nature is perverse. When called into the gospel, then the business before him is to travel out of a nature "that never was subject to the law of God neither indeed can be." Now, my friend, if any one can take such a nature and destroy it without suffering, it must be acknowledged that he has made a greater discovery than to have brought out a perpetual motion. The candidate for salvation must bear the common cross laid upon all the household of faith and if any can do this without frequent mental anguish and sorrow I do not think that God or any good spirit would object to it. It seems that Jesus found no way to gain redemption on this system of self-denial made easy.

This being so, Paul speaks of a more Paul speaking of the spiritual travel perfect, first Christian covenant given of Jesus said, "He offered up prayers

and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that Though he were a Son yet he feared. learned he obedience by the things which he suffered." Heb. v., 7, 8.

It appears that we all have to tread Still with you I the same wine-press. do not think that God created in man the necessity to bear and to suffer. Man was created upright in nature and had he so remained till as John saw "a door was open in heaven" for him to pass through and travel from that state into the gospel state, I think we would have heard but little about his great He certainly would have sufferings. been a different being, consequently would have had a different travel.

I have passed hastily over these pleasant and well meant queries to secure time, and space to notice one point in your letter at some length. You say, "I am no candidate for theological distinction, no teacher, but simply a plain farmer with a desire for spiritual knowledge." I doubt not you are well aware that the labors of the husbandman or any other hand labor practiced under our order can be worked up into one of the most important theological principles ever incorporated with the Christian life. It is generally thought that Mother Ann was the originator of hand labor for Christians, I think differently and in raising such an inquiry we will endeavor to get up a plain, common seuse conversation.

#### HAND LABOR CHRISTIAN THEOLOGY.

It is our privilege not only to inquire but to understand how every principle cient Jews every father was bound to was introduced that we are called to do four things for his son. 1st. To circumpractice.

est thinkers and best theologists that Mother Ann introduced no principle that Jesus did not introduce before her. Evidently Jesus planted the germs or every principle on which the New Creation is to be built and stand. Therefore it was his work to plant them on earth and it was left to Mother to bring them to perfection. Among the most important of these confessedly stands hand labor. Our inquiry will be, Did not Jesus and the Apostles introduce hand labor as a Christian principle into the primitive Church by practice and injunction.

## THE PARENTS OF JESUS WERE POOR WORKING PEOPLE.

They had their life experiences evidently among the lowly; they dwelt in Nazareth the most inferior district in Jewry. However upright, they exerted no great influence in society; for when on a religious pilgrimage, they were compelled to find lodgings in a manger where the Redeemer was born and where the shepherds were sent to bow in simple worship to Jesus. Joseph being a working man knew well the privations of the needy. When Jesus was entering public life as an inspired teacher, a simple incident presents to us the occupation of his father. With power and authority beyond the Scribes he came out and declared his mission and immediately the inquiry went round, "Is not this the carpenter's Son." Matt. xiii., 55.

#### JESUS LEARNS A TRADE.

Dr. A. Clark says, "Among the an-It has been said by our deep- cise him. 2nd. To redeem him.

To teach him the law. 4th. To learn him a trade." This last was founded on the following just maxim. who teaches not his son to do some work, is as if he taught him robbery." Then, this requirement was squared alike upon the rich and poor by the law of God. Joseph evidently taught Jesus the same occupation at which he toiled for his daily bread. After he had ended the affair at the temple with the Lawyers and Doctors and had been admonished for marking out his own course he passively returned from Jerusalem with his parents and came to Nazareth and was subject to them. Luke ii., 51. between the ages of twelve and thirty years Jesus perfected himself as a tradesman, in the Village where he was brought up, Luke iv., 16, for when he began his mission many were astonished at his wisdom or knowledge and said, "Is not this the carpenter, the son of Mary." Mark vi., 3. And they were offended at him. They considered him of too low origin for a divine teacher, too unlearned a laboring man, hence they looked down upon him and set him at naught.

How little thought Jesus and others when he was toiling through long hours in youthful life that the very hand labor he was performing he would eventually be called upon to establish as a cardinal principle in the Church to aid in the salvation of the human family. Yet such has been the fact in the first and second advent and will be till the last offer of redemption is made.

#### THE HABITATION OF JESUS.

John the Baptist met Jesus as a stranger (for he said, "I knew him not,")

ceived the sign from the heavens which taught that he was the Christ. The day after his baptism, John stood in company with two of the disciples and directing their attention to Jesus, said, "Behold the Lamb of God," and the two disciples followed Jesus. Jesus turned and said to them; "What seek ye?" They say unto him, "Master where dwellest thou?" He evidently had a home, an abiding place of his own, a then present residence. He saith unto them, "Come and see." They came and saw where he dwelt, and abode with him that day, for it was the tenth hour. John i., 37, 39.

Jesus could entertain his friends the disciples whom he invited to his residence; there he welcomed Nicodemus. who came to him by night, and no doubt others. He could provide for them a day, and if so he could have kept them longer. He could say as said Peter, "silver and gold have I none." he must have supplied his humble residence by his own industry. From this item of history we may more than infer that the disciples first saw and began to study the equalizing principle at the humble home of Jesus. They saw it was founded on industry. prudence and Christ like liberality. John seems to refer to this early state of things when he says, "That which was from the beginning, which we have heard and looked upon; for the life was manifested and we have seen it." 1 John i., 1, 2. seems to have been the starting ground of Christian community, the gathering at pentecost, the Church at Jerusalem and among the Gentiles was an outgrowth from this.

Mother Ann was prepared by propheand in the act of baptizing him John re- cy, and suitable provision was made for

the coming of the Believers. This was one of her strong arguments to prove her mission. With the facts before us we may conclude with safety that Jesus did as much to prove his mission. the habitation of Mother Ann, the Believers first studied Christian community and a universal brotherhood, while the present expanded state of our order, shows a far riper growth. Thus though ages roll between, with changes, overturns and the downfall of empires how beautifully succeeding degrees of inspiration bring out the same truths and their results corrected and improved by the Almighty Authors.

THE APOSTLES WHEN CALLED WERE WORKING MEN.

All the disciples, or learners, were working men without doubt by design, instead of accident. We have no knowledge that any were agriculturists, but they were made up of fishermen, tax gatherers and perhaps other laboring men. As they were to practice hand labor as leaders in the Church, it was evidently desirable that all should have this qualification to start with. For we can show positively that this important requisition was laid upon all who were called Apostles, after they commenced their Christian ministry, not excepting Paul who was brought up at the feet of Gamaliel.

(To be continued.)

#### CHARITY.

## AMBLIA J. CALVER.

"Charity shall cover a multitude of sins."

1 Peter, iv., 8.

"Go," said a master builder to two artists in his employ, "prepare those two

blocks of variegated marble for my temple. They are to occupy important places: make them beautiful."

Each alike anxious to obey orders earnestly bent his energies to the work before him. The one on the right whose work faced the south, and the sun. saw beauty in the various colors of the marble, and after overcoming the unevenness of the surface, brought out its rich beauty by polishing. The bright warm sun shone down upon his labor; he saw the work of his hands and was satisfied.

The other whose work faced the north, consequently in shade, saw only blemishes in the variegated spots, and with gouger sought to remove the imperfections; but every effort proved of no avail, for the rougher the surface the more ugly the dark lines, and at last finding his marble nearly perforated, in his attempt to find the terminations of the colored veins, he gave up in despair.

Mt. Lebanon, N. Y.

FOR THE MANIFESTO.

MY HOPES.

MAUDE WENTWORTH.

I HAVE hopes of a happier future, Hopes for a brighter day; When the sunshine will once more gather Around my lonely way.

I have hopes for the land of Canaan, Hopes for that beautiful shore; Where with all my sorrows ended, I shall rest forevermore.

I have hopes of a sure redemption, In the mystical by and by; I shall soar to beautiful mansions In the kingdom of God on high.

I know that the great hereafter, Will be everlasting day; [garden And the flowers that bloom in God's Fairer than those of May.

SILENCE is better than contention.

## THE MANIFESTO. AUGUST, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### TERMS.

One copy per year, postage paid, six months, " .40 Send for specimen copy, free.

## Editarial.

## DISCIPLINE THE THOUGHTS.

THOSE who are interested in the promotion of peace and happiness among their fellow men, will willingly exercise a little care for the benefit of their own cultivation and as anxiously assist, so far as they are able, in establishing a love for the the truth and no less an interest for a thorough discipline over the thoughts.

Idle and impure words are the legiuimate offspring of a class of thoughts of corresponding character. The Psalmist was, without doubt, dwelling with solicitude upon this subject when he penned that worthy, godly admonition. "Keep thy tongue from evil and thy lips from speaking guile." So essential is this in the preserving of peace among mankind, that to be doubly sure of success in selfgovernment, we make this petition, "Set a watch, O Lord, before my mouth: keep thou the door of my lips."

have a pure language, as this would go far to establish the truthfulness of their heavenly origin. Indeed, we may suppose this was the case, as a deviation so marked as to have every imagination evil, met with a severe rebuke in the early history of the race. "And God saw that the wickedness of man was great in the earth, and that every imagination of the heart was evil continually."

Such a state of the mind was a great .75 departure from God's law, and culminated as we might have supposed it would, in the ruin of nearly all of the human family.

A discipline of the thoughts has been a subject which many of the inspirational writers of the Bible have kept, in all clearness, before the people. "Let the unrighteous man forsake his [unrighteous] thoughts, and let him return unto the Lord." He had gone from God. In all probability he had made friends of the wicked, and his thoughts were like the company he kept.

The advice of the prophet, "Forsake your wicked ways, change your thoughts and return to the Lord," was the only sure road to success. To justify the indulgence in thinking, having for a plea that a person cannot control the thoughts may have some force in a crude, vulgar mind, as the habit of drinking, gives a plea to the man that keeps company with social tipplers and is a constant visitor to the sample room.

If Jesus was correct, and we think he was, he knew quite well what he was anxious to cultivate among those who came to hear him. He said, "The good man out of the good treasure of his heart, bringeth forth good things." Certainly, the sons of God should It is quite evident that such a man must

"delight in the law of the Lord," and take pleasure in having a strict discipline over the mind.

Books or conversation suggestive of evil or impure thoughts may so far corrupt the mind, as to change the whole course of a person's life, and like the fires of the hidden volcano, break out at a time and place when least expected. The indifference assumed by some persons in the remark,-"It does me no harm," may not terminate even so well as'it did with honest old Tray, that was found in bad company. There is great danger in becoming familiar with any form of wrong doing. It may not seem particularly unpleasant at first, and may possibly elicit the approbative smile, but so certain as the influence has a tendency toward error, it will by farther development lead to ruin. The vivid illustration of this subject by the poet, is the very embodiment of truth.

"Vice is a monster of so
frightful mien,
As, to be hated, needs only
to be seen;
Yet seen too oft, familiar
with her face,
We first endure, then pity,
then embrace."

St. Paul in his advice to the church of Corinth, recommended the Brethren "to bring into captivity every thought to the obedience of Christ." Could he have spoken more directly to the point? His knowledge of the treatment of the Roman captives, gave great power to his form of speech. He had, in all probability, witnessed the triumphal processions where captive kings and queens, loaded with chains or with halters around their necks, were marched abjectly behind the car of the victorious mon-These were brought into captiv- no cause to stumble. arch.

ity, and so thoroughly subdued that they had not the least power to act. The apostle would have the thoughts as thoroughly under the control of the mind as these captives were under the conqueror. It was a forcible representation of the power of the victor and of the hopeless state of the captive. Corinthian soldiers of the cross of Christ who were engaged in the spiritual warfare, might with honor treat their evil thoughts as the victors treated their captives.

St. Paul says, secure every thought and allow those only to go from you that are in obedience to the spirit of Christ. If the teachers of two thousand years ago were so earnest in their endeavor to establish a careful regard for the thoughts, lest they corrupt the mind, we certainly should be stimulated to a much greater faithfulness in this respect.

It is with pleasure that we notice the agitation of this subject, and the formation of a society that can glory in this beautiful, evangelical motto,—"Keep thyself pure." Gathering under the protection of the "White Cross" they can pledge, in all fidelity, with a promising hope of victory.

They agree to abstain, carefully and persistently, from all rude or impure language and from all coarse and vulgar jests. They not only promise to make this a special work for themselves, but also to assist all others in accomplishing the same. That an abundance of good fruit may be gathered by this society of benevolent, moral workers, will be the fervent prayer of every Christian mind.

Reverence is the golden clasp that holds secure the treasures of the soul. M. J. A.

He who obeys light obeys reason, and hath no cause to stumble. M. W.

## Sanitary.

#### TO KEEP FROM BRING SICK.

PROF. A. B. SEVERANCE, the distinguished musician and dancing master, is a well preserved man of 64 years. He has a bright eye, elastic step, handsome face, long, flowing white beard, and hair of the same color that falls in heavy locks upon his shoulders. He is a man who will attract attention in any crowd. He is a fine conversationalist, and has some queer notions, but he can't be called a crank for he never obtrudes his opinions upon others unless he is asked to give his ideas about various social matters. A reporter of the *Review*, desiring to learn how he kept so healthy and well preserved, interviewed the gentleman on the subject.

"So you want to know how I live?" said the professor in answer to a question. Well, we never eat meat of any kind, no fine wheat bread, no pickles or spices of any kind, no pie, cake or pastry, of any description, and we never drink tea, coffee, liquor or even water at meal time. What do we live on? Well, we eat two meals a day-one at 12 o'clock noon and the other at 6 o'clock in the evening and we never eat a particle between meals. We partake of Graham flour bread. baked in various ways, oatmeal, cracked wheat, rice, potatoes and all kinds of vegetables, cooked in a great many different ways, and we never fail to have fruit of some kind on the table. We are vegetarians and you can readily see that the plan agrees with us for we are never sick. I have lived that way for twenty five years, and I have never been sick a day in all that time. I have never been forced to break an engagement on account of any physical ailment. I can walk a long distance without getting tired and I am in good trim throughout. I am a living example of the vegetarian theory. I do not use tobacco in any form and am strictly temperate in everything, but still I don't believe in prohibition, because I believe that every person should be allowed to do as he pleases in the matter of eating and drinking."—Prof. A. B. Severance in Hall's Journal of Health.

#### THE LORD'S PRAYER.

Man all, his Father in heaven, sacred thy name. Thy Kingdom come. Thy laws the earth set on same as heaven. Day by day food give us. Rub out our works bad same as we forget those who do unto us bad. Lead us not in roads bad; keep us in roads good, for Thine the Kingdom, Thine the power, Thine the glory, forever. Done.

[S. F. Hadley who has given some forty-two years of his life as a missionary among the Indians, has perfected a system of gesture language, and invented diagrams which the Indians can read, as we read pictures of objects. Ed.]

## THE SURRENDER.

ANNIE ARMSTRONG.

I HAD long of sin been weary,
And my heart was very sore,
When I stood one early morning
Outside a chapel door.

And the chant came floating outward, "Leave all and follow me."

And I thought if I should enter

Perhaps I should be free.

So I knelt low at the Altar, And laid my treasure there; One by one, with sadness, slowly, For some were very fair.

But one was so very precious
That I kept it, I was weak.
And I thought, sure all the others
Will give the peace I seek.

I rose and left the Altar,
Hoping I should be blest,
But my heart was just as heavy
And my soul received no rest.

Then I built a grand cathedral, And gave alms far and wide, But my wishes were not granted, Nor my bright hopes verified.

And none of my mighty efforts,
None of my patient thought
Gave to my spirit comfort,
Or brought the boon I sought.

And I journeyed the wide world o'er In search of the missing peace, Toiling from morn till ev'ning, And finding no release. Till I came again one morning To that little wayside place Where I had left my treasures, Hoping to meet his grace. And I heard again the music Of the chant, "Leave all for me," And I cried, "I will, my Master, If thou wilt make me free!" Once more I kneeled at the Altar. And bowing low my head, I dropped my cherished treasure; Then all my sadness fled. And suddenly all around me With radiant glory beamed, And my heart so filled with rapture And wonder, that it seemed That the very gates of heaven Were ope'd unto my soul, And the peace that passeth knowledge, Came down and made me whole.

## Mar.

#### RESISTANCE OR NON-RESISTANCE.

In an extract from Prof. E. D. Cope, published in Unity, some time ago, I find these words: "If resistance to evil were more general, the world would be better." I say unto you, "Resist not evil," are the words of Jesus. Now do Jesus and Professor Cope teach antagonistic doctrines? If so, I must accept the teachings of Jesus rather than of Professor Cope. Did not the Shakers resist evil in the most effectual manner, and in the spirit of the precepts of Jesus, when in their early history, they faced their persecutors, not with swords and clubs in their hands, but with stern and stinging rebuke, telling their persecutors that they were contending against the spirit of truth, against the teachings of Jesus, against their own sense of right, when they scourged, imprisoned, fined and tortured them for no crime of theirs, for no harm they had done, or wished to do, but because they

worshiped God according to the dictates of their own conscience, and taught the members of their community to obey to the letter the precepts of Christ? It seems that this kind of resistance towards their enemies and persecutors proved effectual in quelling their hate and enmity, and soon made them their defenders and friends. We wish that Professor Cope would explain the exact methods we are to adopt in resisting evil. Are we to resist evil by doing evil? Is the old Mosaic code, "an eye for an eye, a tooth for a tooth," to be practiced now that Jesus has given us a different and, as we think, a better rule to go by?—J. S. B. in Unity.

THE most widely known author in the Russian Empire, Count Tolstoi, has resigned from the military service, and, retiring to his estates some miles from Moscow, is engaged in the peaceful pursuits of agricultural life and in writing essays and books, which he believes will benefit the people far more than the pursuits which formerly so engaged his attention What brought about this remarkable change? Simply the study of Christ's Sermon on the Mount, with the resultant conviction that all wars were forbidden by the Prince of Peace. Great need there is that the rulers, legislators, and people generally of professedly Ch: istian States should heedfully consider that explicit declaration of our Lord: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight."

Josiah W. Leeds.

Phil., U. S., in London Herald of Peace.

[Contributed by Wm. L. Lincoln.]
THE TESTS WHICH GOD PUTS.

The cross which God puts upon his children is always their human nature. The tests which God puts to his children are always whether they will yield to their human nature, or forsake it and lay hold of the Divine. This does not mean self-inflicted punishments or crosses but God-appointed trials. There is no merit before God in self-inflicted trials, discipline, or punishment. God only knows how your human nature is to be

changed, and He only knows what trial or test or cross will be most effective to do it with. When the offering is laid on the altar of sacrifice it remains there perfectly passive; the fire must be put to it by another's hand and it must be crucified from without. Every child of God will be tested, and the eye of God will watch to see if it yields, simple and willing to have its human nature burned away, or whether it will yield to its human nature and thus sacrifice the Spirit of God.—Words of Faith.

### SECRET . THOUGHTS.

ELLA WHEELER WILCOX.

I HOLD it true that thoughts are things Endowed with being, breath and wings, And that we send them forth to fill The world with good results or ill. That which we call our secret thought Speeds to the earth's remotest spot, And leaves its blessing or its woes Like tracks behind it, as it goes. It is God's law. Remember it In your still chamber as you sit With thoughts you would not dare have known And yet make comrades when alone. These thoughts have life, and they will fly And leave their impress by and by Like some March breeze whose poison breath Breathes into homes its fevered death. And often you have quite forgot Or all outgrown some vanished thought; Into some mind, to make its home A dove, or raven, it will come. Then let your secret thoughts be fair-They have a vital part, a d share In shaping worlds and moulding fate: God's system is so intricate. - Truth.

[Contributed by Elder C. Dibble.]

MARCH OF LIBERTY.

The cause of human redemption has its pioneers in every generation from Israel down. Succeeding ages, liberty had its advocates. That nation which advanced according to light, prospered and escaped the curses due to tyranny.

In Russia, in England and in our own boasted land of liberty there is a call for reform.

Monopoly threatens to control Government and all business enterprise. Seats of Government are becoming theaters of amusement and dissipation, where aristocracy is encouraged and license is granted which makes widows and orphans, and fills prisons and almshouses. The toiling millions are asserting their right to live and breathe, think and speak, and possess an honest compensation. Men are advocating the right of the poor to a portion of the soil upon which they were born.

The struggle of the masses is for existence and subsistence. It is no more nor less than the spirit of Moses praying the modern Phsroahs, to let the oppressed go free, to inherit God's blessings. Will they find relief, or shall the result of tyranny follow? We hear from every pulpit that if Christian love prevailed it would bring the Millennium; but how is brotherly love practical, without equality? Is aristocracy on one hand, and destitution and servitude on the other, congenial to brotherhood? Does the possession of millions give a Christian, license to lord it over his fellows? Slavery said so. lionaires say so. Humanity, says so. Christianity says, Nay; God is just to his children. The rich man and Lazarus will have their deserts.

"Oh men of wealth and station,
Heed how you use your power,
For clouds hang o'er our nation,
That foretell a sifting hour.
There are little children pleading,
For the precious bread of life,
And souls the wine-press treading
In agonies of strife.
There are weary wives and mothers
Whom the world might cheer and bless.
There are lone despairing brothers,
Whom your luxuries oppress."—Selected.

To violate Thy laws
In vain we cry to Thee,—
Effect will follow cause,
Whatever it may be,—M. W.

Ir a friend tells you of a fault, believe it, and a little more; if an enemy, still believe it and a little less. A. J. Calver.

#### NOT WORTH MINDING.

THERE are persons who deem it best to treat the questions of doubters and the arguments of unbelievers with silent contempt. They say that they are not worth minding. So a farmer might say that foxes and mice were not worth minding; but what if he finds his poultry and grain disappearing through the agency of these despised marauders? What if he finds that he must make war upon them, or abandon his produce and his property to their ravages?

Anything which leads men astray from God and into darkness and sin, is worthy the attention of Christians, and if we were disposed to be astonished at anything in these days, we should look with amazement on the inaction of professed followers of Christ, while infidelity sweeps in around them like a flood.

For one or two persons to attempt to stem this torrent, seems like undertaking an impossibility. Individuals can only hope to do their own personal work. This work we propose by the grace of God to accomplish, whatever may be the neglect and indifference of others. And while many who bear the name of Christ are building their dividing walls and separating and scattering the flock of God, thus laying stumbling blocks in the way of sinners, regardless of the dying petition of Him who prayed that they all might be one, that the world might know that He was sent of God; we hope to do our little to oppose these evil tendencies, by convincing gain-sayers, and seeking to turn the wicked from the error of their ways.

Of course a few single-handed workers without wealth of influential connections can hope to do but little; but if those who have means and opportunities neglect the work, those who see the need must do what they can to meet it, and ask the Lord to raise up others who can do still more. Pray ye the Lord of the harvest to send forth laborers into his harvest, and to make his people willing helpers in this great and important work.—In Armory.

Many assertions do not make one truth.R. Pelham.

#### AVOID DANGER.

A THOUGHTFUL man, once speaking to an old tutor of ours of an impure poem, written by one of England's geniuses, said: "I would freely give \$500 today if I could erase from my mind the recollection of that poem " A young man was one day riding in a steamer down one of the world's broad rivers, when he fell into a conversation with a pilot. "How long," he asked, "have you been a pilot on these waters?" The old man replied, "Twenty-five years; and I came up and down many times before I became a pilot.' "Then," the young man said, "I think you should know every rock and every sand-bank in the river." The old man smiled at his friend's simplicity, and replied, "Oh, no! I don't; but I know where the deep water is." It is not necessary for young men to have intimate and experimental knowledge of every sand-bank of moral danger, and every rock where character and hope may be shattered. It is enough to know where the deep waters are, the waters of purity, health, noble-mindedness, and righteousness; and with the Pilot of Galilee on board, the vessel will be kept in the deep waters .- Christian Standard, and Home Journal.

## Juvenile.

Enfield, Conn., 1888.

DEAR CHILDREN:—"Take care of your thoughts and your actions will take care of themselves." What you love you think about: what you love, you strive to obtain. Good thoughts are like good air, invigorating and strengthening. "Pure thoughts produce their image on the soul, and a heautiful image it is." Pure thoughts are good company. Have as many of them as possible. The best guard against impurity of action is purity of thought. Every pure thought is valuable.

"When a thought comes to your brain, That would place on life a stain, Banish it from heart and mind, For a purer thought to find."

Keep your spirits constantly guarded with

virtuous thoughts and no evil can enter there. "To near your God be pure in heart."

Cultivate virtuous thoughts and you will gain untold happiness—riches without measure. Fit yourselves for that home where you wish to go. Keep your thoughts pure and you will make progress toward a healthy body and soul. Thoughts produce actions, actions strengthen habits, habits form characters. The more you strive for purity, the better. If you have virtuous, loving thoughts they will write themselves in your faces and manners, and they may be encouraging to those who read them. Your lives will be spotless if your thoughts are pure.

Watch well what seed you sow, for from the seed comes the crop. Like will produce like. Watch against temptations, evil influences, all the wiles of the adversary. Otherwise there is no safety. Sow well, reap well. If the sowing be sinful, the harvest will be painful. If you sow thoughts that are impure, your harvest will be grief and sorrow. If you sow the precious seed of loving, virtuous thoughts, thoughts that will bear the fruit of truth and purity, you are sowing that which will yield rich returns. When you have for your companionship virtuous thoughts, you have an element of constant joy, and of constantly increasing joy. As you have sown, so shall you reap. The sowing has been in your hearts and lives, the reaping is there also. The precious fruits of the spirit are yours. If I have said that which will awaken in your hearts purer thoughts and higher aspirations, then am I blest and happy. Your Brother,

DANIEL ORCUTT.

#### A CHILD'S EXPLANATION OF A TEXT.

Christ said, "If any man abide not in me, he is cast forth as a branch and is withered and men gather them and cast them into the fire and they are burned." In the spring the dead branches of trees and vines are gathered and they are burned, and Christ took this illustration in his spiritual work and I understand that if I do not obey Christ's teachings and keep his golden rule, I shall be a little withered branch. G. B.

#### An Acrostic from Ephesians.

Grace be with all them that love our Lord Jesus Christ. vi., 24.

Endeavoring to keep the unity of the spirit in the bond of peace. iv., 3.

One God and Father of all who is above all and through all. iv., 6.

Redeeming the time because the days are evil. v., 16. Giving thanks always for all things unto God and the Father. v., 20.

Even when we were dead in sins hath quickened us together with Christ. ii., 5.

Be ye therefore followers of God as dear children. v., 1.

Proving what is acceptable unto the Lord. v., 10.

Let him that stole, steal no more but rather let him

Let him that stole, steal no more but rather let him labor working with his hands the thing which is good. iv., 28.

And grieve not the Holy Spirit of God. iv., 80.

That he would grant you according to the riches of his glory. iii., 16.

That the God of our Lord Jesus Christ the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him. i., 17. M. Lebanon, N. Y.

## DO BIRDS HAVE PHYSICIANS!

NANCY G. DANFORTH.

One day a little bird flew through the open window into the room where we were at work. In trying to get out again, it struck the window with such force as to fall to the floor perfectly stunned. We carried it out and placed it in front of the house where we could see if it revived. Presently another bird came and hopped around it, then going a short distance, would return as though seeking to induce it to fly; but all of no avail; the poor bird remained motionless. The well bird then went away, but soon returned with another bird. They both went directly to the little senseless bird and began to peck its head vigorously. This continued a few seconds, when the unfortunate bird seemed to recover, arose, and all three flew away, apparently quite happy.

Canterbury, N. H.

PURITY, sincerity, obedience, and self-surrender are the marble steps that lead into the spiritual temple.—*Bradford*.

Private devotion tends to improve the heart.

#### INVOCATION.



## Mooks and Papers.

WESTERN HOMESEEKER & FARMER, published by Van B. Wisker at Osceola, Mo., has for its special features, Agricultural experiences in many states by many writers. Notes from the Farm, Ranch and Garden and the undeveloped opportunities in the Great South West.

It records the progressive movements of the Age, has Home talks with the Old and Young, and among an abundance of other good and useful things, gives space for reviews and literary Notices.

THE DRIFT OF THE AGE. Pith of the Celebrated Dix Lenten Lecture. Published by the American News Co., N. Y.

It is refreshing to know that a witness for morality is able to come forward, as in this case, and warn the people of their danger. It may need all this and more to arouse those who are drifting carelessly along the downward way.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Notable People of the Day; Intellectual and Moral Culture; A Note on the Pathology of Written Language; How Lavater Viewed Character; Funerals, Mourning Robes, etc. An Early Bird, or an Early Worm; Frederic of Germany; Summer Days at Wildermar; Nerves; Is an Exact Science of Human Health Possible? A Vegetarian Speaks; Common Superstitions as Preventives as cures; Child Culture; Mysteries of a Soda Fountain; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

JOURNAL OF HYGEIO-THERAPY. July. Contents. Principles of Hygeio-Therapy; Letters to Girls; The Convention; Dr. Gifford to Dr. Walter; Anti-Vaccination Department; Saturday Nights; Cell Life; The Voices; A Morning Talk, etc., etc.: Dr. Gifford and Co., Kokoma, Ind.

HALL'S JOURNAL OF HEALTH. June. Contents. The New World Language; Breathing Exercises; Mind Cure; A Dream Realized; Implanting Teeth; Death of Emperor Frederic III., etc., etc. Office 206 Broadway, N. Y.

NORTH'S MUSICAL JOURNAL. July. A Singer's Promise; Wilkes-Barre Music Festival; Local Musical News; Musical History; Wagner's Theory of the Opera; Alice J. Shaw; The old fashioned Singing School; Band and Orchestra Notes, etc., etc. F. A. North and Co., 1808 Chestnut St. Philadelphia, Pa.

The Rev. G— M—, an old negro preacher living upon a plantation near Rochester, Ky., about twenty-five miles from Evansville, Ind., is creating considerable excitement among the negroes of that section by his claims to supernatural power and a revelation. He claims to be a licensed apostle of God. He

declares that he daily converses with the angel Gabriel, and that he has been delegated to lead all of his people back to their native land in the wilds of Africa, where they in turn are to evangelize all of the savages of the Dark Continent. He says that the hour for departure is near at hand, but the time has not been designated by the angel. The negroes are greatly excited, and though many are dubious as to these divine dispensations, they keep their doubts to themselves, as M has always maintained a strong influence over them and his word has been law. causes many to believe this modern Mahomet is the prophecy, remembered by the older negroes, that he made concerning emancipa-The fulfillment of that prophecy has tion. been the secret of his long influence over them, and the additional fact that he is said to have prophesied the earthquakes last year, and the premonition of wonderful changes to be made in his race in the near future. Many of the negroes are getting themselves in readiness for the proposed hegira under the leadership of their prophet. M-is a negro of large experience and considerable intelligence.—R. P. Journal.

## KIND WORDS.

THE MANIFESTO published by the "United Societies," at Canterbury, N. H., finds its way to our table occasionally. It is full of Christian spirituality, and we welcome it as we welcome the touch of a loving hand, and feel better within after having read it. Our subscribers should send for a copy.

— Western Homeseeker & Farmer.

## Beaths.

Joanna Vining at Mt. Lebanon, N. Y. June 14, 1888. Age, 86 yrs. 5 mo. and 17 days.

In Memory of Sister JOANNA VINING.

Our loving Sister pure and free,

Now dwells in realms of light;

As true, as truth itself, was she,

To principles of right.

She bore the cross, now wears a crown;

Her works have stood the test;

Been weighed, and is not wanting found;

Her peaceful soul is blest.

Mt. Lebanon, N. Y. H. R. Agnese.

Walter Vann, at the East Family, Pleasant Hill, Ky., July 4, 1888. Age 79 yrs. 10 mo. and 27 days.

## Williams & Clark Co's High Grade



## Fertilizers

## AMMONIATED BONE SUPERPHOSPHATE

No Fertilizer Selling at Same Price Shows as High Valuation. IT LEADS ALL OTHERS.

Contains all the Plant Food Necessary for a large crop of Potatoes.

## SPECIAL FERTILIZERS FOR ALL CROPS.

Send for circular containing valuable hints for the cultivation of all crops by successful growers, and descrip. tion of all our fertilizers.

Principal Office:

Cotton Exchange Building, N. Y. FOR SALE BY LOCAL AGENTS.



## JOHN F. STRATTON'S

CELEBRATED PATENT (June 7, 1887.) Sublime Harmonie "SILVER REED." SOLO

ACCORDEONS. Regular Size.

GENERAL MUSICAL MERCHANDISE. 49 Maiden Lane. New York.

THE CREAM of all BOOKS of ADVENTURE

AND

The thrilling adventures of all the hero explorers d feantier fighters with Indians, outlaws and wild and frontier fighters with Indians, outlaws and wild hearts, over our whole country, from the earliest times to the present. Lives and famous exploits of Desoto, LaSalle, Standish, Boone, Kenton, Brady, Crocket, Bowie, Houston, Carson, Custer, California Joe, Wild Rill, Buffalo Bill, Generals Miles and Crock, great Indian Chiefs, and scores of others. Splendidly Hilustrated with 220 fine engravings. AGENTS WANTED. Lowpriced, and beats anything to sell.

Time for payments allowed Agents short of funds. PLANET PUB. CO., Box 6881.

PHIADELPHIA, PA.

THE LIFE AND GOSPEL EXPERIENCE OF MOTHER ANN LEE. Price 10 cts.

SHAKER ANTHEMS AND HYMNS Arranged for Divine Worship.

Price 10 cts. Address, MANIPESTO, Shaker Village, N. H.



THE DIVINE APPLATUS: A force in His-Price 10 cts. Address, Manipesto, Sha ker Villago, N. H.



This powder never varies. A marvel of parity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multi-tude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BARING POWDER CO., 106 Wall-st., N. Y.



#### BEST BATH EVER KNOWN

For Families, Physicians, Army Men,

Students, Miners, Itinerants,

#### EVERYBODY.

## THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 60 cents a year; specimen copy free. Address A. LONGLEY, Editor, 213 N. 8th, st St. Louis, Mo.

## 

We consider the Worden & Hg-it IXL I-be in on represent superior in angellers known to ms.—The American Institute.

The Worden and Higher IXL are the original famey baks, and the only links ever manufactured in a full line of over 20 different colors.

## IXL IXL IXL IXL IXL IXL

The extremely high prices at which the IXL lake have been sold ever since their for exaction into this country has I, herto limited their use to the most critical or what may be termed "gilt-edged" consumers. It is proposed now to so reduce the prices as to make them accessible to the masses.

The Fiolet and Red are recommented above all other inks for Fountain Fen useasthey contain from 5 to 50 times less solid matter than the best of other fountain inks in general use.

It may seem increditable that any tak used in fountain pens actually contains as much selid matter in one gallon as can be obtained by evaporating the water from 50 gallons of the IXL violet or Red. And yet the fact may be easily demonstrated by any one. This explains why 9 out of 100 fall Fountain Pens ever sold have been abandoned as useless, or have done inferior service.

The IXL Fielet is also a good copying ink, and is warrant d to preserve a steel pen from rusting.

#### PARTIAL PRICE-LIST.

The reduced prices are as follows:
Violet, Red, Black, and Blue in 1%
onsquare stands, 15 cents; % pints,
30 cents; pts., 50 cents; 75 cts.
Carmine, Green, Scarlet, Brown,
Orange, Crimson, Solferino, Fiesh,
Photo Gold, Purple, Yellow, Bismarck, Mauye and Pink, in 1% oz
square stands, 20 cents each. French
copying, 60 cents per pint.

## IXL IXL IXL IXL IXL IXL

General Agents.

CONOVER, POWERS & Co., Burlington, Is. ST. PAUL BOOK & STA. Co., St. Paul, Minn. JOHN MORRIS, STA. Co., Chicago, Ill R. & T. A. ENNIS, STA. Co., St. Louis, Mo. GEO. WHITE & Co., Des Moines, Ia.

SKETCHES OF SHAKERS AND SHAKERISH A synopsis of Theology of the United Society of Believers in Christ's Second Appearing. By G. B. Avery.

Price 15 cts.

SHAKER MUSIC. Inspirational Hymns and Songs, illustrative of the Resurrection Lafe and Testimony of the Shakers.

pp 250. Price \$1.50

Address, Makiresto, Shirker Village, N. H.

Digilized by GOOGIC

SEPTEMBER.



## THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES,

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.





This powder never varies. A marvel of purity, strength and wholesomeness. economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Roy Baking Powder Co., 106 Wall-st., N. Y.



### BEST BATH EVER KNOWN

For Families, Physicians, Army Men,

Students, Miners, Itinerants,

#### EVERYBODY.

### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. LONGLEY, Editor, 213 N. 8th, st St. Louis, Mo.

## LIXL IXL IXL IXL IXL IXL WORDEN & HYATT'S

We consider the Worden & Hyott IXL I. Its in co-ry respect superior to anywhers known to MS,-THE AMERICAN INSTITUTE.

The Worden and Hyart IXL are the original fancy fiks, and the only inks ever manufactured in a full line of over 20 different colors.

## IXL IXL IXL IXL IXL IXL

The extremely high prices at which the IXL take have been sold ever since their in reduction into this country has I, herto limited their use to the most cruical or what may be termed "git-edged" consumers. It is proposed now to so reduce the prices as to make them accessible to the masses.

The Violet and Red are y-commended above all other inks for Fountain Pen useasthey contain from 5 to 50 times less solid mat-ter than the best of other fountain inke in general use.

It may seem increditable that any ink used in fountain pens actually contains as much solid matter in one gallon as can be obtained by evaporating the water from 50 gallons of the IXL Violet or Red. And yet the fact may be easily demonstrated by any one. This explains why 9 out of 10 of all Fountain Pens areas old have been abandaned as ever sold have been abandoned as useless, or have done inferior service.

The IXL Violet is also a good copying ink, and is warrant d to preserve a steel p-n from rusting.

## PARTIAL PRICE-LIST.

The reduced prices are as follows:
Violet, Red, Black, and Blue in 1½
oxsquare stands, 15 cents; ½ pints,
30 cents; pts. 50 cents; cts., 75 cts.
Carmine, Green, Scarlet, Brown,
Orange, Crimson, Solferino, Flesh,
Photo Gold, Purple, Yellow, Bismarck, Manye and Pink, in 1½ oz
square stands, 20 cents each, French copying, 60 cents per pint.

## IXL IXL IXL IXL IXL IXL General Agents.

CONOVER, POWERS & Co., Burlington, Ia. St. Paul. Book & Sta. Co., St. Paul, Minn. John Morris, Sta. Co., Chicago, Ill R. & T. A. Ennis, Sta. Co., St. Louis, Mo. Geo. Write & Co., Des Moines, Ia.

SKETCHES OF SHARERS AND SHARERISM. A synopsis of Theology of the United Society of Believers in Christ's Second Appear-By G. B. Avery.

Price 15 cts.

SHAKER MUSIC. Inspirational Hymns and Songs, illustrative of the Resurrection Life and Testimony of the Shakers

pp 250. Price \$1.50 Address, Manifesto, Shaker Village, N. H. Digitized by GOOGIC

SEPTEMBER.



## THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.



### CONTENTS.

	Page.
Who is a Christian,	. 193
Love for the Youth,	- 194
Practical Religion, - + -	195
Testimony of Amos Stower,	196
A Petition,	198
Which?	- 2
A Burden Bearer,	- 200
Letter,-J. H. Walker,	(2) W
" H. C. Blinn,	201
" Wm. Leonard,	+ 202
Valedictory Thoughts,	- 200
Letter,-Adelaide Comstock, -	- 207
Never Mind.	209
Oliphant's Visions,	- 0
Trusting God,	4 77
Editorial,-Confession, -	- 210
One of the Kings of Israel got Sick,	- 211
The Voices.	212
Against Tobucco, -	213
Woman Voting,	- H
Revised New Testament,	214
Paul or Christ,	- 11
Against Oaths	
Acrostic, -	215
Little by Little,	

## AGENTS | TO | ENTIRELY

The most wonderfully complete collection of The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-saving to every possessor. Hundreds upon hundreds of hieantiful and helpful engravings. Its extraordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the prople, and sales are sure. Agents looking for a new and first-class book, write for ing for a new and first class book, write for full description and terms.

SCAMMELL & CO., Box 8071, 80 days' time

PHILADELPHIA, PA.



PLAIN TALKS UPON PRACTICAL RELIGION Being camlid answers for carnest inquirers. By Geo. A. Lomas.

Price 10 ets

## SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Professor and Profane, especially all LOVERS of TRUTH .- It contains not only the

SHAKER'S FAITH.

but explains

## SCRIPTURE METAPHOR

better than any other Book, showing its agreement with the truths of SCIENCE-It also contains Criticisms on the ARLEST CLERGYMEN and INFIDELS, and good for Collegiates, Lawyers and Doctors, but above all it should be

## CAREFULLY READ BY EVERY PERSON

who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postpaid to any one on receipt of price. Address

H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union, Ky.

BUISNESS TACT AND OPPORTUNITY.

A STREAK of pure, good Inck in business, or the sudden achievement of success and wealth by a happy hit is rare, but there are many lucky and prosperous folks who are so because they watch their opportunities and make the best of them. Mr. Koehler, of Rochester, N. Y., tried his hand at canvassing for "Plain Home Talk," and made four dollars in the first two hours. Mr. Sandford, of Maine, took forty three orders from ferty seven persons to whom he showed the book. Mr. Taylor, in Cleve-land, took nineteen orders in one day. Why do smart, capable men, complain of hard times and "nothing to do" when equal opportunities are open to them? They have only to call for circulars, prospectus and terms of the Murray Hill Pub. Co., 120 East 28th St., New York.

#### THE COSMOPOLITAN.

THE Cosmopolitan Magazine with the August number comes under a new ownership and management, and has secured its home in a beautiful office on Broadway, N. Y. Nos. 214 & 215. The Magazine is only \$2 per year, and with its valuable articles and excellent illustrations, it is worth careful inspection. Digitized by Google

# The Manifesto.

Vol. XVIII.

SEPTEMBER, 1888. No. 9.

## WHO IS A CHRISTIAN?

ALONEO G. HOLLISTER.

WHOEVER does the character-forming "He that believeth works of Christ. on me, the works that I do, shall he do also, and greater." What is the bap-It is a baptism of the tism of Christ? Holy Spirit and sufferings which attend bearing the "Cross of Christ, whereby his followers are crucified to the world and the world to them."

In Christ, there "is one faith, one Lord, and one baptism." John testified, "I indeed baptize you with water, but he that cometh after me, shall baptize with the Holy Spirit, and with fire." John was not a Christian in the sense of being a follower of Jesus. The least in the kingdom of heaven was greater thau he, because he was not in the kingdom, and he never entered it while in the body.

An Apostle tells us, "Jesus baptized not" with water, "but his disciples did," while they were not yet baptized with Christ's baptism, and had many things to learn. Jesus was baptized with the Holy Spirit and something was added to his life when he came up out of the water at the baptism of John. After his occultation and reappearance to his disciples, he said to them, "John baptized with water, but ye shall be baptized with shall try every one's work."

the Holy Spirit in not many days." Acts i., 5.

The Holy Spirit illuminates the understanding. It was the spirit of Truth, the Mentor that led and instructed them as a mother does her offspring. brought their previous knowledge of, and talks with Jesus to mind as occasion required, and enabled them to perceive spiritual meanings previously hid, as appears in their testimony, and sudden change in attitude toward their persecutors and the world. But that was not the completeness of Christ's baptism, which removes all sin and conflicting desires.

Does water baptism wash away sins? Is it more than of a type of spiritual cleansing, and sign of submission to the society which requires it? If not, it cannot be the essential baptism to a Christian life. A type cannot be the substance which it only figuratively represents, and all contention about the form in which it is administered, what is it but contending over a shadow, while the substance is lost or evaded. the waters of spiritual life, can wash away sins, and only the fire of the daily cross and Divine life, can take the nature of sin away from the heart.

"The day is revealed by fire, and fire

like a refiner's fire." "He shall sit as a He shall refiner and purifier of silver. purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." The sons of Levi were the appointed ministers of Jehovah, and teachers of the people. "Our God is a consuming fire" to whatever is contrary to the spirit of holiness. How great the transformation needed, from death in Adam to life in Christ, before as sons and daughters of his love, earth's children are created anew in his likeness.

Jesus said, "I came to throw fire on earth, and how I wish it were already kindled." The baptism of fire is a baptism of suffering, and is alike for all. When James and John petitioned to sit, one at the right, and the other at the left of Jesus in his kingdom, Jesus asked "Are you able to drink of my cup and be baptized with the baptism that I am Again he said, "I baptized with?" have a baptism to be baptized with, and how am I straitened (lit. pressed) till it be accomplished." Neither of these expressions referred to water baptism which had occurred long before.

The baptism of fire began with the cross which he bore from the period of the descent of the Holy Spirit, until upon the last instrument of mortal hate and torture, he pronounced, "It is finished," and breathed out his spirit.

"Are you ignorant that as many as were baptized into Christ were baptized into his death? We were buried together with him through baptism into death, that as Christ was raised from the dead through the glory of the Father, thus we also should walk in newness of life." Rom. vi., 4. The last sentence discloses the character of the death referred

to: viz. death to all that is opposed in us to the new life. "For he who died, died once to sin, but he who lives, lives to Goa." "He was obedient till death of the cross." "For though he was a son, yet learned he obedience by the things which he suffered." He died to death, and to its cause, that death should no longer hold sway over him, "Who has left us an example that we should walk in his steps."

Hence it is evident that the real Christian baptism both illuminates the understanding, and brings death to sin and sinful desires—to the old man—to "The carnal mind, which is enmity against God"-to that mystery of lawlessness, "which is not subject to the law of God, neither indeed can it be"to "the man of sin," in whom every sinner holds partnership. And though one may be partly enlightened by a holy spirit, and become a learner for a season before receiving this baptism, as in the case of the first disciples, we believe nought else than this can make one a Christian of the pattern of Jesus Christ. Nor can anything short of this, destroy the life of sin, so that the new and resurrection life can be possessed in lieu thereof. "Who is sufficient for these things?" All they who will bear the cross of Christ until it is worn out-They will know by experience the death of the cross, and the life of the true resurrection.

Mt. Lebanon, N. Y.

LOVE FOR THE YOUTH.

MARY WHITCHER.

We love the youth
Who love the truth
And work for Zion's home,
Digitized by

And we would ask
No sweeter task
Than do for them, each one.
No matter where
Their home or care,
They're all our precious youth
And\_we shall pray
For good each day
For them, while on the earth.
Canterbury, N. H.

## PRACTICAL RELIGION. MARION JOHNSON.

In the so-called religious world, there are as many kinds of belief and doctrine, creeds and theories as there are different sects; and the believers in each, claim theirs as the only rule and guide of action, by the observance of which they can find their justification and acceptance with God, and at last, admission into heaven.

Among all these varied and oftentimes conflicting theories on a question of such supreme importance to the whole human race, the query would naturally force itself on every reflecting mind, which is the right way? All cannot be right; each way cannot be the one only way to heaven, for Christ was not divided. neither will his true followers be divided in their faith and principles. We read in the scriptures, "There shall be one Lord, one faith, and one baptism." "Pure and undefiled religion is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world." Here is a religion which is practical in all its bearings, and embodies the sum total of our duty to God and man. To be kind, charitable, and merciful to all with whom we have any dealings, and to keep our spirits free from the contaminating influences

of worldly elements and principles, would also imply a complete consecration to God, of all our faculties and possessions. There is no religion worthy of the name which is not actualized in every-day life, in thought, word and deed. That which is only assumed on the Sabbath, is not a religiou, but a clouk to cover up the sins of the week. There is one criterion by which we can judge unerringly whether we are the true disciples of Christ or not. man will do his will, he shall know of the doctrine, whether it be of God." John, vii., 17. If that is the ruling motive in the heart, to do the will of God; and we conscientiously live up to the highest light that shines into the soul; regardless where that light may lead us; carefully taking up the crosses that may lie in our pathway; patiently bearing whatever trials or tribulation we may be called to pass through; counting all things but loss for the excellency of the knowledge of the will of God; we shall be assured beyond the possibility of a doubt, that we have found the one only straight and narrow way which leads to the summit of full and final redemption from sin-eternal life.

As a believer in the practical Christian life, I have proved it by the experience of more than a quarter of a century, to be the power of God unto salvation, inasmuch as I have lived it out. I know that in the end it will give me complete victory over the very nature of sin, if I continue to square my life by the life of my Savior, taking him as my pattern and guide, bearing the cross which he bore, and living his life of purity and love.

Canterbury, N. H.

GOVERN your thoughts ized by GOOGLE

## TESTIMONY OF AMOS STOWER.

In my childhood I was instructed by my parents in the principles of the Protestant religion; by which means I received impressions of mind concerning a future state of rewards and punishments at a very early age. Hence I became greatly concerned lest I should not be of that chosen number who would be happy after death. The thought of beiug forever miserable after death, often made such a deep impression on my feelings, that I would endeavor to gain the favor of God by confessing my sins in secret, one by one, and pray that they might be forgiven. Thus I went on, sometimes praying and crying for mercy, at other times sinning, until I arrived at the age of fourteen, which was in the year 1779.

At this time there was a remarkable awakening among the people in New Lebanon and the adjacent towns. work was attended with such mighty power of God, that I have seen rugged, stout-hearted young men, who came as spectators, fall like men wounded in battle, and screaming so that they might be heard at a great distance. I was much exercised in mind, and greatly desirous to find something that I could depend on for salvation; for the testimony of this revival was. that Christ was about to make his second appearance. After the visible operations of the power of God had mostly ceased, myself and a number of others were baptized and called Christians of the Baptist church. But I did not feel satisfied in my mind with regard to the state and situation of my soul.

(1780,) there was a report in circula-| soul that receives it; which is a further

tion concerning a singular people who lived above Albany. Some people from our neighborhood went to see them, and received a measure of faith in their testimony, believing they were the people of God and the true followers of Christ. About the middle of June, I went also to see them, and found them kind and hospitable. Their testimony was plain and pointed against all manner of un-They appeared to me righteousness. like heaven-born souls. Their worship was attended with operations of Divine Power, and their songs were melodious and heavenly. They did not appear to belong to the gross inhabitants of this earth. Their singing, seemed to reach the very heavens. Their testimony completely destroyed that deceptious covering of false religion by which Antichrist had endeavored to persuade me that I was born again. I sensibly felt the inconsistency of pretending to be born of the Spirit, while living in the gratification of the desires of the flesh and of the mind.

In obedience to their doctrine, I confessed my sins to God in the presence of the Elders; and by them I was taught obedience to my parents, and faithfulness in all things; and their instructions felt to me like the word of God. continuing in obedience, I have proved it to be the word of God in very deed: for by it I obtained the power of salvation from sin. Heuce I know of a certainty that the testimony which I received from these parents in the gospel, is the power of God unto salvation, and must of necessity come from God through their ministration.

Their doctrine is, indeed, crossing to In the spring of the following year, the elements of an evil nature in every

proof that it proceeds not from an evil source, but from the source of all goodness. And the effect it produces in every faithful soul, is a full confirmation that it is the true doctrine of Christ: because it makes such souls the real heirs and possessors of those blessings which he promised to his faithful follow-It makes them poor in spirit; it makes them hunger and thirst after righteousness; it makes them peacemakers. It also saves them from the corruptions of the flesh through lust; from evil surmising and jealousy; from envying and strife; from hatred and malice; from evil-speaking and all intemperate language; from intemperance in eating and drinking; and from every thing which is contrary to the law of Christ.

The gospel of Christ which we have received from Mother Ann Lee and the . Elders, as well as from their successors in the ministry, is in truth and reality, our only hope of eternal life. And this gospel is a durable and abiding treasure in every faithful Believer. It is "a well of water springing up to everlasting life," which continually nourishes and supports the soul in those scenes of trial and tribulation which it must pass through in the work of regeneration.

We were instructed in the beginning of our faith, to prove the way of God for ourselves; that we might have rejoicing in ourselves, and not in another. This I have done, and have found the We were told that when benefit of it. we came to see the branches flourish, we might then know that the root was holy. And truly, when we see the branches grow and flourish in righteousness, from such a small and humble beginning, we

dation is righteous, and in righteousness hath the hand of God planted it. We were also told that, if we would hearken to the voice of the Lord our God, and do whatsoever we were taught. we should be protected.

These promises have been amply fulfilled in every faithful soul who has traveled in reconciliation to the cross of Christ, revealed through Mother Ann and her successors in the gospel. And their preaching and labors in the vinevard of Christ have not been in vain: for we have thereby "tasted the good word of God and the powers of the world to come." And this has been an abiding substance with every 'rue and faithful Believer, by day and by night, from the first of our faith.

I had many privileges and opportunities of seeing Mother Aun and the El-They faithfully taught us the necessity of becoming righteous, and of living a godly life; and instructed us how to do it. They were, in truth, the ministers of the living God, who taught us the way of life and salvation; and all their deportment, in conduct and conversation, corresponded with their calling.

It evidently appears that the slanderous reports against Mother and the Elders were fabricated for the purpose of a refuge to the fabricators, that they might hide themselves from the piercing rays of that light which is in the Church of Christ, which is as a city set on a hill, where all the evil actions, done in the dark, must be brought to the light. But in the event, the true children of the resurrection will receive the reward of their And those that "have hated inlabors. struction and despised reproof," will must know, for ourselves, that the foun- find themselves disappointed in their expectations. After exalting themselves, and trusting in a form of godliness, but denying the only true gospel, which is the power of God unto salvation, they will find their reward to be according to their works; they will then see and feel the truth of those doctrines revealed by the Spirit of Christ, in his second coming, through the testimony of Mother Ann Lee, and the Elders, who are God's witnesses to us.

New Lebanon, 1826.

#### A PETITION.

### PRUDIE A. STICKNEY.

From thy throne of grace, kind Father, Send conviction down to-night, And in every hour of danger, Lead and guide me in the right.

Thorny seems the way, and tangled Is the path I walk below; Do not leave me thus to wander, Lead me where sweet waters flow.

May thy angels, righteous Father, Be my guide throughout the day, And when evening shadows gather, Do not let my footsteps stray.

Kneeling at thy throne of mercy, One sweet boon I crave this night; One more prayer to thee I offer-Keep my soul from sin and blight.

West Gloucester, Me.

#### WHIOH?

### LOUIS BASTING.

In a letter recently received from a valued young friend occurs the following: "I make discoveries in the Bible now; a flood of light and life, refreshing and enlightening, rushes down upon me from the pages of this book of books. Strange it is that we are so seldom urged to study its contents; left in eternal shadow."

stranger still that so many Ingersolls and associates should persist in their Sysiphus-labor of assailing this bulwark of the ages."

Since there is a cause for everything so is there a reason for the phenomenal popularity of Colonel Ingersoll. Crude infidelity, with its cold negations, is never attractive, but when allied with wit, satire and eloquence it assumes a character that demands attention. was biting sarcasm and merciless epigrams that made Voltaire famous. gersoll is listened to today because he is a man whose character is above reproach, a descendant of a line of pious ancestors who were virtuous and Godfearing because the Bible taught them so to be. As a soldier of the Union he gallantly led a cavalry regiment in the war; as a lawyer he amassed a large fortune; as an orator he commands one thousand dollars for every lecture. eloquence, his wit and pathos, his humor, his keen perceptious of the frailties of human nature, his magnetic presence, the play of his clean-shaven expressive features, the ease with which he moves his audience from tenderness to laughter and boisterous applause, all combine to make him an uncommon man.

Standing on Memorial Day before a vast and distinguished audience in New York, pearls of beauty dropped from his lips. Said he: "The dome cannot save the temple whose foundation 18 injustice." "A brazen falsehood and a timid truth are the parents of a compromise." "History is only the trace of a few mountain peaks, crimes, calamities, mistakes and wars. The valleys, where the real victories are won, are He saw "a

Digitized by GOOGIC

world where thrones have crumbled and the aristocracy of idleness has perished from the earth," a world "without the beggar's outstretched palm, the miser's heartless, stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn." He saw a race "without disease of flesh or brain, shapely and fair, the married harmony of form and function. life lengthened, joy deepened, love canopied the earth, and over all in the great dome, shoue the eternal star of human hope."

Pretty and poetical, no doubt, but what can an infidel mean by all that? St. John had a vision very like the Colonel's, glorious with blessing and wi-dom, thanksgiving and honor.

"These are they which came out of great tribulations and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in his temple, and He that sitteth upon the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any For the lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters and God shall wipe away all tears from their eyes."

Says a writer in the Tribune, commenting on the above: "Liberty is a great blessing, and it removes all barriers from human progress and makes the field of opportunity wide as the world. But it does not make men of itself virtuous or wise, and when the vision that Colonel Ingersoll and St. John both saw is realized, it will have been brought about by a force that only the latter detected."

There is a further reason why Col. Ingersoll is heard respectfully. Much of what he says is but too true. When he launches forth the arrows of invective against the hypocrisies, the frauds and shams and hollow pretensions that exist in the church, thoughtful men say he is right, and applaud. But when he attempts to deny the facts of eternal life and of human responsibility to a Divine Being, the music of his cadences becomes like childish twaddle and the flights of genius and eloquence but as the aberrations of a wandering mind.

And the vulgar crowd, frivolous men and women, love to hear him attack things sacred and sublime; they feel as if authority were given them to break the restraints of faith and conscience and to work their own sweet wills as they list and be a law unto themselves as far as safety and convenience will permit. Let it not be forgotten that Ingersoll is an advocate of and for the world; who insists upon the right of all to exercise and enjoy and use all the faculties and powers and sensations they are in possession of; to whom the idea of self-denial is an absurdity, and the practice of religious celibacy a crime and offence against the designs of nature. There is no surer sign of the growth and existence of true religion than that he can go about and give utterance to his opinions without molestation or hindrance; were it otherwise one might indeed suppose that the Colonel's assumption were true.

Hancock, Mass.

A PROVIDENCE for every one Lies in the past and time to come; What is permitted, let us bear As what is willed, with patient care

## A BURDEN BRARER. ELIZABETH G. LAKE.

Nor mine are luxuries of earth; I seek not fashion's vain display; Nor claim I gift of genius rare: My earthly heritage is care;

With toiling, struggling, day by day, I seek for good of lasting worth.

My life-work few may understand, For silent forces, all unseen, Attend me wheresoe'er I go-A constant prayer my soul doth know, And nothing "common or unclean" Comes to me from the Father's hand.

My heart with sympathy o'erflows For every fellow-being's need; And as I toil along, unknown, Grieved oft by sorrows not my own, I wonder at the selfish greed That feeds upon another's woes.

But not for me to feel unkind To harshly judge or censure any; Each to his Master stands or falls; Singly to one my duty calls,

Though working always for the many-Faithful to serve I freedom find.

Content am I to harvest here Results of whatsoe'er I sow; Nor envy I the worldling's pride-With simple fare I'm satisfied, And fear no harm from outward foe, While peace within my soul doth cheer.

Yet burdened heavy day by day, I often weep and sigh alone, For this-God's family ARE ONE: Redeeming work is not yet done; Christ in the flesh must yet atone Till all shall learn THE LIVING WAY. Lynn, Yass.

## Correspondence.

PRESTON, ONT., JULY 2, 1888. My DEAR FRIEND, ELDER JOHN

When I see the evils in society, arising from the indulgence of the animal passions, it is impossible to come to any other conclusion, than that it would be much better if men would strive to bring their baser passions into subjection to the higher laws of their nature, and try to live a nobler and a more spiritual life.

On this we are all agreed, but the difficulty is to get men and women to exercise self-denial for the happier enjoyment of intellectual life. There is hardly a great crime committed against society that is not traceable, directly or indirectly, to the indulgence of the animal passions, and the unhappy marriages, separations and numerous divorces, show how impossible it is to regulate this evil by law. Against the celibate life there is no law, and the advantages of such a life over the married state, in properly organized society, are sufficiently obvious. Even in the world it may be said that "whilst he who marries doeth well, he who doth not marry doeth better;" whilst in community life it seems almost a necessity that men and women should not marry.

Where marriage has been permitted or lawless intercourse indulged in, it seems to have been fatal to all community organization, and such communities have sooner or later been broken up. Not that marriage of itself is sinful, but it has led to a diversity of interests, and the increase of selfishness to so great an extent, as to be destructive of the unity and concord so essential to the community interests, so that it is quite possible that the Shakers are right in their views on this subject.

No doubt the enforcement of the celi-WHITELEY:-I am becoming a convert bate rule is a great hindrance to many to the Shaker view of the celibate life. who would otherwise join your order,

Digitized by GOOGLE

but whether you could safely alter or modify the rule, or abandon it altogether, would be difficult to say. I should be glad if something could be done to make your order better known, and more acceptable to the religious world in general.

To illustrate what has been said I will refer to the dreadful incidents connected with Mr. G. of Aylmer, Ont. He was a man of good standing, the owner of two flouring mills with an interest in a third one, was fairly wealthy, and moved in the best society. He was a Freemason, an Oddfellow, a Workman, and a leading member of the Methodist church, as well as a man of social and political influence. His crime was that of incest. He was arrested at his own mill and while taking him to prison he asked to see his family. Soon as he entered the house he seized a revolver and instantly destroyed his own life. And yet this man stood up in the church only four weeks before, and said he never was so happy in his life, and hoped that many would be brought into the right way.

What will not the indulgence of this vile lust lead to!!

I have to thank you for sending me the MANIFESTO. It is an interesting journal, but I do not agree with all and everything that I read in it, but the moral tendency is good and the whole tone religious and elevating.

With kind remembrances to all my good friends. Believe me

Yours very sincerely

J. H. WALKER.

THE power that sweetens every duty, and lightens every burden in life is true religion.

—H. A. J.

SHAKER VILLAGE. N. H. JULY, 1888. J. 11. WALKER, FRIEND:—Your very interesting letter of the 2nd. inst. to our beloved Elder John Whiteley has been forwarded to us for perusal. It cannot be thought strange that we find in your communication, a common bond of sympathy, as we so clearly see the present state of society.—such sad departures from righteousness, and then allow ourselves to anticipate what it might be under the redeceming influence of the cross of Christ.

It is quite too true that there is a strong tendency in the mass of mankind to cling to the earth, and to become absorbed in its relations. Self-denial is not congenial, so that in the ruling of the animal propensities, over the moral faculties, many, very many pass on to destruction.

We are not surprised that you see these things so distinctly, or that you should acknowledge yourself as becoming a convert to the testimony of Jesus Christ, which dwells so forcibly on the benefits accruing to those who follow after righteousness and who work diligently to become pure in heart. there is a difficulty to get men and women to accept this better view of life. One of the great barriers is found in the fact that many of those who assume to be the guides on the highway to the kingdom, are quite as blind, or as unwilling to practice self-denial for the good of manlind, as are those before whom they stand as teachers.

"If the blind attempt to lead the blind, both shall fall into the ditch," and certainly, none are so blind as those who live in selfishness and sensuality. Just here the marriage question finds a place. That there is biblical authority for mar-

riage is quite correct and Paul in his zeal to become all things to all men, that he might partially save some, admitted this life of the flesh in his Gentile, Christian Church, and then tried hard to justify it.

There is biblical authority also for war and bloodshed and for slavery and for polygamy,—but it would be hard to find an authority for these things in the teachings of Jesus. There can be no truer saying than this, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." We firmly believe, however, that any departure from the pure testimouy of the Christ, would, at once, destroy our religious order and make us emphatically, as are the children of this world.

As witnesses for the truth of God, the Shakers should, with their light and privilege, be able to speak with as much confidence as did St. Paul, when he said, "They that are Christ's have crucified the flesh with its passions and lusts." "God forbid that I should glory, save in the cross of our Lord, Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Our success in maintaining our order and our prosperity as a Community must be by our faithful continuance in welldoing. Our duty is to "preach the kingdom of God and its righteousness."

We appreciate your very kind remarks, having reference to our little journal, and only hope that it may be able to do much good and no harm. Accept with this our prayer for your prosperity in this life, and the blessedness of peace in that to come.

Respectfully,

H. C. BLINN.

BE cautious of adopting systems.

#### (CONTINUED FROM LAST NUMBER.)

[THE following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

## THE APOSTLES REQUIRED TO KEEP A GIFT OF HAND LABOR.

Jesus said to the Jews, "The kingdom of God is among you," Luke, xvii., 21, alluding to the disciples who were practicing and studying under him. To the disciples he said, "It is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." Matt. xiii., 11. This signifies that he taught them much that they must practice in the new kingdom, which the world knew nothing about. From what follows it would seem that hand labor was among their private instructions. In years after they had commenced their ministry, Paul declared, "I think that God hath set forth us, the apostles, (he excepts none) a spectacle to the world, augels and men. Even to this present hour, we hunger, thirst, have no certain dwelling-place, and labor working with our hands, being reviled we bless, being persecuted we suffer it." 1 Cor. iv., 8, 12. Paul does not say that the apostles chose this condition for themselves. He does not even intimate that poverty drove them to it. emphatically says, "God laid it upon It will be remembered that Jesus was mediator between God and themselves. His word to them was the word of God.

When Jesus sent the twelve to preach and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse, and not put on two

Digitized by GOOGIC

coats, Matt. x., 9, this to them was God's word. Or as he says above. "God, laid this condition upon them and they felt it so," when Jesus told the twelve after his death, "To go into all the world and preach the gospel." The above shows us, that Matt. x., 7. they understood that God's word to them was, that they must go, as Jesus first sent them through life. And going in this gift, they distinctly understood that hand labor must be resorted to for support, if nothing else had been said on that subject; but under the next head we will show that Jesus enjoined hand labor ou all.

JESUS THE AUTHOR OF CHRISTIAN HAND LABOR IN THE CHURCH.

Paul says to the Thessalouiaus, "We hear that there are some among you, disorderly, working not at all, but are busybodies. Now such we command by our Lord Jesus Christ, that with quietness they work and eat their own bread. If any man obey not our word by this epistle, note that man, (or as on the margin, signify that man by an epistle) and have no company with him that he may be ashamed, yet count him not as an enemy, but admonish him as a brother." 2 Thes. iii., 8, 15.

If Jesus did not bind hand labor on all his followers, as a Christian duty, would Paul dare hold him up before the Church as the author of it? He commands all, in the name of Christ to perform it, as one authorized by him to teach it as a Christian duty. word of God from Jesus did not render hand labor binding on every one who professed the Christian name, would Paul have dared to order the Church to

rich or poor, who did not perform it? It should be remembered that Paul was a regular member of the Church, at Jerusalem, in good standing. If there was an order for labor revealed to the twelve he must have known it. He was under that Church oue year before he went forth among the gentiles; and here we may conclude he learned the whole duty in this respect of apostle, teacher and every lay member of Christ's body. This qualified him to say, "We hear that there are some disorderly among you working not at all." If it was orderly to work, and disorderly not to work this must have been the order of the primitive Church. How could there have been order, equality or justice in that Church any more than in this, without such a rule of life for all? them, as with us, we see plainly that the quiet, industrious member was the more orderly Christian, while the idler or loafer was selected out and pointed at by all the faithful, as the busybody, the mischief-maker and the harbinger of strife and discord.

## THE APOSTLES REQUIRED THAT ALL SHOULD LABOR FOR THEIR DAILY BREAD.

Paul taught without hesitation or qualification, and proved it by his works, that he who opposed or purposely fell short or cast aside the duty of hand labor was an enemy to the Christian faith. He says, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." 1 Tim. v., 8, or worse than a barbarian who never was enlightened by the Christian faith. language need be uttered plainer than cut themselves off from all, high or low, this, to claim hand labor as a foundation principle laid down by Jesus as the true On the strength of Christian faith. this understanding of what the true faith in Christ required he writes to the Thessalonians, "When we were among you, we commanded if any would not work, neither should be eat," and then adds, that as teachers of the true faith they as apostles or patterns were willing to be squared by it themselves, saying, "Neither did we eat any man's bread for nought, but wrought with labor and travail, night and day, that we might not be chargeable to any of you. cause we have not power, but to make ourselves an example to you to follow us.'

Paul claims that they had power to do They could gather gold and otherwise. silver like other men, and spend it in worldly ease and pleasure. Many pious donations could have passed from the Church into their hands; they had affectionate, rich brethren they could have leaned upon, who as Paul said of some of the Corinthian brethren, "Ye are full and rich; ye have reigned like kings without us, " or before we came. 1 Cor. These advantages were pobly laid aside and as Christians were to them as nothing while in their estimation their own example before the Church was every thing. As did their Lord, they spurned the idea of requiring of others what they were not willing to do themselves. As apostolic teachers they must set an example in all things, "and they took joyfully, the spoiling of their goods."

When Jesus led them on earth, his testimony to the worldly great was, "Woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hun-

teachers of the same faith, of course, by word and example they must hold out the same word. Jesus condemned the same spirit in the Jewish priesthood, he said, "The Scribes and Pharisees sit in They bind heavy burdens Moses's seat. and grievous to be borne, and lay them on men's shoulders but they will not move them with one of their fingers." xxiii., 1, 4. The apostles knew that Moses originally was a bright example and the greatest of burden bearers among his people; but that the Jewish teachers in Jesus's time were guilty of every extortion and of imposing every conceivable burden upon the people. their intercourse with Jesus they knew how he viewed these men and how he expressed himself concerning them in the true light of heaven. Jesus said, that the priesthood said and did not; and they determined to do, as well as say to the acceptance of their Lord and Master.

It is simply ridiculous to say the apostles pursued the course they did and were not taught of Jesus to do it. How perfectly true inspiration has brought out in Mother Ann and the Elders, the same willingness to toil with their hands for their own support and to present an example to Believers in these days. first churches gathered in the east were planted in the same spirit. The western pioneers being taught in this school, when they journeyed west, purchased lands, erected habitations and there put their hands to work, that others might gathered become rooted grounded in this consistent Christian the-When they had duties or travels ology. to perform these were carried along in the same spirit of diligence, and when When they took his place as ended, they had a habitation as a home in which to retire supported by their own faithful industry.

When Jesus had passed into the heavens, the first work to be performed by the twelve was to establish a Church at Jerusalem, built upon the word and example of Jesus, that could be referred to when the Gospel spread among the Gen-In exhorting the Thessalonians to a Christian course, and a life of industry, Paul points them directly to the example of the Church at Jerusalem, and says, "Ye remember brethren our travel, for laboring night and day, because we would not be chargeable to any of Ye, brethren, became the followers of the Churches which in Judea are in Christ Jesus." 1 Thes. ii., 9, 14. To no Church was Paul more faithful in his endeavors to stir them up to hand labor than to this. He here shows them that as far as they had obeyed his instructions they had become the followers of the parent Church in Jerusalem; and he here states that the Jewish church was in the very life of Christ.

This renders it conclusive that they tollowed the example of Jesus even in hand labor, just as the Believers follow the example of Mother Ann in this respect. However imperfect their order may have been, they could as really point to their best and most perfected patterns as we can now point to the example of the Elders.

Perhaps no better illustration can be presented than in what follows to show not only the method that hand labor was performed by in the Jewish Christian church, but the estimation that such laborers were held in by the people and leaders. Power was given to Jesus to raise the dead. After he closed his ministry and was gathered hence, seven

years passed over before such a miracle was wrought by the Apostles. The first power that was manifested in behalf of any one under their charge to restore them again to life, was upon an upright working woman who toiled for the poor and needy of Christ's flock and bestowed her gifts as free as the light of heaven. Stephen, who was stoned by a mob; James, who was slain by the sword of Herod did not receive it. was reserved for that world-renowned Sister of Charity named Tabitha or Dorcas, who was again restored to the Church as a blessing to the friendless. She appears to have been in independent circumstances and dwelt in Joppa, a day's journey from Jerusalem, and the scripture says, "This woman was full of good works and alms-deeds which she did." Acts, ix., 36.

As she was the friend of the poor, her loss seems to have been felt most bitterly by her people. With sad hearts "They washed her and laid her in an upper chamber." 37. The mourners learning that Peter their great friend was at Lydda, about twelve miles distant "Sent unto him two men desiring that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping and showing the coats and garments which Dorcas made while she was with them." 39. appear to have laid out the remains of this world-renowned Christian in the chamber where she had laid by her stores and dealt them out to the pocr, that when the Apostle arrived, he might find her resting from her labors, surrounded by the works of her own hands. text does not say that the mourners presented to Peter, articles she had purchased or hired others to manufacture, but they, "Showed him the coats and garments which Dorcas had made while she was with them."

This Sister was evidently a believer, who, like Lazarus and his sisters, knew something of Je us. Without doubt she had been a member of the Church quite through the ministry of Peter. In her history we discern a valuable quality in the true character of the Jewish Church; we understand their labors and the disposition they made of property. Like her, the faithful, wealthy members appropriated the means they had to the best account for the needy among them. It appears that the excitement after Pentecost was attended by breaking bread from house to house, saying nought of what they possessed was their own, and in laying thousands at the apostle's feet. But when they advanced their order required them to carry out practical Christian principles in their cwn habitations. Evidently the rich had to labor with their hands and help support the destitute, and to require them to do the same. Those who would not do this, "To provide for their own, especially those of their own house, denied the faith."

Paul labored for his own support and the support of those that were with him. Hence it could be said by James, "Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low." James, i., 9, 10. They could carry consecration no further till the revelation to Mother Ann brought both sexes into Church order spiritually and temporally.

(To be continued.)

IT is good to say well; better to do well.

VALEDICTORY THOUGHTS—written while on a mission to Pleasant Hill, Ky., Mar. 20th. 1888.

OLIVER C. HAMPTON.

Boundless O bles-ing of patience and prayer Flow from all goodness and banish all fear; Teach me in silence to walk the low vale Where the calm waters of Love never fail. Calmly awaiting the call of the Master Whether my moments go slower or faster

Under all sufferings of body or mind Patient and calm to be wholly resigned. Sickness and sorrow are grievous to bear, Trials and crosses abound everywhere; Self-abnegation is always in order

Among good Believers in all Zion's border.
Still in the spirit of patience and prayer
All can be comforters able to cheer
Bright Sun of Righteousness Healer Divine
Grant us thy presence, O make us all thine.

Lead us in wisdom and love evermore
And every backsliding spirit restore;
Each root of bitterness let us dig up
And of sweet forgiveness drink deep of the cup.

Charity waiting and patience extend Unto each enemy, unto each friend. Sweet evolution from lower to higher May each Bellever in fervor aspire.

Weeks, months and days I have spent on this hill Meeting with nothing but love and good-will, Kindness from all both the aged and young More than can flow from my pen or my tongue.

Kindest regard would I tender each one, Glad if the least mite of good I have done; Soothed any sorrow, removed any pain, In any true heart if I've sown any grain Likely to grow and a crop to produce, Or from its fetters one soul to unloose, Grateful I am and a hundred fold paid

For what little good I have thought, done, or said. Now that the end of my sweet visit nears Give me your union and lend me your prayers. I will be faithful the cross to endure

Spend and be spent in the life that is pure. Labor for others as far as I can Self to forget which was Jesus's plan. Not to be tedious I'll try to complete

This little poem on this little sheet;
In all good neighborhood bid all adleu
Each to commend to a God that is true
Each to remember in love and good-will,
Flourishing, growing on green Pleasant Hill.
Union Fillage, O.

Upon the tares, as well as wheat,
The dews of heaven fall;
A lesson by our Father taught,
Whose gifts are shared by all,—A. E. N.

San Buenaventura, Cal., Jan. 12, 1888.

A. G. Hollister, Brother:—It is with feelings of the deepest sincerity that I acknowledge the receipt of your kindly New Year's greeting and expressed good wishes of the fraternity you represent. Words cannot express my appreciation and I can only ask you to accept a soulful return of the same kind feeling.

I verily believe the outflowing of soul reached me before it was transmitted to paper, as about that time I received a baptism of blessing from some source such as I have not experienced for a At the time I wondered if long time. it could be the effect of the Soul Communion wave, if so, I felt there could be no denying the power of silent Whether the blessing came of forces. soul communion, with this or the angel world, as of those who, while still in the flesh can realize and "recognize the kinship which is higher and more durable than that of merely flesh and blood," I return thanks, and the wish that they may be blessed in return.

Thanks also for accompanying tracts. I have read them with much interest and can see the beautiful and true in the divine life set forth—a life I should have found it easy to have led had I been surrounded by its influence in youth, and by so doing should have perhaps escaped many troubles and trials by 'he way, for I know my nature never was adapted to the institution of so-called holy marriage, albeit while under the law I tried to make the best of it. I have long seen that the present social system is very defective—indeed wholly so.

About fifteen years ago, as it were in last longer than myself. I enter on answer to my earnest prayer for some-

thing better for those who should come after me, Communal life was shown me in a vision; something I had never thought of, but O so grand, so beautiful! It flashed on me like a light from heav-Either it was a revelation of life in the higher spheres or a prophecy of the yet to be, the New Jerusalem that is to come down from heaven. That which was shown me in hope. was life attuned to perfect harmony. should like to know more of the workings of community life as established by your Order. I can see where celibacy makes it so much more possible to give up all than where anxious care for the future welfare of posterity stands in the But this is sure, every day I see more to convince me of the inefficiency of the present system. What assurance is there for protecting care in old age? Of this I have an illustration in my own life experience.

For years I have been the sole dependence of an aged and widowed father who, in spite of abundant possessions in the way of property, might have been uncared for and his possessions wasted but for the incident of my own life which made it possible for me to devote myself entirely to his service, though at a great sacrifice to my own best interests in many ways; the most trying of which is complete isolation; his mind of late being in such condition that he cannot endure the presence of strangers, and it is but seldom that I can even have the privilege of my children visiting me. But yet he is not what might be termed insane, and though in his 87th. year, is in robust physical health and may quite likely last longer than myself. I enter on Digitized by

question that often comes up for solution and on which I have pondered much: Filial duty requires that I care for my father. Jesus said "Let the dead bury their dead, follow thou me." Now to all intents and purposes of this world my poor father is dead in mind, being deaf and almost listless; but think you that I could feel justified in deserting him in obedience to a call to other work, even though it might be in the Master's vineyard?

No, humanity would forbid. There may be secrifices to make under any condition of life, but under the present system it is life-long sacrifice with but little compensation in the way of real happiness. I know that communal life is the better way, but a person requires to be "born again" to see it, and then it requires great faith in humanity to adopt it. I hope I may sometime have the opportunity of visiting a Shaker Community. I should think it would be "like a little heaven below," many united on a true spiritual plane. Yet the little cherubs must be missed. I always feel that there is something very heavenly in the love of little children, and that there is no mission more holy than caring for them in their helplessness and guiding their youthful minds in the right direction. It has often been a perplexing question with me as to how your system is perpetuatedwhether by adoptions from the outside world or in what way? It has never been my good fortune to live near a community, neither have I had an opportunity for gaining much knowledge in regard to the system, though with what little I have learned I have been very favorably impressed. But as there is a wide gulf between the present stage | same ideas.

of humanity and the perfected condition I feel that as yet there must be an intermediary. This subject I am making my life study. Some form of communal life that will fit the present requirement and lead to the more perfect development of the race.

I believe I am called to this work. As yet with my pen is the only way I can make an effort in the direction, but I often feel that the position I am placed in is for a purpose of education in the utter inefficiency of the present system to guarantee "life, liberty and the pursuit of happiness" to mankind. Likewise, we must ever be trampling on laws human or divine, trying to serve two masters—God and mammon. The worst feature of the present system is that it is conducive to selfishness—compelled by the necessity of self-protection.

I will here add that in my vision of communal life the children were a very prominent feature, for it was shown me that motherhood was a holy and divine mission of which no sensual lust should form a part; that the love from whence it sprang should be a divine sacrament, and maternity wholly under woman's control. I believe that as yet, a communal life of degrees, each community according to its plane of development, but the end and aim perfection; is all we can hope for the world at large.

For myself, however, the purely spiritual is all I find pleasure in, and should I be spared to arrange for future years I should most assuredly situate myself where I could have such association.

Please allow me to express myself as equally interested in your able spiritual articles in W. A. T. We sometimes have come very near expressing the same ideas. I ask that your Order will

remember me in their communings sometimes as one in the spirit of truth with them, and free of all carpal ties.

Fraternally,

ADELAIDE COMSTOCK.

### NEVER MIND.

REV. HENRY BURTON, M. A.

DID you hear the angry word?

Never mind;
Let it be as never heard—

Never mind;
'Twill but rankle in the breast,
'Twill but break thy spirit's rest,
Cast it from thee, that is best—

Never mind.

Have you planned and toiled in vain?

Never mind;

Loss sometimes is highest gain,

Never mind;

Honor is not bought and sold,

Character is more than gold,
These are yours—a wealth untold—
Never mind.

Does the night seem dark and long? Never mind;

You can cheer it with a song, Never mind;

Darkness always leads to dawn, Night is but the gate of morn, Out of griefs our joys are born— Never mind.

Does the east wind rudely blow? Never mind;

Does the north wind bring the snow?

Never mind.

'Twould be south, or 'twould be west,
If thy Father thought it best;
Face it like the years and rest.

Face it, like the vane, and rest— Never mind.

Is the future all unknown?

Never mind;

Thou shalt never be alone— Never mind;

Turn above thy weeping eyes, Heaven is watching through the skies, Trust the love that never dies—

Never mind.—The Catholic.

OLIPHANT's visions do not commend themselves, at all, to me. I saw too much of too many similar ones in my travels through the States. But Elder Henry, I will frankly confess that you have chronicled in the June Manifesto, a vision which has no difficulty for me, in which I read with great interest, and for which I thank you. It is the vision of Elder J. G. Russell. Such men may tell me their visions and I will accept them and wish that I might be favored as they. Those who have well done their work, as I know the good Elder has done his, such visions are true; such are the products of true religion, the fruits of it. And oh, who could wish for a happier end, to be able to feel as the dear Elder Russell feels, with the great future close before him.-His end here, his beginning there.-J. H. H.

### [Contributed by Harriet Shepard.] TRUSTING GOD.

CHRISTIANS might avoid much trouble and inconvenience if they would only believe what they profess, that God is able to make them happy without anything else. They imagine if such a dear friend were to die, or such and such blessings were removed, they should be miserable; whereas God can make them a thousand times happier without them. To mention my own case: God has been depriving me of one mercy after another: but as one is removed, he has come in and filled up its place. Now when I am a cripple and not able to move, I am happier than ever I was in my life before, or ever expected to be; and if I had believed this twenty years ago, I might have been spared much anxiety. If God had told me some time ago that he was about to make me as happy as I could be in this world, and then had told me he should begin by crippling me in all my limbs, and removing me from my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing this purpose. And yet how is his wisdom manifest even in this. - Dr. Payson.

Serenity of spirit comes from consciousness of right doing.

M. J. A.



.75

.40

### THE MANIFESTO. SEPTEMBER, 1888.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

### TERMS.

One copy per year, postage paid, " six months, " Sand for specimen copy, free.

## Editorial.

### CONFESSION.

THERE must be more or less efficacy in an honest confession or the followers of Jesus would not have made it a subject of so much importance. So long as men trespass against the law of God, or against their fellow men, so long will · there be need for confession of these faults. It is quite to the point that the apostle James says, "Confess your faults one to another, and pray for one another."

Some people talk very loud about confessing to God, whom they never knew, while they hesitate to make confession before a gospel brother. The entering into the secrecy of the closet would lose much of its value, if a listener was known to stand at the door.

We well agree with the apostle, that confession and prayer are so closely conjoined that the one would seem quite unfinished without the other, as in humble, penitent confession we walk with God.

ery tongue confess," to God, it is wisdom to approach that pure spirit so near as we are able, and unburden the mind before the greater light, in the presence of a witness.

Nothing will cure a fault so thoroughly as to make it a subject of confession to those before whom it was committed. Mother Ann Lee taught that the first step in obedience to spiritual light, was an honest confession of our sins to God. The benefit to be debefore a witness. rived from this form of active repentance has been well understood by those who have accepted a religious life. some extent, it has been carefully guarded from age to age, ti'l it reached the time when men were taught to "Do unto others what ye would that they should do unto you." In this, the confession of our faults, one to another, became a Christian obligation, and no less, the praying of one for another.

It is a matter of great importance that we take the first step in the gospel work aright, or we may fail to be successful in those which are to follow. According to the word of the New Testament, John the Baptist had his followers coufess their sins at the time of their baptism, and this agrees in full with Acts, xix., 18, when the people who would be Christians, confessed their sins and showed their deeds.

Au unconfessed Christian must be quite like the wicked city as seen by the Revelator: - "The hold of every foul spirit and a cage of every unclean bird." Rev. xviii., 2.

In our gospel order, the confession of sin has been accepted as a revelation from the spirit of God, and those who were appointed as witnesses sought to And as "every knee shall bow, and ev- impress this fact upon those who availed

themselves of the privilege, that every confession must be made to God.

The testimony of Jesus bears upon this point as he says, "There is nothing covered that shall not be revealed: neither hid that shall not be known."

Whatever is revealed must be brought to the light, and the followers of Christ are the light of the world. To those who receive the gospel testimony, as in the advent of Jesus, an honest confession of all sin before God, is the "door of hope" for salvation.

## Sanitary.

### ONE OF THE KINGS OF ISRAEL GOT SIOK.

DANIEL FRASER.

At present, in all the leading departments of life, the tendency is to diverge from the line of "right living, and of right doing." We read of the heathenism of the past, and also of a people "not numbered with the nations." Whether the heathenism of today, in some of its aspects is not of a darker hue, more insidious and corrupting, than any preceding may be a matter of consideration.

The outcome of heathenism, results in a long list of bodily, and social ail-The outcome of obedience to the laws of God hygienic and moral are in an opposite direction. The many and varied troubles of outside life furnish scenes not pleasant to think of. asmuch as we enjoy freedom, are separated from their social maladies, we are saved from their industrial judg-In this respect, we are not numbered with the nations. In bodily ailments why should we be numbered with them?

The long and lengthening list of bodily diseases to which the subjects of modern civilization are heirs, is evidence that God is not in their way of living. Generally, the subjects of disease instead of turning to God, heap to themselves many M. Ds.

Even as God is in his Order for protection and salvation from sin, in that Order, there must needs be protection from disease, the fruit of sin.

In the fulness of our gospel there will be an ever-abiding of the presence of God, and an absence of that tending to destroy or to hurt. No greater evidence of the absence of his presence can be presented than is manifested in seeking God where He is not to be found. corresponding loss is manifested in ransacking the bowels and surface of the earth for a universal cure-all; fra constitutional remedy! There is no such remedy. But there is indeed within us an inherent constitutional power, endowed with ability to maintain in health every one of us from infancy to old age, if not abused. This beneficent power, even when sinued against, is ever ready to restore us to health, to mend injuries and to respond to every effort of "right living." It is written, "God is not far from any one." This is also true in regard to our material bodies.

The king of Israel instead of going back to God in confession and repentance, in the fitness of Jewish law, went to men. When we come home to the simplicity of the truth with our bodily ills, as we are taught to do with spiritual transgressions, we shall be saved in a goodly degree from men-made M. Ds. and from their drugs.

There is something out of place when a Believer presents himself or herself be-

Digitized by GOOGIC

fore a doctor of the world. It is a remarkable fact, that the attitude of all medica! men to their patients is, "You are sinners." And the attitude of a patient to these men is, "I am a sinner." Seeing these M. Ds. do not themselves obey the "law of right living," dietetically, they are out of place in assuming to sit in judgment, they being themselves unjustified sinners.

Again they are out of place in prescribing for Believers, because they have been trained to prescribe for those who are the subjects of great vital expenditures; hence they are ever ready to advise the use of stimulating foods altogether unsuitable for those who live a life of purity. On this point we need to take heed. First, we do not require such a fulness of nutriment as generative men and women do. Second, the nutriment taken by us, should not be stimulating, more particularly so, for young people.

Mt. Lebanon, N. Y.

### THE VOICES.

THE Sunshine says: "Let me shine in at your windows, clear across every room. warm the earth, make the grass grow, open the flowers, ripen the fruit and shine into all the dark crevices I can purify them and make glad all the land and every living creature.

I pray you good people, do not darken your windows with heavy curtains, down all the time so I can't come in to cheer you up and make you healthy and strong. I'll not hurt your carpets, even if I do fade the colors a little, your bodies and minds are of far more value than the carpets, and I know you need me."

"I want to come in too," says the Air. "Dont keep your windows shut all the time,

and over when there is plenty of fresh, lifegiving air out doors. I am very cold sometimes, but you need me just the same, summer and winter. By using me your lungs purify your blood, and pure blood keeps you well. Do not dress your body so tightly that I cannot come into your lungs, for then you lose just so much life. Above all, do not shut me out of your rooms when you are asleep, for that is the time when you need me most. While asleep you renew all your strength if you breathe fresh, pure air. If not your slumber will be stupid and sluggish instead of refreshing. Your blood will be more impure when you arise than when you retired because you breathed the same air over again. Do not breathe hot air, either, because it weakens the walls of the bloodcells in your lungs, and in fact your whole body, making you very sensitive to cold air when exposed to it."

Pure water says, "Drink me when you drink anything. Don't even drink me if I am not free from all impurities. Nothing will make you more liable to long sickness than using impure water. The vital organs will rebel at the presence of such filth within their midst and make the effort to expel the impurities. I am for the purpose of cleansing and purifying your body within and with-

Liquor says, "If you drink me, the vital organs of your body and the whole nervous system will fight their best to expel the poisonous draught. Don't taste me, for there will be continual war if you form the habit of it, until there is destruction of the body. I destroy more lives than the sword."

Tobacco says, "I am an enemy, too, but a sly one. The vital organs of the body resist me just as much, but in a more quiet way, and the diseases I cause are not so plain to I do not destroy health and life so be seen. quickly, but just as surely."

Coffee says, "I am a better drink than liquor but the nerves are a little excited over my presence in their midst, and if taken strong and steadily, I soon get to be master for they cannot do without me, but I store up impurities all the time in the system."

Tea says, "I whip up the nerves to greater I pray you, and breathe the same air over activity and am regarded as a friend by the people because I make them feel good and help them to do more work when they are already tired. But the vital organs must regard me as an enemy, too, because soon after there is a depression of feeling and a nervousness that nothing but more tea will soothe. Many old tea drinkers have very severe headaches, showing the nerves have been greatly irritated."

Pure food says, "Use me. I will nourish your body without unduly exciting the nerves."

Fruit says, "I have gathered the rays of sunshine, the drops of dew and all the good there is in air and earth. My juices will allay thirst and sharpen appetite. You can use me without any waste of force."

The grains say, "I have garnered from the earth all elements necessary to nourish the body. Do not fail to count me first and last in your daily diet."

Vegetables say, "You can use most of us with profit. Select from our varied store the best."

The human body says, "Add to these rest and exercise when needed and nature will cheer all with health."—The Journal of Hygeio-Therapy.

### TESTIMONY AGAINST THE USE OF TOBACCO.

WE are glad to note the growing sentiment against the use of tobacco, especially by professing Christians. The writer of this note has recently heard the use of tobacco by ministers condemned in the strongest terms. One man said if he had a pastor who was addicted to its use he would give him to understand that he was never to use it about his house, and that he never wanted his boys to see him using it. Another went even further and said he would not listen to a minister preach who used tobacco. He said he could not receive the pure sweet truth of God coming through such a filthy channel. Apropos of all this is the suggestive testimony of the noted New York missionary, the late Jerry McAuley. He says: "And here let me say a word about tobacco. I consider it a great stumbling-block in any Christian's life; but when a man has had an appetite for

liquor and is trying to keep from drinking, the use of tobacco is positively fatal. It will surely bring him back to his cups. \* \* \* I was led at last, by the grace of God, to do the clean thing—to give up every sinful habit, and from that time Jesus has kept me."—Religious Telescope.

### WOMAN VOTING.

F. W. EVANS.

THE Tribune says "women do not want to vote, and therefore the woman suffrage bill should not pass." What right, except that of power, have men to prevent woman voting? Is it not as much the right of women to decide who shall and who shall not vote as of men? If man arrogates to himself the decision it proves his egotism and ignorance of first principles, not his right. The present race of fishes in the Mammoth cave do not want the sunshine. They have no eyes. Unroof the cave and let in the sunshine; it will create eves in the next generation of fishes. Pass the woman suffrage bill and women will soon see the duty and beauty of voting. Why does not the Tribune apply the same logic to non-voting women that it used to anply to the slave who did not want freedom, but hugged the chain that bound him? The inalienable rights of freedom and voting do not depend upon the will or the choice of the slave or the non-voting woman. Like life itself they inhere, as duties in human nature. Suicide is an indictable offence. would be free, himself must strike the blow." The slave who spurns emancipation and the non-voting man or woman of the world, class themselves with infants and idiots whom the state should care for until the child is of age. and the man or woman becomes sane. doctors would take enough of their own drugs it would soon stop their insane efforts to deprive citizens-free Americans-of the right to medicate either themselves or their friends.

Let us all do as we would be done by. Let woman vote and every man and woman be their own physician.

BE severe with yourself.

Digitized by Google

### THE REVISED NEW TESTAMENT.

AFTER the immense labor and profound scholarship brought to the test, it was expected that the revised New Testament would take the place of the old, and become the standard authority. It was presumable that the most ardent believer well knew that there were errors in the King James' version, and would gladly have such errors eliminated. Such presumption has not been warranted by the facts. Really, if there are errors, the believer does not wish to admit that there are. He prefers, like a young ostrich, to hide his head in the sand, and not be blinded by the light. In that condition he refuses to believe that there is any other light than that which filters through the sand which covers his closed eyelids.

Those who expected so much from the new version did not take into consideration that the value of the Bible depended on its infallibility, and after many generations had received every word and letter as divine authority, and held that eternal salvation depended on belief in every text. Now to have that belief shaken by a new translation, by which passages considered of vital import are changed or omitted, is like the destruction of the Bible itself. If the old is not correct. what assurance have we that the new is more perfect scholarship? Was not the old surrounded by a halo of scholarship at its birth? If it depends on scholarship, and scholarship improves, how soon before still another new version will be required?

True, in a certain way the new version has been approved by the Unitarians, because a certain strong passage favorable to Trinitarianism was omitted; by the liberal-minded ministers, because "hell" is euphonized into "hades," and thus the repugnant doctrines of hellfire and eternal punishment cast overboard. Henry Ward Beecher pronounced it "a first rate affair," and many other advanced thinkers in the ranks of Orthodoxy agree with him. But Talmadge said "it was already dead" before it was well published, and Spurgeon thinks the old the best, and nowhere, not in a church in all this country has the new taken the place of the old. The version is dropped dead-it is not wanted. The Bi-

ble as it is, is sufficient, and to admit a better version is to overthrow its authority, and shake the old faith to its foundation.

But the destructive work is done and casting aside the revision will not make the water flow back to its source. The whole world now knows that a great number of eminent scholars regard the translation of the Bible, which has been for centuries believed perfect to the letter, as very imperfect, as misleading. and removed texts which have been the root of dogmas held of vital import. Whatever the final conclusion of the laity, they know that there is disagreement among the doctors, and infallible authority admits of no disagreement. The support of the doctrines of hell and the trinity are taken away, and the worship of the Bible as a holy, inspired and infallible book, cannot long be maintained. Instead of blind worship, there will come rational study in parallel line with the literature of other races of mankind .- Hudson Tuttle in R. P. J.

### PAUL OR CHRIST!

### LILLIE E. BARR.

"I SUFFER not that any woman teach,
Or bear the message of the Lord's good-will.
Let her keep silence, she hath no call to preach,
"Is hers to learn and modestly sit still,"
Thus the Apostle. Yet the risen Lord,
Walting beside the newly broken tomb,
For messenger to send with his first word
Unto the Church within that upper room,
Chose but a woman with a loving heart
Oh! fair her feet with these glad tidings shod

"I am arisen, and I now depart
And go unto our Father and our God."
Did Christ make some mistake that first by her
The truth and light of Resurrection shone?
He, Mary chose to be his messenger,
Would Paul have sent St. Peter, or St. John?—
Selected.

### AGAINST OATHS.

SIR JOHN MILLER, an English Judge, is quoted in a recent paper, as follows: "Profoundly convinced by a long judicial experience of the general worthlessness of oaths, especially in cases where their falsity cannot be tested by cross examination, or be crimi-

nally punished, I have become an advocate for the abolition of oaths as the test of truth; but I would retain the punishment for false declarations wherever at present the law prescribes a penalty for a 'false oath.' An honest man's testimony will not be made more true under the sanction of an oath, and a dishonest man will only be affected by the dread of temporal punishment."—Messenger of Peace.

## Junenile.

### ACROSTIC.

Thou hast put gladness in my heart. Psa. iv., 7. Give ear to my words, O Lord, consider my meditation. Psa. v., 1.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. sa. xxxviii., 5.

My voice shalt thou hear in the morning, O Lord. Psa. v., 3.

O continue thy loving-kindness unto them that know thee; and thy righteousness to the upright in heart. Psa. xxxvi., 10.

Lord thou hast heard the desire of the humble, thou wilt prepare their heart. Pss. x., 17.

O Lord my God, in thee do I put my trust. Psa. vii., 1.

Many O LORED my God, are thy wonderful works which thou hast done and thy thoughts which are to us-ward. Psa. xl., 5.

The Lord heath heard my supplication, the Lord will receive my prayer. Psa. vi., 9.

Hear me whem I call, O God, of my righteousness.

Psa. iv., 1.

Lead me, O Lordi, in thy righteousness, make thy way straight before my face. Psa. v., 8.

Salvation belongeth unto the Lord, thy blessing is upon thy people. Psa. iii., 8.

We will rejoice in thy salvation and in the name of our God we will set up our banners. Psa. xx., 5. Remember O Lord, thy tender mercles and thy lov.

Remember O Lord, thy tender mercies and thy loving-kindnesses. Pss. xxv., 6.

Lord I have loved the habitation of thy house, and the place where thine honor dwelleth. Psa. xxvi., 8.

### LITTLE BY LITTLE.

LITTLE by little the time goes by,—
Short if you sing through it, long if you sigh;
Little by little,—an hour, a day,
Gone with the years that have vanished away:
Little by little the race is run,

Trouble and waiting and toil are done!

Little by little the skies grow clear; Little by little the sun comes near; Little by little the days smile out Gladder and brighter on pain and doubt; Little by little the seed we sow Into a beautiful yield will grow.

Little by little the world grows strong, Fighting the battle of right and wrong; Little by little the wrong gives way,—Little by little the right has sway, Little by little all longing souls Struggle up nearer the shining goals.

Little by little the good in men
Blossoms to beauty, for human ken;
Little by little the angels see
Prophecies better of good to be;
Little by little the God of all
Lifts the world nearer the pleading call.—
Church Union.

### ACROSTIC.

### From Hebrews.

JESUS Christ the same yesterday, to-day and forever. xiii., 8.

Of whom we have many things to say. v., 11.

He is able to succor them that are tempted. ii., 18.

Neither is there any creature that is not manifest in his sight. iv., 13.

Gast not away therefore your confidence which hath great recompense of reward. x., 85.

And without all contradiction the less is blessed of the better. vii., 7.

Remember them which have the rule over you who have spoken unto you the word of God. xiii., 7.

So that we may boldly say, the Lord is my helper. xiii., 6.

Obey them that have the rule over you, and submit yourselves. xiii., 17. Now faith is the substance of things hoped for, the

evidence of things not seen. xi., 1.

Do good and to communicate forget not, for with

bo good and to communicate forget not, for with such sacrifices God is well pleased. xiii., 16. And make straight paths for your feet. xii., 18.

Looking diligently lest any man fail of the grace of God. xii., 15.

Through faith we understand that the worlds were framed by the word of God. xi., 3.

Our God is a consuming fire. xii., 29.

Now of the things we have spoken this is the sum.

THE knowledge drawn from experience is of quite another kind from that which flows from speculation or discourse.

## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. August. Contents. Benjamin Harrison; Levi P. Morton; Short hand, Stenography, Phonography; The African; A Budget of Papers on Phrenology; On Elocution; Cute Advertising; Allen G. Thurman; Sanitary Reform; Health Papers; What is Disease; Child Culture, etc., etc. Fowler and Wells Co., 775 Broadway, New York.

HALL'S JOURNAL OF HEALTH. August. Contents. Extremes in Healing; The History of Mind Cure; Opinions Differ; Fieudish Enterprise; A Georgia Wonder; Advice as to a Headache; Invisible Intelligences; Our Foes in the Air; Why we should Bathe; Live your Religion, etc., etc. Office 206 Broadway, N. Y.

THE JOURNAL OF HYGEIO-THERAPY. August. Contents. Human Perfection; Science Applied to Food etc; The Foundation Stone; What is Vaccination, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

NORTH'S MUSICAL JOURNAL. August. Contents. Death Plays the Violin; New York Letter; Baltimore Sængerfest; Local Musical Notes; Musical News; Band and Orchestra Notes; Reports of the M. T. N. A; Report of the O. M. T. A; A Brilliant Young Artist; Hints to Ballad Singers, etc., etc. F. A. North & Co., 1308 Chestnut St. Philadelphia, Pa.

THE TREASURE HOUSE of USEFUL KNOWL-EDGE," is one of the wonderful Books of the age. It is a work of 1600 pages, embracing a fund of information on subjects pertaining to Chemistry—Domestic Life. The Farm—Mechanical Arts—Mercantile Life—Refinements—and Recre tions. Not less than 3000 pictorial illustrations are used as aids in explaining the thousands of subjects that are treated in the work.

Published by Scammell & Co., 203. Pine St. St. Louis, Mo. Agents are wanted to introduce the Book into every City and Village.

A HUNDRED years ago, in 1780, a strange darkness came suddenly at mid-day upon the State of Connecticut, and many thought the end of the world was come. The Speaker of the House of Assembly, then in session, was in his place, and when many desired to adjourn, he calmed the rising fears of the members with these words, "If this be the day of judgment, I desire that the Judge may find me at my post of duty. Let the candles be brought in, and the business proceed." May God help us to be at our posts always and to the end! So say I in 1888.—A. M. G.

[Contributed by Compositors.]

A word about the ethics of writing for the press. There is certainly some consideration due compositors. They are not overpaid and every piece of poor manuscript makes a difference. An article written so villainously as to take twice as long to set it up as it ought to take, just doubles the work or divides the earnings. If this is not stark robbery, it is a form of imposition which touches it very closely. Write plainly, and use paper freely.—Northwestern Christian Advocate.

It is rumored at St. Petersburg that proceedings to ascertain whether Count Tolstoi is sane or insane are about to be begun. The Count's wife who does not sympathize with her husband's ideas, is quoted as saying that if he should carry out his contemplated purpose to follow literally Christ's command to sell all that he had and give to the poor, she would ask for an inquiry as to his sanity.—

Boston Journal.

Accuston not yourself to speaking overmuch, and before you speak, consider; let not your tongue run before reason and judgment bid it go; if the heart doth not premeditate, the tongue must necessarily precipitate.

## Beaths.

William Heslop, at Watervliet. N. Y. Aug. 5, 1888. Age 69 yrs. 4 mo.

He united at Watervliet in 1877, and was a faithful and dear Brother, and we shall miss him.

S. W. B.

Sarah Woodrow, at Center Family, Mt. Lebanon, N. Y. Aug. 6, 1888. Age 81 yrs. 2 mo. and 7 days.

She was an interested worker for the gospel cause, and a patient sufferer to the last. E. S.

James Goodwin at Mt. Lebanon, N. Y. Aug. 6, 1888. Age 63 yrs. and 5 mo.

## FIFTY YEARS AT THE FRONT.

For nearly 50 years the recognized authority the world over on all agricultural matters, always abreast of the times, and always spending lavishly for the best talent and experience, the

## merican Agriculturist

hegins 1888 with new contributors, new artists and new type, and the editorial staff, which has made this Periodical a power in both hemispheres, re-inforced with fresh blood which has made this Periodical a power in both hemispheres, re-indored with fresh blood and brains, thereby combining the experience and credition of years with the rigor and freshness of youth. The American Agriculturist keeps pace with the growing interest in agriculture largely brought about through is teachings, and continues today, after absorbing twenty four other agricultural papers, to furnish the entrent agricultural literature where the English and German languages are spoken. Every number contains nearly 100 original divertations and original articles from 50 different writers. Price \$1.50 a year; single numbers, 15 cents

## ON CALVARY. The First and only Reproduction in this Country, and BEFORE

nagnificent works of art are neither old time chromos nor ordinary ragray lines magnineent works of art are neither old time chromos for ordinary raggay, lags. The latter is an exquisite photo-etching, far superior to anything in the market. Christ on Calvary, the companion picture, is executed for us by the Mezzograve reprocess, which far surpasses any other for softness of tone, vigor of action and general superiority of execution. They are on heavy plate paper, 22,28 inches to size, forwardedly post-paid, in tubes prepared for the purpose. Price, \$1.00 each, both forwarded in tubes, recognition to one address for \$2.150. post paid, to one address, for \$1.50.

American Agriculturist (Eng. or German,) with choice of pictures, \$1.60 American Agriculturist " and the two Pictures, \$2.00

Send postal for Specim a number English or German, full description of the Pictures, and Portrait of Munkacsy, the painter of these great works, now attracting world-wide attention,

CANVASSERS WANTED EVERYWHERE. Address, PUBLISHERS AMERICAN

DAVID W. JUDD. Pres't. 751 Broadway, N. W.



"SILVER REED."

### John F. Stratton's ROYAL HARMONICAS

The figuret Month Harmonians possible to make.

Importer and Wholesale Dealer in all kinds of

Harmonicas and General MUSICAL MERCHANDISE,

40 MAIDEN LANE, NEW YORK.

### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. LONGLEY, Editor, 213 N. 8th, st St. Louis, Mo.

## THE CREAM of all BOOKS of ADVENTURE

## AND HEROES

The thrilling adventures of all the hero explorers and frontier fighters with In fians, outlaws and wild neasts, over our whole country, from the earliest times to the present. Lives and famous exploits of DeSoto, LaSalle, Standish, Boone, Kenton, Brady,
Crocket, Bowie, Houston, Carson, Custer, Californa
Joe, Wild Hill, Buffalo Bill, Generals Miles and
Crook, great Indian Chiefs, and scores of others.

\*\*Splendidly #Hustrated with 220 fine engravings. \*\*14-D/NTS WANTED.\*\* Lowpriced, and beats anything to sell.

Time for payments allowed Agents-short of funds.

PLANET PUB. CO., Box 6881.

PHILADELPHIA, PA

MAY BROTHERS.

NURSERYMEN.

ROCHESTER, N. Y.

Are in want of good salesmen to sell their choice varieties of Nursery stock, either on Salary or Commission. To the right men, steady employment the year around. Write them for terms.



This powder never varies. A marvel of purity, strength and wholesomeness. More seminated than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.



old by all newedualers.
If you have an invention to patent write to ann & Co., publishers of Scientific Americas, I broadway, New York.
Handbook about patents mailed free.

THE DIVISE APPLATES: A force in His-Price 10 cts. 10TY

Address, Manifesto, Shak 2 Village, N. H.



### BEST BATH EVER KNOWN

E. J. KNOWLTON, Ann Arter, Mich.

For Families, Physicians, Army Men,

Students, Miners, Itinerants,

### EVERYBODY.

BRIDE Exposition of the established Principles and Regulations of the Society of Believers. Price 10 ch.

THE LIFE AND GOSPEL EXPERIENCE OF MOTHER ANN LEE. Price 10 ess.

Address Manufeston Shakes OOO S. R.



### OCTOBER.



## THE

## MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.





### CONTENTS.

The second second second	-				Page.	
The Divine Procedure,	90	4		80	15	217
Life	- 12			- 0		221
Renovation,			4	*		-
Letter,-Il. L. Eads						
Purity of Life						
A Dream,		-			-	226
Letter,-Wm. Leonard,		-		90	41	227
Bible Schools, -		- 4	-	- 6		281
Reminiscences,	81	ы.	90		40.0	232
The Accepted Offering,		٠.	- 3	٠.		234
Onward, Upward, -	210	100			-	
Manifesting the Life of	Chri	šti -				
Editorial, Jesus, -	+.	(4)			lan.	236
Our Foes in the air						288
A True Man, -	0	4.	-0			238
Music,-Path of Duty,			٠.			230
Books a Papers,		-			50	240
Deaths.			14	- 4	-	
Obstuary Notices,	4	8	+		4	10

## ENTIRELY AGENTS

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-earning and money-saving to every possessor. Hundreds upon hundreds of heautiful and helpful sugarvings. Its extraordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the people, and sales are sure. Agents looking for a new and first-class book, write for full description and terms.

20 days time given Agents without capital.

20 days' time given Agents without capital, SCAMMELL & CO., Box 8971,

PHILADELPHIA, PA.



SKETCHES OF SHAKERS AND SHAKERISM. A sympsis of Theology of the United Society of Believers in Christ's Second Appear-By G. B. Avery.

Price 15 ets.

SHARKS MUSIC. Inspirational Hymns and Songs, illustrative of the Resurrection Life and Testimony of the Shakers.

up 250. Price 81 50 Address, Manifesto, Shaker Village, N. H.

## SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Prefessor and Profane, especially all Lovre of TRUTH,-It contains not only the SHAKER'S FAITH.

but explains

## SCRIPTURE METAPHOR

better than any other Book, showing its agreement with the truths of Science-It also contains Criticisms on the ARLES CLERGYMEN and INFIDELS, and good to Collegiates, Lawrers and Doctors, but above all it should be

## CAREFULLY READ BY EVERY PERSON

who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postpaid to any one on receipt of price. Address H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union. Ky.

## IF YOU WANT TO KNOW

Way you continue to suffer from various "is that itesh is heir to," why your complaints remain obstinate in spite of efforts to cure by home docure and patent medicines, you should consult a special ist in chronic discases. Dr. Foote, 120 Lexinos Ave., New York, has made a special study of them for thirty years, and he may he able to give ber some points worth knowing. It will only roll I paper and postuge to state your case, and get the opinion of a physician of large esperience. In Foote is the author of "Plain Home Talk and Med ical Common Sense," of which the Rev. A. B. By ant has written; "I am positively charmed with I have not met before with such a useful and value ble book as this of yours."

A summary view of the "MILLESSIA CHURCH " OF United Society of Believers

It treats of the Rise and Progress of Co. Society, together with the general principles of the Faith and Testimory.

Price 50 ca

# The Manifesto.

VOL. XVIII.

#### OCTOBER, 1888.

No. 10.

### THE DIVINE PROCEDURE IN THE AFFAIRS OF MEN.

DANIEL FRASER.

In creative acts there is progress. Every step is a sure foundation for the This holds good from a nebulous globe, till it reaches a state, when plant and animal life is possible.

Turning to creations of a higher order, the moral and the divine, we find from the "Burning Bush" on Mount Horeb, to the giving of the Law from that mountain, that every intermediate step led to that event-to an Epoch, within which, an orderly, personal, and social life became possible. All outside of said life, is heathenism. are the essentials of an orderly life? "Do no harm to yourself through lust. Do no harm to others." In other words. keep hygienic and moral law. These two requirements run through the Old Testament. The glories of the "Latter Day" of which the prophets sung, were predicated on the actualization in human life and conduct, of but these They constituted the "First two ideas. Dispensation." There had been minor revelations, but this was the most in-It embodied the whole circle of duties incumbent on the Adamic eat of the product of the dairy, and ani-It left not a single human ani- mal foods at the same meal."

mal emotion unregulated. Hence the "Law was a schoolmaster," teaching the elements of self-denial.

The second step, or Dispensation, was the Revelation of the Christ in Jesus of Nazareth-of a divine human life! constituting him the sou of man, and the Son of God-the first born of many brethren. Here the inquiry arises, Where is the first born of many sisters?

The importance of the "First Dispensation"—the revelation of a true hygienic, and moral life, specifically defined, has not yet been duly estimated, nor duly opened in our day. The present conditions of society, show it to be wholly out of joint. Those who are the most industrious, and the main creators of wealth, are poor, ill-housed and fed. On the other hand, those who do the least for themselves, and for society, are the best provided for.

Hygienically, the rich and the poor, oppress themselves with bodily ailments. Humanity groans under ages of wrong living, and wrong-doing.

To correct and prevent the existence of these evils the First Dispensation was given. Its requirements were brief Hygienically, "Do not and definite.

animal fats, and the flesh of ravenous beasts. Be clean in person, and in surroundings; cover up, or burn every unclean thing. Morally, be just and kind.

In the fullness of the Third Dispensation, all animal foods will disappear, the divine man and woman, will not kill and eat; but will be at peace with the beasts of the field.

Morally, a just form of social life was given. Every family had access to land—to the elements of subsistence. Hence no Jew was under the necessity,

"To beg a fellow worm
To give him leave to toil,"

As is largely the case to-day. Usury being forbidden, the rich Jew had to get his last dollar, as he got his first, by labor. Rich men in heathen life—the world at large; their dollars, grow dollars of themselves, and the more of them they have, the more of the products of human toil they can get without any personal exertion. Hence in the Epoch of the "First Dispensation," human evils were reduced to their minimum.

In heathen life, men and women eat as they list, and diseases are multiplied unto them. Socially, a similar course is pursued. and social troubles threaten society with destructive upheavals.

In all coming dispensations, not a jot of these essentials of the Law should pass away. Should the Alphabet pass away, where would literature be?

The idea that we of heathen origin and descent, can pass into, and remain in Christian life, and retain heathen habits, personal and moral, is a mistake. To be purged from every thing that loveth, or maketh a lie, is a great blessing.

The fulfillment of all human duties are included in, "I and my Father are one." All the relationships of life. hygienic, moral and divine, are included in that affirmation. In this Oneness, all human troubles are obviated.

The object of all the Dispensations is two-fold. First, "to put an end to sin, and finish transgressions." Second. "to bring in everlasting righteousness."

Jesus took the first step, and went to John to be baptized as a righteous Jew. Here he presents himself as a keeper of hygienic, and of moral law. on this God given step, he was called to assume the Messiahship. To manifest Angelic life; and to die to the Adamic, the lower emotional life, and to its relationships; and thus be enabled to lay the foundations of "the New Creation" -the diviue form of human life-:he kingdom of heaven. The subjects of which, make it the business of their lives to unfold the God-element in themselves and in humanity; ever keeping in view, that the lower life embraces the selfish, the sensual and the devilish.

Jesus, feeling the great burden laid upon him of introducing heaven to men. and of manifesting in himself the spirit of divine life-the Christ of the ages, retired to consider the solemn responsibilities to be borne, and also to feel and endure the repugnance, the Adamic man and woman has to die to self, to animal emotious, and to the ties of earthly relationships, and to be tempted most searchingly in all points like unto his brethren whom he came to re-Finally, the inquiry arose within him whether he would be obedient to the divine call. First, to be baptized by fire, destroying within himself, not only the outgrowths of animal emotions,

but the life also, from whence they spring. To be unearthed-to be born again! Second, thereby be prepared to be baptized by the Holy Spirit, which creates all things anew.

Resolving to be one with the Fathers, Jesus left the wilderness and went home to Nazareth. Little did his family and the native villagers know that upon that young man the spirit of God was poured without measure. He entered the synagogue as was his wont, and opened his mission. "The spirit of the Lord is upon me, because he hath anointed me to preach deliverance &c." And said, "this day is this scripture fulfilled." The eyes of his hearers were set upon him as he opened to them the way of the "Higher Life," and of course, the hollowness of theirs. Then arose a storm of feelings, and a clash of words. "Is not this the carpenter's son? Is not his mother with us? Humph! His friends and companions would not receive him; they became enraged, and led him out to a steep place near which Nazareth stands, with the intent to throw him down headlong, and put an end to him and his mission. He quietly walked away from the mob. A few days afterwards, he uttered that memorable sermon-"Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." "Bless them that curse you. Pray for them which despitely use you" &c. In Christ there is no political dodging, no shirking of responsibilities. He goes unerringly to the work allotted him. The leading emotion of his spirit, is to be beneficently useful. He cures the sick, gives sight to the blind, and cleanses the leper. His fame goes abroad, the common to-day. The presence of Jesus Christ

people hear him gladly. Herod desires to see him; he does not stoop to gain his favor. A ruler of note seeks an interview: he comes by night. words are uttered as never before entered a ruler's ear. "Except ye be born again"-be unearthed, "ye cannot enter the kingdom of heaven." To the ruler, there is no change of attitude. simple dignity of a son of God is maintained.

On entering his mission, Jesus drew upon himself the hostility of the villagers of Nazareth, those with whom he had been on friendly terms. Their lower self-hoods became stirred up with murderous intents. In the further fulfillment of his work, he also met the hostility of the priestly class, and of the upper portion of Jewish society generally. The same murderous spirit was He told the priests, found in them. as was his duty; "ye make the Law of God of none effect through your traditions." "Ye have taken away the key of knowledge; ye entered not in yourselves, nor suffered others to enter." That they were whitewashed sepulchers, fair outside, but within, full of rottenness. In his disciples, he also found a murderous spirit. 'Have not I chosen you twelve, and one of you is a devil." Another wanted fire to come down and consume his enemies. Two of them had no objections to have choice seats in his kingdom. The spirit of who would be the greatest, had a place among them as it has among men to-day. To destroy the works of the devil, it is necessary they first be made manifest. The Jews were an intense people. Their priests, scribes and pharisees were essentially no worse than the same class of men are

Digitized by GOOGLE

stirred up, and brought to the surface, a life and its emotions, common to us Showing plainly, that if we will stand on solid ground; be able to manifest God to one another, we have got to die to self, to lust, to revenge and to "who shall be the greatest." No halfway work will answer. There is no safety for any of us, except in newness of spirit. He or she who in the least degree seeks to save their lower selfhoods, seeks to save the whole of that life; and most certainly will be unable to unfold the life of God, and of heaven, the germs of which are within us.

The failure of the many attempts to live, having goods in common, are due to the action of said lower life. The lower and higher lives, are organically antagonistic. Were it not so, it would be impossible for a man to be able to choose to be a son of God. The dignity of manhood and womanhood, is in bearing a daily cross.

The extraordinary works, and the divine teachings of the man of Nazareth; his denunciations of the leaders of the Jewish people, and his driving the traders from the Temple, fixed the eyes of all Israel upon him, and gave significance to all he did or said. He emphatically declared, "My kingdom is not of this world." The kingdoms of this world are the kingdoms of "the Beast;" they operate by force, therefore, his kingdom must be that of the higher—the divine life in man. In that kingdom,

"No work is menial, and no state is low. No talk is ever heard of mine and thine, For everything is every body's there."

Such a state of things with Jesus from temptation. Trespasses are for-Christ was not a flash of transcendental given, and daily bread is equally supideas from some "Summer School of plied to all. In Her, and in her Institu-

Philosophy," but an even daily life. With his disciples he lived in common, and personally cared for them. Hence he was able to say, "Blessed are your eyes for they see, and your ears for they hear." &c.

As the labors of Jesus Christ were drawing to a close, he reviewed them saying, "I have finished the work my Father hath given me to do." Without a trace of ill-feeling towards those who sought to entrap and destroy him; he exclaimed, "O Jerusalem, Jerusalem! how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not!"

Here we find in Jesus the Christ, the express image of the Father—a divine man, the first-born of many Brethren, the First Appearance of Christ on our planet. The inquiry arises, where is the first-born of many Sisters?—the first Divine Woman. Has She yet appeared? Let us look for Her.

"The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." In the nature of things, his work was introductory, and necessitated a Second Appearance, wherein that prophecy would be fulfilled; My people shall dwell in sure habitations, and in quiet resting places. And also the prayer, "Give us this day our daily bread." &c.

The Revelation of the Christ in woman, will fulfill that prophecy, and answer that prayer.

In the homes created by Ann Lee, that prophecy, and all the essentials of that prayer are answered. Deliverance from temptation. Trespasses are forgiven, and daily bread is equally supplied to all. In Her, and in her Institu-

Digitized by GOOSIC

Appearance of Christ, the first-born of many Sisters. As such, She stands the Mother, as does Jesus Christ, the Father of the New Creation. He the express image of the Father. She, that of the affectional and organizing Mother-hood in Deity. It is the woman, not the man, who organizes human homes.

Christ was despised and rejected of men-the stone the builders rejected. Yet he, through faithfulness is to-day The the head of the corner. builders in our day, reject Ann Lee with contempt. Yet she through faithfulness in bearing a full cross against all the emotions of her lower self-hood, as did Jesus, is to-day, the cap-stone of the highest form of social life on this earth. "Not by might, nor by power, but by My Spirit saith the Lord," has she brought forth the cap-stone of the New Creation. All who are able, may say, "Grace, Grace unto it."

In Ann Lee there is no myth. All women may be divine as she is. The noblest of minds will yet do her justice.

Before those who know her, she stands "The woman clothed with the Sun"—divine light. "A crown of twelve stars upon her head"—the Christian virtues. "The moon under her feet"—all secondary things, the philosophies of earth, and all man-made systems in abeyance.

Mt. Lebanon, N. Y.

### LIFB.

What is life, we often ask,—And what is our life for?
Is it to do a certain task
For peace, through life at war?
If so, we'll fight the battle through,
And win the glorious prize
Of lasting peace, the crown that's due
To all the truly wise.—M. W.

### RENOVATION.

### CATHERINE ALLEN.

In the wondrous shadowings of the soul of nature which we behold in the ever varying beauties of creation, who can fail to recognize the gifts of a beneficent Creator? And who can fail to be admouished when considering how unfavorably compare the conditions of human society, intended as the crowning of all God's handiwork? Nothing is left unmarred which maukind has power to molest.

But this will not always be. Humanity has made steady advance, and will continue to progress to still higher summits of righteousness. Mighty earthquakes will shake to their foundations, the now existing structures of society. The black impending clouds of conflict. and the tremendous agitation of the elements which is now being felt over the whole civilized world, are but premonitions of those upheavals and overturnings, which must be realized before governments can be so organized as to cause the land to become birthright inheritance to every human being, and to annihilate the custom of usury, and render all monopolies impossible.

The acknowledgement of a God is the central idea of all government, and before these changes can be wrought, the Motherhood in Deity must be more generally recognized; then, as man has long sought to frame earthly institutions on his idea of an exclusively masculine God, so, the dual,—parental idea in the God-head, which so readily appeals to both the intellect and affections, will bear a potent influence in the formation of correct, civil governments, social and educational systems, in which woman

man, in the various offices of Church and State.

But, for her to successfully attain and fill these positions, will involve a thorough reconstruction of the educational systems for both males and females.

The causes of the terrible commotions by which society is being convulsed, are at once traceable to that juborn sentiment which asserts itself as never before :-that "All men are created free and equal;"—the innate love of liberty and justice which long has smouldered, now bursting into flame, as the breezes astir from a higher world, find access to those who have long dwelt in the dark caverns of ignorance and oppression.

The warming sunbeams which fall upon the frozen earth, unsealing her fountains, and quickening into growth the myriad forms of life which weave the beauteous robes of spring, also bring the wild beasts from their lairs, the serpeuts from their lurking places, and renew to activity all those lower forms of life which are but expressions of corresponding, undeveloped and inharmonious conditions in humanity, as are also the fierce havoc of the elements in earthquake, tornado, and other merciless destruction by land and sea; and when, after a long period of seeming inertia, the finger of an all-wise Providence points to the time on that dial-plate which marks the progress of cycles, when the vernal spring of a new era shall gladden the earth, those rays of celestial radiance which act upon the diviner nature in man, will also wake to life all the lower antagonistic forces of his being.

While present conditions of society fulfill almost identically many of the

will act her noble part, co-operating with ing sky is aglow with inspiration which gleams through the rifts of the tempest clouds below. Brave prophet hearts catch its gleams, and in their light behold the grand triumph of truth over error, which shall evolve order from chaos in the establishment of a universal, international government based upon the inherent rights of man, which will secure to every incividual, male and female, just representation and recompense for toil.

> Thus will the whole fabric of society be reconstructed. Civil law will no longer protect capital and tax-labor, nor the idler grow richer while the honest toiler is excluded from the means of existence by the wonderful achievements of science, in labor-saving machinery. None will need suffer from over-work or from the want of interesting and rational occupation. Inventors, after being liberally rewarded by the government, will see the benefits of their discoveries and improvements redound to the advancement of humanity; and, like the postal system, the telegraph, telephone, and all public conveyance by land and sea, will be controlled by a government of the people and for the people, -purely democratic.

Conditions will then be in every way more favorable to the manifestation of the higher sentiments in humanity, and a much larger proportion than at present, will be ripened for the harvest sickle of the Resurrection Order, removing the necessity for war, famine and pestilence. and unmentionable evils now tolerated for the purpose of regulating population. Therefore, the wild confusion and disintegration so wide spread among all classes and phases of society, rather than ancient prophecies, to-day the over-arch- discouraging, are the most assuring to-

Digitized by GOOGIC

kens that the "Spirit of the Lord is brooding over the face of the waters."

Mt. Lebanon, N. Y.

[The following letter will interest the readers of "The Manifesto," in that it was written in a time of deep anxiety, when the country was filled with war and the rumors of war. Ed.]

South Union, Ky., 1863.

BELOVED MINISTRY :- Sweet, balmy, beautiful spring has come. All the spring birds are here and make the air vocal with the music of grateful praises. have kept the Blue Jay, the Wren, the Bluebird, the Crow, the Yellow-Hammer, the Buzzard, the Robin, the Mocking-bird, the Dove and some others, with us all winter, but their little pipes were occasionally frozen, or so chilled, that we had no music outside, only the howling winds through the tops of the pinetrees. Now mild spring is clothing nature in her vernal dress and outside of the doings of man, all is "charming, sweet and lovely." Happy birds, happy all things which violate laws of God. With these ideas floating through my mind, I try to poise myself sufficiently to answer your most beautiful, excellent and welcome letter which arrived safely. What a miracle it was that it got through so soon. We have had no mail for so long, some good spirit must have induced the Post-master at Bowling Green to send it down. both our wants and feelings, but you almost made us envy you in your quiet, happy retreat, blest with the spirit power and gift of God.

We have no mails yet, from want of agreement between the P. O. Department and the agents of the railroad, but there who had been detained and sworn, we can get a letter sent by taking it to

Bowling Green a distance of fifteen miles. How I should be pleased if I could continue my letter and wind up as you have done on some pleasing and encouraging theme; some pleasant edifying topic. Alas! this is denied me. The New Year has rolled in with the Western Hemisphere baptized in blood and the surging waves pass and repass alternately over our otherwise peaceful domain.

Soldiers clad in the habiliments and paraphernalia of war, continually pass through our streets in companies of from 5 to 500 at a time. Some exciting scene is continually transpiring in our immediate vicinity, as the familiar phrase goes. "a little blood letting in a legal way," or arson, robbery or murder. would you feel, to have a company of soldiers quartered on your premises to protect you, and then say, you feel glad that they are with you? This nearly approaches our present case. the time you would see the whirling, lurid flames licking up buildings and devouring property on your borders, it would almost cause some to pray, "Lord send us protection by the hand of whomsoever thou wilt."

You have doubtless seen a notice in the papers of the burning of our depot three fourths of a mile south-west of our Village with its stores of grain. The corn burned brightly and cast a glare of light on our buildings for twenty four hours after the torch was applied. On being informed that the guerrillas had fired our depot, and not having, at this time, the fear of man before my eyes, I with another brother hastened to the scene. We found two young men there who had been detained and sworn, at the peril of their lives, to do nothing

Digitized by GOOGIC

towards extinguishing the flames. The young men were true to their oaths, and did nothing, though both were interested, as their fathers had property there. found the depot in flames, and three government cars on the switch, loaded with stores also burning; dry rails burning on the cow pit of the main track. Our first business was to destroy the fire here so the train could pass up to Bowling Green. This we soon succeeded in doing.

Three large rail pens of corn, a few rods from the depot, we also saved by throwing water on them. By this time a good many neighbors had arrived and a few more Brethren ventured out. pushed the burning cars apart and saved one of them with its cargo of wheat, and with considerable labor, saved the main track of the railroad. We have some buildings on the north of the railroad.

The Confederates broke in one of the windows when the captain asked the young men,

"To whom do those buildings belong?" They said, "The Shakers."

He remarked, "I do not wish to destroy the Shakers' property," and forbid their being burned. He and his company, leisurely rode away, and were just out of sight when we arrived at the fire. Since then, they have probably learned through the papers that the Shakers aided in saving government store and property. Since the burning of our depot, the Confederates have burned twenty one cars freighted with mules, mostly, at Woodburn eight miles south-east from here, driving off a part of them and burning some in the cars. A short time since they robbed a near neighbor of ours of six hundred dollars. Some six or eight

a pistol in each hand and made Barnett, the neighbor, get out of bed and get the money for them. After they had got all they could, they asked Barnett if there was a rope about the house that would answer to hang him with? He said he thought there was one that would answer. They did not tarry for this purpose but made good their escape with their booty. One or two of the robbers were caught and one killed in trying to make his escape, but no money obtained from them. A sad casualty befell some scouting Federals, three or four miles south-west of Capt. Owen, with a small party, called at the house of a Confederate and while they were there, an unknown individual, informed Capt. Johnson, (also Federal) that there was a company of Confederates at the house aforesaid, whereupon, Johnson and party made a dash upon the house, shooting and killing Capt. Owen and wounding one of his men before the mistake was discov-So you see we are surrounded, environed on all sides by blood and fire, as it were on the verge of a volcano, which may momentarily be expected to give way. To all human appearance, some future sufferings await us. What its shape may be, we can fear, but cannot conjecture. Trusting in God, we calmly wait its development, hoping, nay believing, that we shall not have to suffer more than we are able to bear, or than what will be for our ultimate good. As it is now some demoralization attends us, and as the prayers of the righteous avail much, we trust you will not fail to remember us when you make your offerings, sometimes, in the holy We thank you from our sanctuary. hearts for the prayers already offered in surrounded his house, two went in with our behalf, and for your love and bless-

ing. You have by inspiration, or otherwise got into the merits, or rather the comprehension of my case. You have depicted it truly. It is a wonder how you could do it so well without absolute experience. There is nothing that can break and obliterate the ties of early lite. Here were all my joys and sorrows until I reached the top of the hill of life or very nearly so. At the same time there is a tearing up and a planting process to pass through. One hardly knows, until they have the trial, that they could be in love with poor hills, knobs, stones, trees, brooks, ponds, and other natural things, let alone our own kind. things do not take quite so deep a hold on the affections. The one is vernal, the other autumnal and last of all comes hoary winter. One is strawberry time with sweet singing birds, purling brooks, green fields, sweet-scented flowers, and spicy groves; the other is nutting time, autumnal leaves, hallowed breezes, and lastly grave-yards. Then again a brighter era beyond, for all who are faithful. but a dismal region of woe for the unfaithful.

It is some singular to hear of a mild winter with the mercury at fifteen degrees below zero. Our winter has not been so mild as the previous one. We have had two extraordinary snow storms. One fell to the depth of eleven inches and it was eight or nine days before it all disappeared. One very cold night the mercury fell to zero. So we were enabled to get some snow-ice nearly three inches thick. The other deep snow was about five inches. Otherwise we have had mild weather, and very bad, yea shockingly bad roads of slush and mud.

er had made his way through the lines to this place. Could I only have known when he would reach Louisville I could have piloted him down here, and back again. It seems his sainted presence at the city of Babel did not have the effect of preventing the passage (if the papers are to be credited) of a conscription act including Shakers and Quakers. The New York Herald now calls upon the Shakers, to "right about face." Shoulder Arms! or else pay three hundred dollars for substitute. I think some little difficulty will attend the carrying this into effective operation. You hope we have passed the lingering death to which we have been subjected. I have still thought our greatest trials and sufferings were yet future. The carrying out of what is termed the emancipation proclamation will create an effervescence in Ky., the like of which has not been seen, but we say, the Lord's will be done though the heavens fall.

Your Brother,

H. L. EADS.

### PURITY OF LIFE.

CHARLES JULIUS PRETER.

WE are living in an enlightened age. Priestcraft, superstition and sectarian dogmas have in a great measure lost their power over the minds of intelligent people. They want to see an exemplary, pure and holy life. getting disgusted with preaching. They begin to believe more in good works, than an outward profession of religion. If there is only "One Lord, one faith and one baptism," it must be admitted, that those who live the most godly, righteous and upright lives are truly in How we all did wish Br. David Park- possession of it; for "not-every one

Digitized by 6005

that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," Matt. vii., 21, and every one shall be judged and receive according to his works, Lot to what he believes. Therefore it is so difficult to convert the Hindoos and Chinese to the They canuot see it, Christian religion. that by the cruel death of one man all transgressors could be cleared from the penalty of sia by merely believing on They expect a compensation or reward to the good and righteous, and a retribution, remorse and punishment to the wicked and evil doer.

The Buddhists number about 400 millious; one third of the inhabitants of the earth. What a libel to a just and impartial God, to consign them all to eternal perdition, considering that he is "No respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted with Him." Every rational person must come to the conclusion, that all those who were not favored with Christ's teachings on earth will have an offer of them in the spirit world, and they have to accept or reject them, the same as those in this mundane sphere. The Shakers do not believe in a great outward show of sauctity, much preaching and boasting, not in the wind, earthquake and fire, but in the still small voice. 1 Kings, xix., 11. They consider themselves to be-the little flock, whose Father's good pleasure it was to give them the kingdom. Luke, xii., 32.

They glory in the cross of Christ, by which the world is crucified to them, and they to the world. Gal. vi., 14. believe that nothing short of a life of strict chasti'y, humiliation, self-denial, love and charity, will ever save them. And from it came the words of old, sublime:

The Shakers are established in the United States more than 100 years, and wherever they have settlements, or Societies, those who are acquainted with them, generally honor and respect them very much, on account of their honuprightness, sobriety and fair dealings, charity and benevolence.

If the tree is known by its fruit, and the true people of God by their works, all intelligent men and women must come to the conclusion, that the Shakers are not so much in the dark, and out of the way as they formerly thought they were, and many who despised have now become their best friends and well-wishers; but, like Nicodemus, for fear of losing their great name and standing in the world do not openly acknowledge it.

Union Village, Ohio.

### A DREAM.

Jessie Evans.

BENEATH the veil of sleep, one lovely night, I was conducted to the realms of light By one whose voice was music to the ear, Whose raiment was like angels', white and clear.

A beauteous circle met my wondering eyes, But soon a sound, far distant, seemed to rise. And ere I knew, I heard a deep-toned bell, And loudly, clearly, did its message swell.

One word it spoke—but one—yet awful, sweet! The heavenly courts intoned its import deep. "Watch," chimed the bell, the message seemed for me "Watch," for ye know not when thy time will be.

It was the heavenly time-piece, I was told, Striking the hour of one, with tongue of gold, I hid the solemn watchword in my heart, And pledged to God it never should depart.

Time passed away, and soon an hour rolled by, Then from the bell-tower, O so tenderly, The Savior's words, a couplet precious, came, "Twas "Follow Me!" it rang in measures plain.

Once more the message of the bell I heard, Once more my soul by loving music stirred; This time, the hour of three was softly chimed,

Digitized by GOOGIC

"Faith, Hope, Charity," it seemed to say, And angel voices echoed far away, "But greatest, and the best of all the three,— The fair and lovely grace of Charity."

The deam has gone!—but ah! those tones remain, In memory's golden casket graven plain, Those lessons three, are traced with "finest gold," In deeds of righteousness their worth unfold.

Had I remained until the close of day,
I might have learned what more the bell would say,
"Sufficient for the day," the lessons three,
And pure the Gospel truth they brought to me.

To "Watch" with eyes made pure by truth and love, To "Follow Christ" in righteou-ness allove; The lesson of true Charity to learn, Shall be henceforth my first, my great concern. Canterbury, N. H.

## (CONTINUED FROM LAST NUMBER.)

[THE following interesting, social and theological letter, is from the pen of our beloved brother, Elder William Leonard, of blessed memory, and will no doubt give pleasure to many of our readers. Ed.]

HAND LABOR INTRODUCED INTO THE MOST WEALTHY GENTILE CHURCH.

WHEN Paul came to Corinth he was impressed by the Holy Spirit to tarry there, sow the seed of faith and reap a harvest of souls in rudimental Church Order. It was not his first business to seek out some palace of ease in some Metropolitan Hotel, but true to his Christian faith and instruction, he sought out some humble workshop where he could make arrangement to labor with his hands. "When Paul came to Corinth, he found a certain Jew named Aquila with his wife Priscilla and he came to them; and because he was of the same craft he abode with them and worked, for by their occupation they were tent makers." Paul had now entered his field of labor right, "hands to work and heart to God." He stood up like a man on praying ground for others. He toiled through the labors of the week, "and

he reasoned in the synagogue every Sabbath day;" and being in the way the Lord met him. He was miraculously delivered from persecution. "Crispus the chief Ruler of the synagogue with all his house, and many of the Corinthians hearing believed and were baptized."

Paul was now proving the blessing of his own obedience. The promises which the Holy Spirit had made to him were rapidly fulfilling. He had been uncertain about gathering souls in this rich, wicked city, but all was suddenly made plain to his understanding. For, "then spoke the Lord to Paul in the night by a vision, be not afraid but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee. for I have much people in this city." His field of labor now widened to that degree that "He continued there a year and six months teaching the word of God among them." Acts xviii., 11.

By following strictly the example and testimony of Jesus and working hand labor faithfully into his theological instructions, Paul placed his Christian character in such a light that all were bound to respect it. He stood independent in uprightness before the Church and was clothed with great power among his followers. Paul saw that the Corinthians were worldly and wealthy, and were sunk deeply in the prevailing sins of the Gentiles.

This city is said to have been the richest and most corrupt of any at that age where the gospel was preached, in that quarter of the world. Therefore he never compromised his religious principles with their riches. He walked among them with more than usual circumspection, self-denial and charity.

As the Apostle feared God so he

seems to have feared to become entangled with Corinthian gold and silver, for when his spiritual labors became so great that his own hands failed to supply his wants he arranged matters in the following order. He would receive no kind of aid from that church, but sought help from another quarter, as appears from the following: On a certain occasion he said to them, "When I was present with you and wanted I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied." 2 Cor. xx., 9. When the rich man came to Jesus inquiring, "What shall I do that I may inherit eternal life?" Mark, x., 17. pointed him to his own law and found he had observed it strictly. Jesus saw his condition and loved him. He then said. "Go thy way, sell what thou hast and give to the poor and thou shalt have treasure in heaven and come take up thy cross and follow me; and he went away grieved for he had great possessions." Jesus here invited him to come down from a life of wealth and ease to a life of dependence and labor. He seized this occasion when the rich man went away sorrowing, to teach the twelve what they and we have long since proved. Jesus said, "how hardly shall they that have riches enter into the kingdom of God." And the disciples were astonished asking who then can be saved? "But Jesus answereth again, and saith unto them, Children how hard it is for them that trust in riches to enter into the kingdom of God." 23, 24.

As they advanced with their ministry of the saints and to extend hospital they were taught by Ananias, his wife and others, thoroughly, the meaning of his word. They saw that none could be fully consecrated who held on to riches; perform this Christ-like liberality?

or come into gospel equality and be saved from ease and indulgence who trust in gold and silver. Paul clearly saw all this and washed his hands clean from the riches of the Corinthians.

ACTIVITY IN BUSINESS RECOMMENDED

AS A FOUNDATION FOR GOSPEL

CHARITT.

Paul's theology on labor was univer-He wrote to the Roman brotherhood recommending them to untiring zeal in business, clothed with the authority of the word of God. As a father he thus warned them, "Be kindly affectioned one to another with brotherly love in honor preferring one another; not slothful in business, fervent in spirit, serving the Lord. Distributing to the necessity of saints, given to hospitality." Rom. xii., 10, 11, 13. Paul here places activity in business before fervency of spirit in the service of God, the same as Mother Ann placed hands to work before hearts to God. He well understood then, what we as well understand now, that a slack, indolent being in temporal labors, is the last man that can be roused up to fervency of spirit in serving God.

Paul carries the idea clear that he who will not labor for his own bread. when able, will never labor for the true bread that cometh down from heaven; simply because Christ taught his first little flock that hand labor to supply our earthly wants is a foundation gift in serving God. But the beauty of this passage lies in showing the need of honest, faithful Christian diligence in raising the means to supply the necessities of the saints and to extend hospitality to Can the tyrant who grasps strangers. the toil of the bond-man do this? the stock gambler or crafty speculator

Digitized by GOOGIC

who steals, and with prodigality gives the labors of another, or scatters with a liberal hand what is wrung from the down-trodden, the widow and the fatherless, performs no charity in the sight of But whoever bestowed liberal heaven. donations from the fruits of his own honest labor that did not find it was more blessed to give than it ever was to receive? The fruits of such liberality is beautifully expressed by Job, "When I went out to the gate through the city, the young men saw me and hid themselves; and the aged arose and stood up. The princes refrained talking, the nobles held their peace. When the ear heard me it blessed me, and when the eye saw me it gave witness to me. Because I delivered the poor that cried, and the fatherless and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." Job xxix., 7, 13.

Let calamity or great losses overtake such friends of humanity and they will feel like the kind-hearted old philosopher who when reduced to poverty wept and said, "I thank God I have saved all I have given to the needy." A child can see that honest industry underlies all Christian generosity and liberality. It is the solid basis on which it rests. stands like a great balance wheel to carry steadily and powerfully all Christian charities that extend out from spirits rendered kind-hearted and liberal by the spirit of God.

THE GENTILE CHURCHES COMMANDED TO SECURE MEANS BY LABOR TO STAND INDEPENDENT OF THOSE WITH-OUT AND TO SECURE ALL EARTHLY COMPORTS.

ans, his testimony, respecting the daily toils and business of life was as simple as the teaching of Mother Ann. says, "We beseech you Brethren that ye increase more and more. And that ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you. That ye may walk honestly toward them that are without, and that ye may have lack of nothing." 1 Thess. iv., 11, 12. exhorts his followers to labor diligently in some honest employment and gather means to enable them to stand free and out of debt with the world. That they must do a cash business. The simple truth here preached by Paul is part of the very testimony brought out by Moth-She said, "Do not over-reach er Ann. in trade, right all wrongs, pay all just debts."

Paul said work with your own hands that by a life of honest industry you may abound in plenty and lack nothing. While Mother Ann said, "By industry and frugality you will be blessed in your basket and in your store." Jesus said to the Jews, "The word that I have spoken the same shall judge him in the last day." The Elders brought out the same truths uttered by Jesus and the Christian teachers under him eighteen centuries ago. They are all embodied in this testimony for the judgment of Now we make excellent the world. theology out of the virgin life, the confession of sin and united inheritance, as taught by them, then why not make as good theology out of hand labor on which all these principles rest, and which cannot exist without it. All who follow out strictly the rule of life here practiced and laid down by Jesus and his first follow-When Paul wrote to the Thessaloni- ers find themselves under the blessing of

Digitized by GOOX

their own obedience. All who deviate soon find themselves under the curse of their own disobedience. They find that God has ordained that an earthly inheritance or the honest labors of the saints once consecrated to God must never again come under the power of the world or the worldly minded, to bring the true heirs of the kingdom into worldly boudage.

PAUL'S CLOSING SCENE WITH SOME OF THE GENTILE CHURCHES.

The time finally arrived when Paul was to take his last farewell on earth of the Elders and people of certain of the Gentile Churches. He was followed by many leading Elders and others to a certain landing-place, where he was to take passage and bid them a last adieu. this interesting, closing scene, "He sent to Ephesus and called the Elders of the Church." Acts xx., 17. These men stood as pillars to the Churches they represented. They had seen Paul from the beginning of his labors in those quarters. They honored him as their father in God. They were witnesses of his untiring zeal, his patience in persecution, endurance in trials among the false-hearted, and his long-suffering among the weaker members of his flock. He met them at a celebrated ancient city called Miletus. It had been the birthplace of several ancient eminent men. about twelve or fifteen leagues from Eph-Here in solemn counsel and many warnings he stated the great probability that after his return to Jerusalem "They would see his face no more." Acts xx., This upright leader was in the very state to present to his gospel heirs the spiritual light and his fields of labor. For, he said, "I have coveted no man's bors to sow peace in their churches, and silver or gold or apparel. Ye your- his toils for his daily bread, this scene

selves know that these hands have ministered to my necessities, and to them that were with me. I have showed you all things how that so laboring ye ought to support the weak and to remember the words of the Lord Jesus, how he said it is more blessed to give than to receive." 33 to 35.

Paul was in an enviable condition to balance accounts with these Gentile breth-It could be said of him that he committed to them the gospel without money or price. When they saw him dividing equally his slender earnings with those who sojourned with him, like Jesus with the twelve, he taught by example as well as precept that the family of Christ was and is one, and that the strong should bear the infirmities of the Paul's honorable poverty, and his hand labor beautifully blended with his gospel life and ministry, clothed him in raiment "clean and white." character will shine through all ages as a star rising upward toward the new heavens of exceeding brightness. any man in early ages could stand erect and present a Christ-like specimen of self-denial and consecration and feel the dignity, it was Paul at Miletus in this closing scene with his Gentile brethren. How sacred must have been the spot where this good old, well-tried Apostle kneeled for the last time with his breth-How tender and solemn must have been their parting with this man of God when "They all wept sore and fell on Paul's neck and kissed him. most of all for the words which he spake that they should see his face no more." Acts xx., 37, 38. Remembering his labors to plant the seed of faith, his la-

would bring back to their recollection what he said: "Though ye have ten thousand instructors in Christ yet have ye not many Fathers." 1 Cor. iv., 15.

Scenes like this we have all witnessed when a true-hearted leader or member has been called suddenly away. diligent toil associated with Christ-like virtues have so long proved the sincerity of the absent one that like Paul's Gentile brethren we have sorrowed most of all that we should see their faces no more and should mi-s their bright examples. The honorable course of Paul in matters spiritual and temporal did much for the up-building of Christ's kingdom in his period. The primitive church laid a foundation in their age for us; and the witnesses brought down that spirit through racks and fiery terture to us. But to us is entrusted the golden opportunity to do far more. A Believer consecrates a whole life of the most disinterested labor spiritually and temporally for himself his Brethren and Sisters and for the gospel cause. However few may be our numbers at times; however dark the period through which we pass: however the new heaven and earth may seem to be remodeled, our labors will count and our works will be known. What the primitive Church did scatter in individual capacity stands to their What we do in collective order as one joint body of Christ however severe the trial will stand through eternity.

Your Brother, Wm. LEONARD.

I'll wear the shield of faith and self-control,
That careless words that fall like arrow's dart,
May never harm my soul.
Then sweetly I can render good for ill,
And love shall reach and soothe the erring heart,
And echo peace—good will.—C. A.

### BIBLE SCHOOLS.

DR. CARL.

I TRUST that it is not needful for me to present any very strong argument why every well regulated family of Believers should have a fixed hour set on the Lord's day to gather together the children, youth, and all others of the family, who may wish to attend a Bible School where the Scriptures may be taught in simplicity and purity; that these may ever be as a lamp to their feet, guiding them in the way of life and bringing out God's plan of salvation to all mankind. Indeed, is this not our duty, "To train up a child in the way he should go:" and how can we do so without God's word for our guide?

Our interest should be for the future of Zion and the Gospel, as given to us by our Fathers and Mothers. And I trust every Brother and Sister, who is truly such in the Gospel, will come up to this important work, and let us pray and labor and look for good to come out of such, and not get off behind self and look for evil to come.

Surely then, there must be evil in the heart and no love for God's word to prosper among his people; and wheu we come together let us remember here is an assembly of persons not so hardened in transgressions as to make the effort put forth, fruitless. They are here to be taught, sincerity, confidence and love. It is the high and holy privilege of the teacher to stamp indelibly the glorious seal of God's truth upon these waiting hearts. When a teacher with a proper sense of the importance of this work sees before him a class of thinking, reasoning, immortal beings, and truly realizes the relation which he sus-

tains to them and to God, he is forced to exclaim with Paul, "Who is sufficient for these things?" -- and then rest only in the God given assurance,-"My grace is sufficient for thee."

True, prayerful preparation of the heart is the only requisite for a successful teacher. Without this all else is in vain. One whose soul is overflowing with God's love, will accomplish vastly more for the Gospel than a score whose talents consist entirely of intellectual accomplishments. A great many wellmeaning persons fail because they are not fully impressed with the fact that this is not only laying the corner-stone, but the whole foundation of the grand and responsible work. It is not only for the future in the life of the pupil, but for the Gospel work. If they desire with an ardent longing, to learn the great secret of leading souls to Christ, let them remember the words spoken by our great Teacher, "He that abideth in me and I in him, the same bringeth forth much fruit."

Mt. Lebanon, N. Y.

### REMINISCENCES OF LIFE AMONG THE SHAKERS.

THE following poem was suggested by the writer's being shut into the closet which served for a hiding-place for Mother Ann. Many visitors to Shirley from the other Societies have sought the opportunity thus to realize the trials of that day, and many is the memento of a splinter of wood taken from the rough boards which form the interior of this lonely apartment—not with superstitious reverence, but as loving memorials of the sufferings of Mother and filled with grief for the juhuman abuse of The dimensions of the Father James." the Elders.

closet admit only of a sitting posture. It was secured from observation by a bureau standing before it. In a manuscript collection of items from the experience of the primitive Shakers I find the following taken from the lips of Jemima Blanchard, & most devoted disciple of Mother.

"At the time the mob, that whipped Father James, was at Shirley, Mother sent for some of the Harvard people to come to her. I went in company with several others on foot, (a distance of about six miles.) Soon after we started we were joined by some Brethreu on horseback from N. H., who were going to see Mother. While on our way we were met by a messenger from Mother. who said that none must go but those who were willing to give up their lives. The men turned off another way, but the company I was in went fearlessly on feeling that it would be a privilege to give up our lives for Mother. We found the house densely surrounded by a mob. but we passed straight through it, the mob giving way, it seemed involuntarily.

We found Mother cheerful and undismayed. Soon after the mob departed with the Elders, Mother said, 'I feel that there will be blood shed,' and having given us some bread and cheese, which we ate in great haste, she said, 'Now run home.' We started on the run and ran most of the way without feeling in the least fatigued. When near home we were hailed by some young women, (not Shakers) who were weeping. They said 'We are afraid they have killed your Elders.' The relief was inexpressible on learning that it was not so; but our hearts were still

### MOTHER'S CLOSET.

AND THIS is the place\* which was Mother's dark prison,

All one dreary night when this cottage was new;
The wicked surrounding, till morning had risen,
To smile on the wilderness, glittering with dew.
The history told me has oft been repeated,
But now its impression is painfully mine;
A dreadful imprisonment—though it defeated
The purpose of men in their cruel design.
The thoughts of that scene and the dread suffocation,
To such marrow limits consigned, for the night,

The rioters threatening, with fierce indignation;
It surely presents us a heart-chilling sight.
We think with regret on the painful inaction;
But dear was the life which they sought to protect;

Yet have we not looked with undue satisfaction, On that self-possession which thus should direct? How different the mansion which she was preparing

For those who were seeking her life to destroy; How unlike the message her voice was declaring, Good news of salvation, "glad tidings of joy."

What manner of men with pretensions to honor

Could this peaceful cettage the whole night surround:

"Surrender that woman, our hands are upon her,"
Say they "or your dwelling shall come to the
ground."

One thing I am happy to learn from tradition,

That no delegation was sent from this town?

Some three or four others, in that expedition,

Must share all the fame with those "men of renown."

At length from the meeting they send a petition,

"A very grown an wishes to pass through the crowd

"A young woman wishes to pass through the crowd To go to her child;"—ahe is granted permission, Although to none else was this favor allowed.

By this honest plea was her exit effected,

And word to the proper authorities sent;

Who, knewing that all should by law be protected, In duty were bound such abuse to prevent.

What must they have thought when this whole delegation

Were fed by her order whose life they design;
When kindly they furnish a generous collation,
"Twas surely a strange invitation to dine. \* \* \*
"What means," they inquire, "the riotous meeting,
Surrounding this dwelling the whole night, of course?

Now, men, in the name of the Commonwealth greeting,

We bid you disperse, or the law we enforce."
The rioters leave with pretended submission,
But Mother soon tells you of "visions of blood,"
They follow the Elders, while yet on their mission,
The dragon resolving to pour out his flood.
Our unyielding heralds of peace and salvation,
By these cruel men were to Harvard pursued;
And now they are treated as foes to the nation,
What language can picture the scene which ensued?

A chosen Committee report Resolutions,

Well cheered by the throng, that the two English

Priests

For doctrines adverse to their Church institutions
Be faithfully scourged and then fully released.
"James Whittaker first may prepare for the sentence;"
For he was chief speaker and mighty in truth;
Hi« eloquent presching of faith and repentance
Was rapidly gaining American youth. \* \* \*
By choice of a man in his full strength and vigor,
Who toils until weary, then rests to renew,

The blows were inflicted with unsparing rigor,
In numbers the stripes must have been,—not a few.
The story I've heard as all parties have told it,

(On both sides at least it is just to remark,)
So painful the scene, should you chance to unfold it,
You scarcely can draw the sad picture too dark,

But let me forbear as we leave to the reader,

The sad contemplation of good Elder James;
The call was then made "William Lee the chief leader,"

And thus to the multitude Father proclaims;
"I will not be bound to that tree like my brother,
But kneel down and suffer what God lets you do,"
Which done, they commence, just the same as the
other.

And all were expecting the same would go through.

The Brethren and Sisters were held by that party,

For each claimed a preference in sharing the blows; Such ardent affection, so pure and so hearty,

From true Christian feeling undoubtedly flows.

Though faint from his wounds, we behold the young peacher,

Rush forward to rescue his Elder and friend.
"Not satisfied yet," says the Court-martial teacher,
"Another such lesson your fashions will mend."
This generous adventure throws all in commotion,

The angels of mercy appear in the cloud, And now a young Sister with equal devotion

Digitized by GOOGLE

<sup>\*</sup>Alluding to the small closet in which she was placed and concealed by a bureau placed before the door. † Shirley, Mass.

Escapes at this moment the grasp of the crowd. On him, as the merciless blows are repeating, Her person she throws at the risk of her life---Permit me to fancy the demons retreating, And leaving those men to continue the strife. She instantly meets, for this prompt interference, A blow in the face from that powerful arm; The blood gushes freely, which makes her appearance, The object of sudden and painful alarm. A voice from the crowd, and by Wisdom's direction, At this fearful mement is now heard to say, 'The man who is pledged for that woman's protection Will make you repent of the deeds of this day." Thus viewing the medium of vengeance so clearly, The man with the scourge is alarmed for the first, Or they might have finished their lives, very nearly, That noble young convert prevented the worst. Wherever this gospel is preached to the nations, This act a memorial shall be to her name;\* While warriors, and heroes, and men of high station, Descend to oblivion's shades with their fame. She told me her story, with tears and deep feeling, When I was a youth, I remember it well; A moral impression, indelibly scaling, Which must in the cause of humanity tell. Well might she rejoice at dispersing the riot, From these worthy Fathers averting the blows; Twas her happy mission the tumult to quiet, And give to her dearest companions repose. [ing," They kneel in the valley, without "wrath and doubt-And fervently prayed for their enemies there; Then "lift holy hands" and with angelic shouting, Their sweet consolation serenely declare. At close of this day of severe persecution, (A day and a night was their life in the deep,) They gather together, at this Institution, Recounting the scenes at which angels might weep. Says Mother, "Well, James, you were cruelly treated But you must forgive them who did you the wrong." "Forgive them, my God," was the prayer he repeated When Mother resumes her melodious song. All join in the chorus of praise, for protection, To Mother extended in that fearful night; What spirit could give this pacific direction, To hearts thus oppressed, without justice or right? The story as told us, is so evidential Of Christ and his gospel, we are not at a loss, In all we discover the one thing essential, The power of salvation, the power of the cross.

### THE ACCEPTED OFFERING.

AGNES E. NEWTON.

It is not the amount given, but the spirit that prompts the offering that merits divine approval or vice versa. "One coin out of a little," says St. Ambrose, "is better than a treasure, out of much."

The narrative concerning the dropping of the two mites into the treasury of the Lord, is rendered doubly interesting by facts of equal importance connected therewith.

We learn from history that it occurred at the time of the Savior's last visit to the Temple. For a brief interval of rest and retirement he had sought the Court, known as the Court of the Women. In this Court were thirteen chests, each shaped like a trumpet, broadening downward from the aperture. Into these were cast the contributions which helped to furnish the Temple with its magniticent wealth. The multitude were dropping their gifts into the treasury; conspicuous among them was the wealthy class offering freely of their abundance. Jesus with divine penetration comprehended the entire scene at a glance.

Following the wealthy train, came a poor woman, who, timidly advancing, dropped into the Receiver two mites or prutahs, the smallest of coins. A prutah is a trifle less than half a farthing. How sensitively she must have shrunk from giving so little among the rich who could lavish their gold upon any desirable object; but the loving heart of the Savior, at once recognized and blest the purely unselfish motive that prompted the offering of all that she possessed. Like healing balm to the sorrow stricken spirit must have been the words from one who never spoke in vain. "Of a

<sup>-</sup> The Millionaire.

\*Jemima Blanchard.

truth, I say unto you that this poor widow hath cast in more than they all."

Very brief the narrative; four verses of Scripture complete the entire story; but how extended has been its power for good! How valuable the lesson it presents to all, who would really imitate the Pattern, to value the motive. rather than the greatness of the act performed.

Canterbury, N. II.

ONWARD, UPWARD.

ADA CUMMINGS.

ONWARD, let our motto be, Striving for the right; Upward is the way of God, Leading unto light. Onward, upward, let us march, With a zeal that's strong: Never faltering in our ranks Courage urges on. Who will stand the flery test? The battle, who'll endure? Who will ever onward go In the path that's sure? There's no time for doubting now Onward, is the song! "Gird the shining shield of truth While ye march along!" Though the cross seems hard to bear Upward, we must go; Till we feel its weight grow less Conquering every foe. Moving upward, leaving all Worldly dross behind.

Press we onward, is the call,

Winning peace of mind.

Trusting in our God;

Toiling on with courage brave

Noble souls who've gone before, In this way have trod.

God will lead us onward sure,

Through the golden gate.

West Gloucester, Me.

There in love await.

Onward, upward, friends so pure

MANIFESTING THE LIFE of CHRIST.

NAMOY G. DANFORTH.

THOSE who name the name of Christ, or claim to be his followers. should strive to show forth the spirit and life of the Teacher in all things. Their love must be stronger and purer than the love of the merely worldly-minded. must ever flow from fountains pure and clothe the spirit at all times, in sunshine We as Believers in the second manifestation of Christ should. above all others, show forth this likeness of the divine, -be ever ready to forgive as we would be forgiven. Though we may suffer wrong we should not wrong ourselves by any malice or hard feelings. We must set aside all of selfish, persoual trials, and seek to aid those who desire a higher attainment; have patience with their failures and disappointments, still holding out the hand of love and magnifying the beauty and glory of following the divine pattern. This we must do by being humble and showing that we are ever thankful for the great blessing of understanding what it is to walk with Christ in daily life. Knowing our own inherent weakness, let us thank God for his great mercy toward us, that the Christ life has been manifested to us; and hence it remains for us to show to others what we have received. May we never shrink from duty in this respect; but each day subdue self more and more, thus come nearer and nearer to the Divine Life and Love which we so much need to make us what we all desire to become. -the true children of a Heavenly Parentage.

Canterbury, N. H.

He commands enough who obeys a wise man,

### THE MANIFESTO. OCTOBER, 1888.

OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

One copy per year, postage paid, " six months, " Send for specimen copy, free.

## Editorial.

### JESUS.

A PATTERN of righteousness well worthy of our imitation, of whom it is written, "He increased in wisdom, and in favor with God and man." tized into the inspirational spirit he became the anointed Savior. What is said of Jesus, in this respect, could be said of no other man. There may have been wise men and good men, but they belonged to an entirely different order, and while they built on the philosophy of a worldly mind for a foundation, Jesus built on Truth.

In this comes the crucial test of a Christian life. It is one thing to speak or write of this divine excellence and quite another to walk as he walked, and to consecrate our lives as he consecrated his life to the will of his Heavenly Father.

been at the hands of designing religionists, there still remains so much that is pleasant to read, and profitable to accept into the mind, that we sometimes wonder why the non-professors do not make it a subject of greater interest

The doctrines set forth, although having more or less of a local reference, and in fact, belonging exclusively to the order for whom they were published, yet they may be studied by all with The moral truths, as great profit. taught in the Scriptures, are such as .75 bear upon our lives at all times and under all circumstances; while the more exalted exhortations of spirituality are what the world so much need for its crucifixion of the lusts of the flesh and of the mind.

We are not surprised that many throw away the book. They do not know its value. Had they accepted its admonitions in the spirit in which they were given, thanksgiving and praise might have filled their souls. If those who hold that the Book is the inspired word of God, the only rule of faith, remain ignorant of its teachings and fail to represent it in their lives, it by no means follows that the Book is less valuable, any more than it would make an unabridged Dictionary less valuable because it had fallen into the hands of the simple-minded.

It would seem that the work is not appreciated as it should be. Because a few pseudo Christians have laid claim to it as a speciality, in favor of their order of living, and because they are so skillful in their manipulations of the texts as to make them change their meaning as often and as suddenly as does the chameleon his color, this gives Mutilated as the Scriptures may have no evidence why those who seek for

Digitized by GOOGLE

light from on high, and a comforting assurance of the presence of the Holy Spirit, should not read its inspirational word, enjoy it and make its life, their life, whether they are or are not in fellowship with any church.

Search the Scriptures, more particularly the teachings of Jesus Christ. Compare your life with his life and learn of him to be meek and lowly in heart. It is one of the easiest things to denounce or to prejudge that of which we have only a very limited or no correct knowledge. The unspiritual, the indifferent and the ignorant of mature years may allow themselves in all this, while the younger minds catch the same strain and follow on to destruction.

In our order, especially, the sayings of Christ are used with an emphasis which is unmistakable, because we have chosen to be as he was, separated from We are well persuaded that the world. no man can serve two masters. "Ye cannot serve God and Mammou." the effort that has been made by those who have assumed to be Christians, and who still hold tenaciously to the Adamic order, we find a singular combination of relationship. A forced attempt to amalgamate the spirit with the flesh. ments as marked in their separation as fire and water.

The old relation, the vine of the earth, which has passed from the garden of Eden to every habitable part of the globe; which has received its blessings and benedictions from kings, bishops and priests, is at this time held at a discount and a new relationship is proclaimed. Sameness of flesh and blood made Cain and Abel brothers; one of the easiest forms of demonstration of a fact that need be made. Marital de-

scent determined at once who stood as father and mother, brother and sister.

But in the new order, in the kingdom of God upon earth, the relationship is to be tested by the spiritual teaching of Jesus, "Whosoever shall do the will of God, the same is my brother and sister and mother."

It by no means argues less respect or less interest in the prosperity or happiness of parents and kindred, but it stands as positive proof of the essential difference which these orders should occupy in the mind. It gives us to understand that what is born after the flesh, belongs to the flesh, and that which is born of the spirit as clearly belongs to the spirit.

Jesus could have made no remark to the Jews, whose family relations stood superlatively in their minds and whose tables of genealogy were traced to a nicety through a long line of generations, that would have been more distasteful, or more at variance with their religious views. It was a severe blow at their titled right of being the sons of God through the inheritance of the The woman who did the will of God was his mother and the man who did the will of God was his brother. To the Jews, a Canaanite, a Syrian or an Egyptian was as a dog; something to be shunned. They were not permitted even to eat at the same table and to hate them or to exterminate them was a commendable religious obligation. They could not believe that a Canaanite was capable of doing the will of God.

count and a new relationship is proclaimed. Sameness of flesh and blood made Cain and Abel brothers; one of the easiest forms of demonstration of a fact that need be made. Marital deure, should be measured to those who do not accept the truth as we see it. The pattern of righteousness, however, will teach us the heavenly lesson of loving each other and of doing good to all men.

## Sanitary.

### OUR FOES IN THE AIR.

It is a wonderful fact that the air we breathe contains foes as deadly and invisible as the malignant spirits with which ancient opinion peopled it. Most epidemics are due to these unseen enemies. To be sure, it is probable that the earth and organic bodies on the earth, and not the air, generate them. They are taken up as dust, and, being little heavier than air, are long suspended in it.

They are known by the general name of microbes—microscopic forms of life. Only a few of the many classes of microbes are harmful, just as only a few of the millions of species of larger vegetable growth are poisonous.

In 1833, an epidemic fever, characterized by great depression, inflammation of the bronchial tubes and lungs, and by an incessant cough. swept over the world from east to west. Its advent was sudden, and in most cases the person was well again in less than a fortnight. It was quite fatal, however, to the aged and weak. This was the famous influenza.

The same malady has repeated its ravages—sometimes over extensive tracts of country, sometimes only locally—many times since the Middle Ages. If it is of microbic origin,—as is probable,—what inconceivable swarms of microbes must have filled the air! Of course, no precaution could avail, except the habitual maintenance of high health and good hygienic conditions.

Malaria is due to microbes which reach their victims either from the air, by inhalation, or from drinking water which has absorbed them. Boil the water, avoid the

night air, sleep in the higher rooms of the house and guard against all excesses.

Typhoid fever is caused by microbes from the discharges of a previous patient which either have found access to drinking water, or have been taken up dried into the air.

Microbes flourish in all kinds of moist filth. The chief safeguard is general cleanliness, the boiling of all suspected water, and ample ventilation and sunshine.

Diphtheria, scarlet fever, whooping cough and measles are due to microbes given off from the skin or breath of the patient. They either float in the air of the room, or become attached to the furniture, walls and bedding. Avoid infected rooms and persons. Attendants should keep their stomachs in an active condition with digestible food, but should not overload them. Most microbes are digested and rendered harmless by a vigorous stomach.

The surest prophylactics—as preventives are called—are high health, cleanliness, abundance of air and sunshine, the boiling of water and milk, and the avoidance of whatever depresses the physical system—loss of sleep, protracted watching and all excesses, and cheerful courage.—Youth's Companion.

### A TRUE MAN.

Oh! for a man that will stand up and say, I want to be good, honest, virtuous and upright, loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell, and hopes for a reward of a golden crown in heaven!—Pains.

The above are our sentiments exactly. How much the world needs more such menand women too; those who can be trusted, who, when they deal with us, will deal honorably, give us good weight and measure, fulfill their obligations, speak the truth; in short those who can be depended on, and show by their daily life that they possess a heart—and a conscience too. Such people are what this world needs, rather than those who spend so much of their time in professing to believe that they are to be rewarded in the next world for doing nothing worthy of reward in this world.—The Home Companion.

Digitized by GOOSIC

### PATH OF DUTY.



## Cooks and Papers.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Sept. Contents: William iii., of Germany; Empress Augusta Victoria; Leopold Methudy; Mrs. Azubah F. Ryder; Hereditary Influences; Edmund Williams; A study of Alimentiveness; A Plea for Country Women; A Bit of Alexandria; The Education and Use of the Brain; Pneumonia and Typhoid Fever; Diagnosis of Position; Science in Health and Disease; Cremation vs. Burial; The Canker in the Home; Successful Entertainment of Children; etc., etc. Fowler & Wells Co. 776 Broadway, N. Y.

Hall's JOURNAL OF HEALTH. Sept. Contents: Summer Vacation; History of Mind Cure; Washing and Baking Sodas; Adulteration of Food; Resuscitation of those apparently drowned; Diphtheria from an Unclean Cellar; Are Corsets a necessity; Ice Cream; Facts about Honey; etc., etc. Office 206 Broadway, N. Y.

THE CHILDREN'S FRIEND for August has much that is useful and interesting for children. The boy or girl who is so fortunate as to receive a copy of this prettily illustrated, and good story paper, will be made happy for many days. Published by E. B. Grannis. 33 E. 22nd St. N. Y.

THE JOURNAL OF HYGEIO-THERAPY. Sept. Contents: The Morals of Hygiene; Vegetarianism; Dr. Walter's Flesh as Food; Vaccination not a legal cause of death; A Physician killed by Vaccination; Arsenical Teeth; Social Purity; Meat vs. Vegetables, etc., etc. Dr. T. V. Gifford & Co., Kokomo, Ind.

NORTH'S MUSICAL JOURNAL. Sept. Contents. An American Teacher and Theorist; The Mandoline; Singing Legato; The Works of the American College of Musicians; Musical Notes; Some Famous Songs; A Few Choir Changes; Children's Volces; Organ Playing; Hints to Ballad Singers, etc., etc. F. A. North & Co. 1808 Chestnut St. Philadelphia, Pa.

## Beaths.

Susan Ann Miner, at North Union, Ohio, August 5, 1888. Aged 64 yrs. & 4 months. She kept the gospel from early youth, and was a peacemaker. S. S. Miner.

Laura Russell, at North Union, Ohio, August 7, 1888. Aged 86 yrs. & 6 months. She was a kind, loving sister. S. S. Miner.

Phebe Harris, at West Family, Pleasant Hill, Ky. April 19, 1888. Age 88 yrs. 4 mo. and 9 days. In Memory of Sister SARAH WOODROW.

H. R. AGNEW.

Go Sister, to that peaceful home, For which you toiled so long; Go reap the golden harvest sown In seasons past and gone. The angels wait and watch for you, The loved ones over there, Rejoice, that one so good and true Sweet heaven with them can share. Mt. Lebanon. N. Y.

In Memory of Sister SUSAN A. MINER.

SUMMONED away from earth life, Our precious Sister's gone, Gone from her lot of usefulness, Gone to the vast unknown. No warning voice was given, No time to break the fall, To reconcile the feeling To this most solemn call; But as a bolt of heaven From out a cloudless sky, So suddenly this good Sister Was rudely called to die. The morning saw her cheerful Within our pleasant home, The evening, crushed and broken, A subject for the tomb. This may be gain to Susan, May be we should not mourn, But O! as her poor body -Our hearts are rudely torn. We can but weep, our Sister, Our hearts will overflow, Though joy and peace await thee, Where thou art called to go; A life-long, faithful servant, A consecrated soul. Go then, in peace dear Sister. "Thy faith hath made thee whole." W. W. A. North Union, O.

Thanks to our friend, Hamilton Arnot, from whom we have received a present of five dollars for the benefit of the Manifesto.

### FIFTY YEARS AT THE FRONT.

For nearly 50 years the recognized authority the world over on all agricultural matters, always abreast of the times, and always spending lavishly for the best talent and experience, the

## American Agriculturist

begins 1888 with new contributors, new artists and new type, and the californial staff, which has made this Periodical a power in both hemispheres, re-inforced with fresh blood and brains, thereby combining the experience and credition of years with the vigor and freshness of youth. The American Agriculturist keeps pace with the growing interest in agriculture largely brought about through its tenchings, and continues today, after absorbing twenty four other agricultural papers, to furnish the current agricultural literature where the English and German languages are spoken. Every number contains nearly 100 certains illustrations and original articles from 50 different writers. Price \$1.50 a year; single numbers, 15 cents

## ON CALVARY, The First and only Reproduction in this Country, and

Three magnificent works of art are neither old time chromes nor ordinary enganyings. The latter is an exquisite photoetching, far superior to anything in the market brist on Calvary, the companion picture, is executed for us by the Mezzograve represents, which far surpasses any other for softness of tone, vigor of action and genera upperiority of execution. They are on heavy plate paper, 22.28 inches in size, forwarded post-pabl, in tubes prepared for the purpose. Price, \$1.00 each, both forwarded in tubes per paid, to one subtress, for \$1.50.

American Agriculturist (Eng or German,) with choice of pictures, \$1.60 American Agriculturist " and the two Pictures, \$2.00

Send postal for Specim a numbe, English or German, full description of the Pictures, and Portrait of Munkacey, the painter of these great works, now attracting world-wide attention

CANVASSERS WANTED EVERYWHERE.

Address, PUBLISHERS AMERICAN W. JUDD, Pres't.

#### THE ALTRUIST

Is a montaly paper, partly in Phonetic spelling, and devoted to common property, uplied labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Adtiress A. Longler, Editor, 213 N. 8th, st St. Louis, Mo.



#### JOHN F. STRATTON'S

CRLEBRATED PATENT (June 7, 1887.) Sublime Harmonie "SILVER REED,"

Regular Size. GENERAL MUSICAL MERCHANDISE,

# THE CREAM of all BOOKS of ADVENT

The thrilling adventures of all the here explorers and frontier lighters with Indiaus, outlaws and wild neasts, over our whole country, from the earliest muss to the present. Lives and famous exploits of DeStot, LaSalle, Stamlish, Roone, Kenton, Brady, Crocket, Bowie, Houston, Carson, Custer, California Joe, Wild islil, Buffalo Bill, Generals Miles and Crook, great Indian Chiefs, and scores of others splendidly flustrated with 220 fine engavings.

AGENTS WANTED. Low-priced, and beats anything to sell.

Time for payments allowed Agents short of funds.

PLANET PUB. CO., Box 6881.

PRILADELPHIA, PA

MAY BROTHERS,

NURSERYMEN,

ROCHESTER, N. Y.

Are in want of good salesmen to sell their choice varieties of Nursery stock, either on Salary or Commission. To the right men, steady employment the year around. Write them for terms.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and dannot to sold in competition with the multitude of low lest, shart weight, alain or phosplante powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

## THE COSMOPOL

The Handsomest, Cheapest and Most Rendable Illustrated Magazine In the World.

ONLY Per Copy,

Per Year.

A Proctor, George P. Lathrop, Louise Chandler Moulton, Harriet Present Spofford, Moneure Conway, Edith M. Thomas, B. L. Farjeon, Trances Courinsy Baylor, Geo. W. Cable, etc., entibute to its pages constantly. It is the only low price magazine that publishes as fine tilnatrations and engravings as can be found in any four-dollar publication.

ECHLICET & FIELD CO., Publishers, 29 Park Low, N. X.

THE COSMOPOLITAN is the only magazine that will be read by every member of the family with unabated makes a specialty of short stories, sketches, travels, adventures, etc. Interesting biographical, historical and literary articles figure in its pages. It contains brief and trenchant articles, by the ablest writers, on all the important isples of the day, such writers as Julian Hawthorne, E. F. Hoe. Richard





## BEST BATH EVER KNOWN

For Families, Physicians, Army Mer

Students, Miners, Itinerants,

EVERYBODY.

BRIEF EXPOSITION of the established Pr ciples and Regulations of the Society Believers. Price 10 ets

THE LIFE AND GOSPEL EXPRESSES MOTHER ANN LINE. Price 10 c

Address Maniscape, Shaker Village, S. H.

THE MARKET SHOW



NOVEMBER.



# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers: for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.

1888.





#### CONTENTS.

								Pa	Page.	
Spiritual Life,	-		-		-				241	
A Vision, -		-		-		-		•	243	
Jealousy.					-		•		245	
Letter-H. S. Clubb,								-	77	
" R. Aitken,			٠.		-				246	
Adoration.				-		•		•	248	
A Golden Sheaf,			-		•		•		249	
Among the Shakers,						•		-	"	
In Memorium,	٠.		-				•		254	
Heavenly Parentage	,					•		-	17	
A Secret Work,									255	
Bible Teaching on D	res	, ·		•		•		-	256	
Be Kind.	•		-		-		•		257	
Prepare ye the Way,				-				•	"	
Personal Influence,			-		-		•		19	
History and Experie	DC	,						•	**	
Editorial-The Chris			э,		-				258	
Col. Ingersoll, -				•				-	259	
Vegetarianism,			-		-		•		260	
Letter-D. Orcatt.		•				-		-	261	
Careless Word,			•						202	
Acrostic.								•	**	
A Lesson from a Tre	e,						-		263	
Books and Papers,	•					٠.		•	264	
Deaths.	•		•		•				.,	

#### AGENTS TO NEW BOOK WANTED AN

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value actual money-earming and money-saving to every possessor. Hundreds upon hundreds actual money-earning and money-save-ing to every possessor. Hundreds upon hundreds of beautiful and helpful engravings. Its ex-traordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of resul value to the people, and sales are sure. Agents look-ing for a new and first-class book, write for ful description and truss. full description and terms.

s' time given Agenta without capital. SCAMMELL & CO., Box 8971, 30 days

PHILADEIPHIA, PA.



SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of Theology of the United Society of Believers in Christ's Second Appear-By G. B. Avery.

Price 15 cts.

## SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Professor and Profane, especially all LOVERS of TRUTH .- It contains not only the SHAKER'S FAITH.

but explains

#### SCRIPTURE METAPHOR

better than any other Book, showing its agreement with the truths of SCIENCE-It also contains Criticisms on the ABLEST CLERGYMEN and Infidels, and good for Collegiates, Lawrens and Doctors, but above all it should be

#### CAREFULLY READ BY EVERY PERSON

who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postpuid to any one on receipt of price. Address H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union, Ky.

#### THE LAUGH CURE.

ALL sorts of isms, pathies and "cures" have had their day, but the "Laugh Cure" we have always with us, or ought to have, for it is sure to benefit even where it may fail to cure. Since the most ancient "chestnuts" will often provoke the heartiest laugh, especially when served up in a new dress, we can afford to forgive the man who has collected many old and new favorites in a paper covered book called " Medical Sense and Nonsense," for ten cents. Illustrated. It is confidently offered as anticlotal to the "blues," stimulating to the disphragm, and accelerating to the blood circulation, and is served out by mail, "on receipt of price," by the Murray Hill Publishing Company, 129 East 28th Street New York.

A summary view of the "MILLENNIAL CHURCH" or United Society of Believers.

It treats of the Rise and Progress of the Society, together with the general principles of the Faith and Testimony.

Price 50 cts.

# The Manifesto.

Vol. XVIII.

#### ${f NOVEMBER}$ , 1888.

No. 11.

#### SPIRITUAL LIFE.

GILES B. AVERY.

DISUSE would congeal the life-blood of the heart, and dry up the arteries, the rivers of spiritual life. Stagnation would curdle the blood in the veins! Precisely so the sources of spiritual life! The exercise and proper use of the spiritual powers in the service of God, is the primary source of their life. The spiritual heart must pulsate with inspirations,—its life-blood. The spiritual arteries,-rivers of the waters of life, must be unclogged, that the life currents may flow on to the veinous system-the little rills of spiritual love, sympathy and interest, that permeate the whole tissue of the soul's structure, and give it vitality. and round up its form, giving it Gospel grace and beauty.

But, the interested may inquire, How is this life to be attained? Man can only plant, till and water, and operate to keep in circulation what God hath provided; it is God who giveth the in-This is true, but God hath presented to souls garners filled with spiritual provisions sufficient for both present and future spiritual needs. Man has but to exercise his powers to appropriate their stores; and this duty is not a mystery, except to persons, who, by ple use, or poisoned them with adulter-

confining their interests and attention to material things, have become oblivious to spiritual conditions, who take little thought and concern about their soul's welfare, and exist, in this present world, a product of material combination, as a plant is a product of the soil.

But, that spirit who is alive to the sympathies that unite soul to soul, and the soul of man to his Creator, reaches forth its spiritual hands in prayer, to grasp after soul food; it pours out its yearning desires in positive flows of hungering, to the powers above, as the ocean's waves kiss the shore when driven by a powerful wind.

Yet, the conditions needful to obtain the answer to prayers, are, to live daily in firm obedience to known laws of righteousness; thus living, the soul floats upon the rivers of the favor and power of God.

But, man has extensively used his reasoning powers balefully, or neglected to use them at all, and, instead of applying himself wisely to appropriate the bountiful provisions God hath bestowed, has starved his soul in the midst of boundless spiritual providences, for lack of exertion to utilize and elaborate God's blessings, has wantonly wasted them, by disregarding the laws of sim-

ous influences and impulses contradictory to spiritual truth, until soul life pulsations cease, and all the little rills of spirit life are dried up, their channels empty as the storm spent cloud, perhaps, dusty as the burning desert.

But what is spirit life? What are its resources? The present state of mankind in the worldly order is such, that, to the multitude, a soul life is almost an anomaly. Spirit! What is it? Is there a human spirit that exists when the physical body it once inhabited is laid in the tomb? These are even questions in the minds of millions! But this is an abnormal condition of humanity, a disease,—the fruit of transgression of the laws of our being.

The normal state of the human family maintains as real consciousness of spiritual, as of material existence, and is as really cognizant of the presence of the augel throug, who people the eternal worlds, as the earthly man is cognizant of the myriads who inhabit the domain of earth, and, in this normal spiritual condition, the spirit man would be as conscious of its relatious to God. and as open to communications from Him, through mediating intelligencies; therefore, the present state of masses of the human race, who are so blind to even an existence of the spiritual body, after the death of the physical, is the result of the sins of the race against the laws of God, producing a moral and spiritual atrophy, a paralysis often terminating in soul death.

The soul of man is an effluence from the All Father and Mother of the Universe, an etherial idiocracy, the vital life of which is the inspirations of the Father and Mother God. This is spirit life, and its resources are the wellsprings of Divinity.

To draw soul life inspirations from this fountain, touls must live so purely, so strictly in the light of truth, as to keep a relation to, and knowledge of, the gift of God, as Jesus suggested to the woman of Samaria, at Jacob's well; thus, "If thou knewest the gift of God, and who it is that saith unto thee 'give me to drink' thou wouldst have asked of him, and he would have given thee living water." "And whosoever drinketh of the water that I shall give him, shall never thirst" (for sinful pleasures) "but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

And Jesus further gave the Samaritan woman to understand that the formal worship of the sinner. should cease from Samaria and from Jerusa'em, thus. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship thim."

Thus, "to be carnally minded is death, but to be spiritually minded is life and peace." And souls who so live as to keep their joining to the Divine life, will not be found faltering by the Gospel way-side, nor halting between two opinions, whether to serve God or Mammon; they will not be circumstantial travelers in the way of God, that is, conclude to try to go in it if all the circumstances of surrounding conditions and influences are favoring their journey; if persons in whom they are greatly interested are firm in faith, true in principle, steadfast in righteousness, but if not, conclude to go back to the beggarly elements of the world with them.

Zion's pillars of strength, Heaven's benefactors, the Saviors that the proph-

#### JEALOUSY! WHENCE COMEST THOU! ABIGAIL CROSMAN.

CRUEL tyrant! basest fiend that roams at large In every clime! What was thy origin? Whence the germ, could gender every ill! Uncovered be! Speak! speak from the source, However low, that some strong power Divinely used May smite thee dead! Destroy thy haunts! Thy wand destructive! blight to vital life, Strikes hardest where superior will resolves To rise in virtue's cause! Maker of mischief! Miscreant vile! Coward! Too base to face the foe, Rather in ambush wound with scandal's dart! E'en shame no covert can bestow or honor claim From thy intrigue! and why the wise with science Rife, the monarch's power, the peasant's life, Stoop to thy shrine? To ope anew the martyr's grave And close a peaceful home! Haste! haste thee! Flee! truth will disclose thy fell design! Thy wily walks the wise disdain! vain hollow show! Thy thin veneer of seeming worth, assuming garb of Sordid pelf, despised with all thy arts! Mt. Lebanon, N. Y.

## Correspondence.

PHILADELPHIA, PA., SEPT. 1, 1888. MY DEAR FRIEND, ROBERT AITKEN: I received your favor of the twentyfifth vesterday and am glad to hear of your happiness and that of the friends of Shaker Station for all of whom I entertain sympathy and affection. I hope to visit them and you sometime when I can know more of your community life. It has always been an ideal life to me ever since my Concordium experience, although it was very imperfectly carried out at Ham Common.

The difficulty in Community life however, is in drawing the line between individual responsibility and freedom of conscience, which are essential to true mauhood, and the will of the community.

Swedenborg says, "The Lord preserves the freedom of the human will as 'the apple of his eye,' or the highest importance

limited to some extent in civil society and still more in community life. is no such thing as perfect freedom in imperfect conditions. Yet the higher the spiritual condition the more perfect is the freedom. In fact the sooner we can give up our self-will and accept the divine guidance the sooner shall we enjov true freedom. Self-love is slavery. Love to God and man, although requiring the sacrifice of self, is the highest But liberty is the beau ideal of humanity without which there can be no responsibility and consequently no manhood.

I thank you for sending Greaves, although the book has not yet arrived, I presume it will in due time. The chief idea of Greaves I think is submission to the divine will. It seems a paradox that man is free only in proportion as he gives up his own self-will, and yet it is Our self-will enslaves, the divine will exalts and makes free.

I believe I could accept practically a life of celibacy, but it has always appeared to me to be a duty to provide for the future generation. Our own existence is due to the performance of this duty parentally, and does not the boon of existence conferred on us, rightly and justly include the duty of transmission of that boon to others, although it may involve us in some anxieties and even spiritual disabilities? There are spiritual sacrifices as well as material sacrifices and our obligations cannot be fully discharged if we neglect to use any of the functions conferred upon us.

Of course we cannot judge for others in this matter. It must be for each one to do as he receives the light to do. may be wisdom in one to live a life of Yet this freedom must be virginity while it may be unwise for an-

other. I cannot see that a universal rule can be set up which it would be right for all to follow except the rule of individual conviction.

My friend Edmunds asked me if you had consented to "prepare a place for him." He thinks well of the Shaker life. He is very fond of children, and I do not know whether he would find such attraction with you. We must have something on which love can ultimate or it is apt to die. If I were with you I should miss the children more than anything else. We are passing away and the hope of the world is in the coming generation. It seems to me that this is where Shakerism fails of universal application, one hundred years of Shakerism will leave this earth desolate if you apply it universally.

The creation of man includes propagation as an important function, and if that is abandoned, existence of the races of mankind ceases and the earth becomes again a wilderness. Do the Shakers believe that a new creation is to supply the place of natural generation and that regeneration includes recreation? I am not asking in the spirit of opposition but for the sake of information.

There is no doubt but a ceasing to generate would abolish human wars, but it would be at the expense of abolishing the human race and leaving this beautiful world to be inhabited by wild beasts alone and they would devour one another.

There is something sublime in the effort to live a pure, chaste life, but to abolish marriage seems to me contrary to divine order and in some cases it may be an avoidance of duty and responsibility not altogether justifiable.

But this is a great question and can-ral, the other wholly spiritual.

not be settled by letter. Perhaps you do not claim Shakerism to be universally applicable to mankind? With love to all the friends I remain,

Sincerely yours,
HENRY S. CLUBB.

SHAKER STATION, HARTFORD Co. CONN. SEPT. 9, 1888.

My Dear Friend Henry:—Yours of Sept. 1st. is received in thankfulness for the kind sympathy expressed for us. In your letter you have touched on points that it might, as you say, be difficult to clear up by letter. It is in your case as well as my own, when we once get a taste of community life we never can forget it. Could I have found it outside of Shakerism it is not likely you would find me a Shaker to-day; i. e. had I found community before I found Shakerism.

It must always be puzzling to the generative man and woman, as long as they are unable to view the entire distinction between the order of Adam and the order of Christ. In not viewing the Adam order as distinct from the Christ order there must always arise a confusion of ideas. The order of Adam is wholly generative, the order of Christ is wholly regenerative, and for 'hose who follow Adam it is right and proper for them to generate; and I should say with you, it is their duty, as it is the duty of those who follow Christ to cease generating and follow him in the work of regeneration. Generation belongs to the Adam order of the world, regeneration belongs to the Christ order, which is the order of the kingdom of heaven: the one being wholly natu-

where confusion of ideas comes in, viz., the blending of the natural with the spiritual.

When you speak of sacritice of freedom in either the natural, generative or spiritual regenerative order, I can conceive of none in either when both are perfectly lived out free from sin. the sin life that destroys all true freedom. It is true, indeed, as you affirm, that all true freedom comes from renouncing our own self-wills to do God's will. In regard to the perpetuation of the race; that can safely be left in the hands of Him who created it. gives me light that it is my duty to leave the works of generation behind and follow Christ in the regeneration, no one can be at all responsible for what becomes of the race of man, as in that case it is wholly in the hands of Him who is able to do as He wills in this matter.

It must be evident that nothing that man can do can alter the purposes that God has decreed, and it is for us to obey what light is given us of God irrespective of results. God, in the order of his providential processes, has given me light that it is my duty to follow Christ in the work of regeneration: herein is where I am held responsible to that light, but as you have not that light yet, you cannot be held responsible. stands the same to-day as it did when Jesus uttered the saying, "He that is able to receive it, let him receive it;" here is perfect freedom for all cannot receive the saying.

You kindly ask me, "Do the Shakers believe that a new creation is to supply the place of natural generation?" The Shakers believe that he that is in Christ is a new creature, i. e., a new spiritu- will at once perceive that there is a risk

ally born man, and so becoming new he lets the natural entirely alone in God's hands to do with it as he lists, and being born anew his work is to propagate spiritually, that is, to propagate spiritual children, as the apostle Paul said Timothy was his beloved son, certainly not naturally but spiritually it must be.

You are so well employed in doing good where you are that I do not feel as yet it is the purpose of God to call you into the regenerative work that I feel called to obey, not but it would be very pleasing to me to see you come up into a work that is higher and better, than for you to remain in your present sphere of action.

In respect to your friend Edmunds, as a candidate for our order of life, I scarcely know what to say, not having had any previous acquaintance with him, nor what opportunities he has had to acquaint himself with our life. well to count the cost, lest he should find that, upon a trial, he is not able to I can appreciate his dietetic views full as well as any in this Society or perhaps any other, but those views can go but so far as preparation. very much depends on what ground he holds them as preparatory for our life. If he holds them merely as for health or economy, without reference to the divine end, they would not help him much into our life; indeed, they would rather retard as he would be in danger of enforcing his views on others; thus producing conflict and inharmony in the body.

In respect to his fondness for children, it would very much depend how far that went, to qualify him to be an inmate with us. You are a man of experience, and you

in taking any one into a social relation without a previous acquaintance. If he is sincerely convicted that it is his duty to forsake a worldly life, and if he is sincerely desirous of finding salvation from sin and a sinful life, and if he is willing to lay himself on the altar of self-sacrifice and to yield himself up to the guidance of experience theu I should say he had better pay us a visit and see for himself, before any permanent steps be taken for admittance as a novitiate in our order. I am prompted to write as well as I know for his good and the cause of good.

It would be very pleasing to us all when you can come and make us a visit. I think a closer acquaintance with the life we are living will convince you that it promotes perfect freedom of the will and conscience, and is the only way whereby the human will can be brought into submission to the divine will. J. P. Greaves will find this to be truth before he can realize of what he wrote.

In love to yourself and family and friend Edmunds I am

Yours as ever Robert Aitken.

#### ADORATION.

LUCY S. BOWERS.

I LOVE, I deeply love, there is so much My earnest heart embraces, and each day Finds reason for true happiness. My mind Springs up exultant every time I think Of God's unfailing beauties, and my soul Rejoices in his love.

Sometimes I think
To count the glorius o'er, and blessings full,
And ever varying scenes before my eyes,
But find no good beginning, for a round
And round, a perfect circle do they fill.

But be it first among my buoyant joys, The winter time, with all its gale and storm, And pearly snows and frosty air and chill; Its radiant blue and clear and matchiess light, And glowing stars that gem the mighty sky; These usher in the merry mornings of The Glad New Year, the season when Old Time Seems to have reckoned up his full accounts And started out again.

I often think

Of blessings, which, meanwhile my soul protect

And comfort, and my wants well satisfy,

For which I render praise and thanks each day.

I love the happy spring, and gleeful birds, And myrisd blossoms of the hill and dale, Whose swaying censers pertume all the air. The stream, its verdant banks and pebbly bed, Whose varied coursing ends within the sea, The great deep sea, the crystal ocean, where Many millions have rendered up their souls, And laid their bodies down among the strange And countless wonders of its trackless vault. I love the wave, the foam, the bounded shore.

I love the sunlight gleaming through the blue, And clouds that 'mid them sail, and all the gifts They give throughout the year. The dews, the stars, The breezes that make glad the summer time. I love the daisied meadows and the lambs, The waving golden grain and tasseled corn, And all the mellow fruits of harvest time. How grand the thundering in the awful dark, The vivid flash, and roll- of ebon mist, And rainbows painted in the evening sky. Behold the mountain-tops and sylvan slopes, Fountains, canons, cataracts, rocky cliffs, indeed I cannot tell it all, but well I love, Yea more, I fill with costasy, and pant Amid the palpitations of my heart, So awed am I, wondering how God could Have made them so.

I love the happy soul
Who walks and lives among these thing, and loves
Them toe; Through them is known the great kind
His handiwork, emnipotence and power. [God,
And mong them all, most dearly truly loved
Is my good home, sweet home, all circled round
With these unfailing lovely gifts.

If things

External could the soul's eternal grace Insure, and give to life below and life Beyond, the joy and treasure it would gain, Then would our living be complete; no sound Of discord would there be, nor strife nor woe, So perfect would the concord be. But sad Enough, much evil born to multiply Has entered every human heart, and darkened With its clouds and graceless images The holy light, and robbed mortality Of bliss, its just and rightful heritage. I love the truth, the virtues every one, The heart most honest, true to consciousness of right; The brave, the noble, valiant in the cause That will elevate to heaven all the race. The ever gentle truly Christian spirit That each day gives out its gifts of gold In deeds and words well tried, and coined within The mint of faith, and scattered with kind care.

I love the wayward, erring, thankless, With a pitying love that harbors no ill-will, And fain would pardon those who do me wrong. I prize my counselors, companions, friends; The kiss that ministers sweet peace, and words That teach the holy way of righteousness. I daily pray that 'mong the many things That others love, they may love me, For I would win it by my toll, and strive To recompense it by my humble gains. I often pray for angel care and kind Direction, and all that will redeem and Make me worthy of a privilege to live Upon God's earth, so glorious and great, So beautiful, so grand and truly good. Mt. Lebanon, N. Y.

A GOLDEN SHEAF GARNERED HOME.

In Memory of Eldress HESTER ANN ADAMS.

#### ADA CUMMINGS.

Lo: the Reaper came at night-fall With his sickle in his hand.
See! he thrusts it in and garners
The choicest fruit of all the land.
In his arms he bears our Mother,
Gently as a sheaf of grain.
She has heard the joyful summons
Freeing her from earthly pain.

O the joy she feels at greeting,
Those we're sure were there to guide,
O the happiness of meeting
Loved ones on the other side.
As she meets our own beloved,
Will she look this way again,
On her little stricken umber
She has left in tears of pain?

Fast the drops fall from the eye-lids,
Anguish fills our every heart,
And the throbbing grows more rapid,
As with her we're called to part.
She's at rest, why need we murmur?
Our great loss to her is gain.
Joy and peace has crowned her labors
She in triumph now will reign.

Gentle Mother, stay around us,
Let thy holy love divine,
Rest upon thy needy people.
Hold us still, securely thine.
Thou hast been with us through pleasure,
Drank with us the bitter too,
Taught us by your pure example
Precious soul! God blesses you!

We shall miss thee, Angel Mother.
Miss thy lovely smiling face.
Miss thy words of consolation,
Miss thy presence in this place
As you near the shining portal,
Keep thy little flock in view,
In that land of light immortal,
Find for us a place, with you.

Joy to thee, sweet sainted Mother, Holy Angels sing with me, There, you see yon stately mansion, All prepared, awaiting thee. Enter thou in peace, forever, With thy jewels sparkling bright Oh! the splendor of their gleaming Far exceeds the stars of night. West Gloucester, Me.

#### AMONG THE SHAKERS.

THE COMMON LANDS PURCHASED MORE THAN
A HUNDRED YEARS AGO—THE FIRST GATHERINGS UNDER ANN LEE—COMFORTABLE
HOUSES AND FERTILE LANDS—EVERYTHING
NECESSARY FOR LIFE GROWN OR MANUFACTURED IN THE COMMUNITY—THE IDYLLIC
LIFE OF MEMBERS—QUAINT CHARACTERS.

#### BY HESTER A. POOL.

It was brother Daniel who met us at the station with a stout wagon and a span of well-kept horses; brother Daniel whose face, round and rosy as a winter apple, beamed with placid content and cordial welcome.

Our small party had just arrived at Mt. Lebanon, N. Y., the home of a large body of Shakers, in company with Elder F. W. Evans, and at his invitation, in order to study the domestic and religious life of that curious sect of which the world knows so little. After we had mounted the high vehicle the horses' heads were turned, the mountains looming upon the eastern horizon, up which the road winds, by a gentle acclivity, for a mile or more before reaching the Shaker Village.

On either side the fertile lands belonging to the community extend for a distance of six miles or so by more than half that width, directly on the road leading from Lebanon Springs to Pittsfield, Mass., nine miles distant, embracing pasturage, forests, upland meadows, orchards, and rich intervales. Every

acre shows the industry, thrift and intelligent management of its owners, beginning with the massive walls which enclose it, "every stone of which," said Elder Evans, "was laid by consecrated hands."

It is about a hundred years since these lands were bought by the zealous followers of Ann Lee, who settled here and have obtained great triumphs and received great persecutions. The first gathering of the Shakers into a community similar to that of the primitive Christian Church, under the leadership of two orthodox clergymen who had been converted to her belief, was just one hundred years ago. Fleeing from the deadly warfare of the old world to the witch-burning bigotry of the new, Mother Ann and her seven devoted followers could little have guessed how beautiful the scene would one day become, where now toil and worship a peculiar people, the like of which the world has never known.

In a few moments we reached the Colony known as the North Family, and saw before us several large rectangular buildings, set within a few rods of each other in the midst of flowering shrubbery, gardens and orchards. buildings, destitute of piazzas, look stiff and bare in their coats of dazzling white, but the walks are trim and faultless; the hillside laughs with luxuriant verdure, and the whole scene is one of quiet and smiling beauty.

Brother Daniel stopped before the first building, where, on alighting, a Shakeress bade us welcome and led us through a long hall to our several rooms. This sister, whom we soon learned to know and highly regard as Eldress M., own looms more than thirty years ago.

a perfect lady, to our comfort. In fact all with whom we came in contact seemed to have found that golden mean where, without officiousness or neglect, they were ready to give the "reason of their being." In address, the leaders among the Shakers might easily stand before princes and kings.

Eldress M.—and to describe her is to describe all, -was clad in a quaint costume very much like that worn in country places in the days of Mother Ann. After a time, its stiff simplicity exercises a certain attraction upon the visit-By it age is softened and the modesty of youth enhanced, and one learns to regret its clear outlines and delicate coloring after returning to the absurdities of worldly dress.

It consists of a self-colored frock, full and plain in the skirt, which is laid in large, pressed plaits from waist to hem. The tint is always pleasant to the eye, either dove color, dun, soft brown, pale lavender or plum. Across the bust a large white kerchief "half conceals and half reveals" the form, and from its upper folded edge rises an underkerchief, or collar white as the throat it encircles. A cap of snowy gauze covers the head and comes well over the thoughtful and placid face.

Until within a year or two all the materials for clothing and bedding save plain cotton, were home-spun and woven as well as home-made. "Why do you wear such lovely changeable silks every day?" was asked of Eldress A .-- a lady of great culture, sweetness and refine-"Feel of it," she replied laughment. "Instead of changeable silk it ingly. is home-made worsted, woven in our devoted herself with the refinement of This skirt has been made over and

pressed and new waists have been fitted to it again and again."

On examination it proved to have been spun with almost hair-like fineness from long-wool merino, dyed wine-color and then used as a filling for dark blue cotton warp, making a cloth as beautiful as it is indestructible. No more such material will ever be woven, and the few uncut remaining pieces are cherished as mementoes of early days.

Truth compels us to say that the home-spun coats of the Brethren are neither so well-fitting or becoming as the clothing of the Sisters, though the same care has been bestowed upon them. But the home-woven blankets are soft, even, fine and warm.

The guest rooms at Mt. Lebanon consist of four good-sized sitting-rooms. each with its large airy bed-room, containing two single beds. Husbands and wives occupy separate rooms while under the Shaker roof. These rooms are models of purity, for cleanliness is a part of the Shaker creed. The middle of the floor is covered with rag-carpeting made from new strips of listing, bound and made iu sections for ease in frequent shakings, and no dirt ever dares to gather on the shining painted flooring at the edge. The sashes are raised and lowered and the fine hair mattresses and bedding undergo a thorough airing daily according to a certain method devised by themselves, and are then made into snowy mounds at a fixed hour, for perfect ventilation and perfect order are also parts of their religion.

An indescribable air of purity pervades everything, and it takes little perception to see that this purity is a portion of the mental and moral as well as physical atmosphere of this Shakerian home.

Within the same building are the work-rooms where clothing is cut and made, and store-rooms, cool and sweet. Underneath is the dairy, filled with cans of golden cream, and butter fragrant as the breath of yonder Holstein cows, stabled in that lofty stone barn filled with every appurtenance of bovine luxury and the just pride of all Shakerdom. Truly if there is perfect housekeeping within, the farming without lags not behind.

A few rods back of the guest-house is the dwelling of the Shakers. At one end are the rooms of the Brethren, furnished like those of the Sisters, who have charge of them. Two or four room together in large many-windowed apartments, always furnished with sin-The house, the occupants gle beds. and their occupations are presided over by two elders and two eldresses, selected for those peculiar qualities and experiences which would alone render them fit to hold such relations to sixty or seventy men, women and children of all temperaments and many nationalities.

On this point it is enough to say that the intentions and character of each novitiate are carefully investigated, and that scandal among them is unknown. The heredity of a child is studied before it is accepted as an inmate; when once a member of the family its natural proclivities are considered and its "gifts" given room for free expansion. The school-room is provided with apparatus and a museum, and the little school-mistress is dearly loved by her charges.

While the Shakers believe celibacy to be the highest form of life, they respect the institution of marriage, concede that only a few are called to join their number and be separate from the world.

Rather do they look to see their principles slowly spread over the earth and uplift its inhabitants to a higher plane of thought and action. For integrity and justice, as well as for breadth of sympathy and hope for the future of humanity, it may be safely asserted they have no superior.

All are hard workers, leaders and teachers, as well as common members. Rising before five o'clock in the morning, each group of men and women repair to their respective duties. sisters take charge of the dining-room, two of the bake-room, and two of the kitchen,-the latter a large handsome room fitted with every convenience and exquisite with its well-oiled floor and rows of burnished sauce-pans. Brethren have devised unheard of comforts for the in-door workers, and the visitor leaves with the feeling of pity for the housewife who does her cooking in the ordinary way. Here every step tells, every movement counts. erative work can point to no greater triumph than in Shaker house-keeping.

In the dining room the men sit at one table, the women at the other. food is of the best quality and generous in quantity. Almost no use is made of flesh-food and home-grown and ground cereals are cooked to perfection. Such vegetables, plucked within the and such pies, shortened with sweet cream and filled with fresh fruit or that preserved by their own peculiar process, we mutually confessed to have never tasted before.

All the work is done by the Sisters who have their seasons of leisure and repose. Running water brought from large springs gushing from the moun-

butter, rocks the washing machine, cools the huge refrigerator, and being heated, warms the house in winter.

Strung along "Shaker Village," half a mile or so apart, are seven such colonies as this of the North Family, each numbering from thirty to a hundred members, all together being called a Every family dwelling community. contains a large room called the "meeting-room," where several times each week the members congregate for social or religious purposes. At the former there is reading from books and periodicals and discussions upon topics of the time, in which both men and women take part. And it is safe to say that nowhere can there be found persons better informed upon history, politics, sociology and religiou than those members of a religious community who have withdrawn themselves from the great world in order to live in purity, crucify selfishness, and subdue the animal propensities to the dominion of reason.

"What have the Shakers ever originated?" we asked of one who had been a member of the order over sixty years, a Scotch gentleman, elegant, scholarly, of great experience, whose society is sought by some of the ablest of modern He is a noble instance of one who has obeyed the laws of the higher

In reply he demonstrated that the Shakers originated the drying of sweet corn for food; they instituted the raising, papering and vending of garden seeds, and the raising, drying and preparation of medicinal herbs and roots for They also first manufactured market. medicinal vegetable extracts for market. They first raised broom brush and made tain side grinds the grain, churns the it into brooms; they made the first buzz

saw in this country; they invented and used planing and matching machines for dressing, flooring and ceiling lumber. They also invented the making of cut nails by machinery; they first cut and bent card teeth and punched the leather for setting them, and lastly, the invention and use of the metallic pen is due to the inspiration of some of the Brethren at Watervliet, near Troy, N. Y. A long enough list for a body of people who at no time have numbered over five thousand sculs.

Every community has its Churchduring the building, open summer months; at other times the meetings are held in the large family rooms used for social purposes. Bare, and spacious, with polished hard-wood floors and provided with movable beuches, they are open, on occasion, to Sunday spectators from more ornate forms of worship.

At the appointed hour two long processions file noiselessly in, the Brethren ranging themselves upon the seats along the wall on one side, the Sisters on the It is an impressive sight these latter present, with naive, serene faces framed in spotless lace, each with an introspective, unworldly look that hushes the spectator into quiet awe. They bear large, white kerchiefs, and hymn books on which the hauds are clasped, and these trim, quaint forms and downcast eyes, motionless and soundless, while the breeze whispers within and the shadows dance upon the wall, seem to belong to some pale ghosts of the past, clarified from all earthly passions, which have returned to remind their fellow-beings of that other world to which they hasten.

A few moments and the spell is broken. The Elders rise, and the others following,

Some one strikes a note and the others join in a simple but thrilling song. One of the Elders, when this is finished, gives a brief and practical exhortation, instinct with high, religious aspiration, linked with intimations of struggle and trial, temptation and triumph. subdue the lower pature to the rule of the higher, how to live aright in thought and deed, seem the burden of these re-Another song follows and then marks. an exhortation, perhaps by a Shakeress, who here as in all other places is on terms of equality with the Brethren, till finally the time for marching is at hand.

The best singers among their number group together facing each other in the middle of the room, and burst forth in a stirring march. This is emphasized by the beating of the hands and an increased stress on the accented measures of the bar, with the body gently swaying forward and backward and the feet keeping time to the rhythm of the music. Round these singers circled the Shakers, men and women by themselves, all beating time with upward palms of the outstretched hands, and keeping time with the advancing feet. Sometimes the convolutions resembled simple figures in the marches of light gymnastics; at others it was a mere rhythmic pro-Enrapturing religious emotion cession. was plainly visible on the faces of many; a serious but joyful earnestness on others. In the scene there was nothing ludicrous, nothing unseemly. the contrary more than one onlooker found himself deeply impressed by this form of worship in which the body is recognized as the temple of the Holy Spirit.

The services ceased with as little cerrange themselves in two opposite parallel emony as they began, and after mutual

greetings the members of each family return to their homes, which they regard with as much affection and pride as the members of a private family. Of this fact proof is shown in a variety of ways.

"When you see a good thing," said a Spanish philosopher, "put on a magnifying glass—" None is needed in regarding the Shakers. The social advantages they enjoy, their freedom from anxiety in regard to a livelihood, the conviction that labor meets with an honest reward, the satisfaction arising from wholesome, delightful and clevating environments and associations,—all these are advantages not to be despised. It is no light thing to be shielded from want and wrong, to look forward with content to a life of repose and comfort.

Yet agreeing with all this will not make a person a Shaker. There are vital underlying principles which must first be apprehended and embraced. There are not many who can sacrifice the stirring hopes and ambitions, loves and warfares which are a portion of the common lot, and so there are but few who desire to step aside from the roses and thorns of the ordinary pathway into that straight, well-ienced, verdurous road that leads into the fold of the Shakers.—Poughkeepsie Eagle.

## Read at the Funeral of Brother SIMON T. ATHERTON.

No eulogist can tell thy long and earnest life
To those who know thy diligence in daily toil.
A sheaf of full ripe wheat is garnered now,
And left a void in grateful saddened hearts.
Ah! we shall miss that busy step at early dawn,
That wrought the deeds that built thy temple fair;
We see thee now in the silence of great death,
Calm as the eternal hills upon whose front
Shines the soft radiance of a pure white day.
We see the crystal beauty of thy Soul
Unclouded as the marble of thy face.

And within our hearts we say, he is not dead, But living in the glory of his work-In things accomplished that no fate can kill-In deeds done, that grateful hearts still cherish. For he has lived for truth and manly deeds: Touched with the spirit of our common weal. And so he passed, not like the petal blown, Or like the floating mists of summer sky. But is immortal in that glorious life, That beats from age to age in deathless man. Bright as the morning freshness of pure light, In this fair memory he is emblazoned now. He is a part of the illustrious past Which naught can change, and naught can dissipate. With what a solemn glory over life Death draws its mystic and unfathomed grace; Its wealth may seem to perish, but transformed Becomes a brighter lustre, purer stream. Humanity dies not, and in its soul O valued friend, thou hast a royal grace. The labor thou hast done, is ours, is man's, Within our thoughts and love, thou art alive: The stream dries not, invisibly it flows, And makes more sure the upward steps of man. Thou art at rest, thy work on earth well done, But the untiring earnest of thy soul, Like pulses of the summer air, still touch The world to beauty, and our hearts to hope. Harvard, Mass. Oct. 3. 1888.

#### OUR HEAVENLY PARENTAGE.

HAMILTON DE GRAW.

"Our Father and Mother who art in Heaven, hallowed be thy name."

To testify of the Fatherhood in nature is also a proof of the Motherhood, so in our spiritual parentage to testify of one is a proof of the other. Mankind have too long been half orphans, a masculine triune God has been a great source of the one-sided legislation that has afflicted mankind, but thanks to the increasing light of this Dispensation of Christ's Second Appearing, the darkness that has so long enshrouded the human soul is breaking away and it is coming to a fuller realization of that eternal truth that it has a Mother in heaven, tender and affectionate, ever ready to draw her wayward children to her by the bonds of pure love.

We have representatives here of that

divine order in the heavens, in the order of our spiritual leaders where the dual principle is practically illustrated in their Fatherly and Motherly care for their spiritual children.

O my soul, take courage, look upward to that fountain of light and love and draw inspiration for the coming conflict between truth and error. light so shine that others may see the true way and glorify the divine Father and Mother of the New Creation that with infinite patience awaits the evolution of the soul from the chrysalis where its spiritual faculties are dormant, into the light of their presence where the soul finds its true home, and in the inspiration of the poet can exclaim.

"I have found a rich prize Of its virtues I would sing, Let the hills and the vallies In sweet echo ring. Tis a Mother O a Mother, No more an orphan I roam, For I've found a true Mother And she has gathered me home."

Sonyea, N. Y.

#### [WRITTEN FOR THE MANIFESTO.] A SECRET WORK. THOMAS HARDING.

"Be of good cheer I have overcome the world." THE work of Salvation, by which I mean that hidden series of soul experiences by which the spirit or individual soul, is separated from the flesh, is a secret work. growth and ripening of grain is imperceptible to the outward eye, but the advance which the wheat has made is observable, and when the proper time arrives the harvest is "saved," that is, separated and stored.

The divine admonition "Confer not with flesh and blood" is very important; to be heedless of it subjects the "babe in Christ" to much tribulation. The spirit which brings Salvation works in secret, each end which it accomplishes, in its order, is palpable, only, of immortality and eternal happiness M.J.A.

when the end is reached for which the exercise was sent. The wind bloweth where it listeth, we may hear the sound thereof but the end for which it blows and the source from whence it comes, are hidden from the novice until he, or she, experiences the effects; then is he conscious that the Divinity has been at work within him, for he knows that he has "come up a step higher."

Following upon this is the assurance that, having come thus far on our journey toward the Infinite, we shall go on and on, until "He" shall have put all carnal things under his feet, then shall we be free indeed. Who would be willing to retard such mighty work, fraught with such momentous consequences, by yielding to that love of display, notoriety or approbation which has its being in the very core of human character?

When the subject has become "free" then, perhaps not till then, shall he know that "The Father" seeth in secret, that his work, in the heart, is hidden from, and is intended to be hidden from, common observation and comment; that though the world does not know us and cannot appreciate the work done within us, yet "He" knows us and it, and that we have been "saved" and separated from the world's passion and approval and at last rendered willing that it should be so.

The skeptic may need "physical" manifestations to convince him that there is another and more occult world, but those who look into their own souls, do not need that "Spirit friends" should manifest for that purpose. Ah! no!! what the world of humanity most needs to-day is to have its attention called to the sublime facts of the Divine "Spirit" and to the world of mystery and sublimity within .-- Sturgis, Mich.

RELIGION is the highest attribute in man's nature. It lies at the apex of cerebral consciousness, the grand acme of thought and feeling, the supersensuous element that links his soul to Divinity. It is that undefinable outreaching spirit, that ever seeks something above and beyond itself, and those material substances which tether it to the earthly plane of existence. From it, springs hope

#### BIBLE TEACHING ON DRESS.

- 1. A THING should not be worn merely as an ornament. Read carefully the following. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold and putting on of apparel." 1. Pet.iii,3. "And they gave unto Jacob all the strange gods which were in their hand and all the earrings which were in their ears and Jacob hid them under the oak which was by Shechem." Gen. xxxv., 4. "And no man did put on him his ornaments." "And the children of Israel stripped themselves of their ornaments." Ex. xxxiii, 4, 6 Also, Isa. iii., 16, 26. Putting on apparel for adorning is as plainly forbidden as gold or broidered hair. Ornaments are those parts of apparel known as trimmings, such as lace, fringes, embroidery, buttons, ribbons, braid, stripes of velvet, feathers, ruffles, flounces, bustles, etc. Christian parents are forbidden to put any of these things on their own clothing and that of their children, as mere ornaments, and would sin in doing so. God requires you to bring up your children in the "nurture and admonition of the Lord," and you are responsible for their proper teaching.
- 2. "Gold, and costly apparel." Wearing gold ornaments, chains, rings, pins, buttons, studs, etc., as ornaments is understood by spiritually minded persons to be meant, and apparel that is worn for its costliness, instead of its economy, its comfort, and its durability, is condemned. No appeal to Old Testament practices can justify the use of what is wrong in and of itself. Because David, that "man after God's own heart," committed murder, should not be taken as evidence that murder is right. 1 Cor. x., 11. A writer on the subject has well said: "The unholy women, as they do now, adopted a fashionable, worldly attire. They were known by their appear-'For they had golden earrings beance. cause they were Ishmaelites.' Judges viii.,24. If they had been true Israelites they would not have had upon them these useless orna-In Isa. 3rd chapter, the various modes that fashionable women adopted to render themselves attractive, are specifically mentioned and unsparingly condemned."

Chas. G. Finney said: "What does that - War Cry."

gaudy ribbon, and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write on your clothes: 'No truth in religion.' It says 'Give me dress, give me fashion, give me flattery and I am happy.' The world understands this testimony as you walk the streets. You are living epistles, known and read of all men. Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But, O. let them fill their ears with ornaments and their fingers with rings-let them put feathers in their hats, clasps upon their arms, and heaven puts on the robes of mourning, and hell may hold a jubilee "

Bishop Weaver said. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christains."

Dr. Judson says: "During the years you have been wearing these useless ornaments many...... have gone down to hell, with a lie in their right hand, having never heard of the true and only Savior! The Holy Bible and valuable tracts might have been more extensively circulated in heathen lands had you not been afraid of being thought unfashionable and not "like other folks," had you not preferred adorning your persons, and cherishing the sweet, seductive feeling of vanity and pride."

What should Christians do? Rev. Albert Sims says:

- 1. "Aim directly at pleasing God—dress so as to have God bless you in the dress.
- 2. Aim at promoting the health of the body; it is God's Temple. Dress on sanitary principles.
- 3. Let the dress be made so as to promote neatness, tidiness, simplicity, and good taste not slouchily and repulsively.
- 4. Dress so that a sound reason can be given for the wearing of every article.
- 5. Let your dress be a rebuke to fashion and extravagance, and a Model worthy of imitation.
- 6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular."

#### BR KIND.

#### MARY WHITCHER.

Ne'er turn away for one misstep
That's taken by a friend,
But patient wait and give them time
To see their fault and mend.
Hold out in love and blessing too,
For such is gospel grace,
The erring swiftly turn from you,
The righteous still embrace
And hold you kindly in their care
As God doth hold his own,
And through their fervency and prayer
Will bring you safely home.

Canterbury, N. H.

#### PREPARE YE THE WAY.

#### M. W. SALFORD.

"I am the voice of one crying in the wilderness; Make straight the way of the Lord."
—St. John, i., 23.

THE people were curious, and asked: "Who is he,
This man who is preaching in fair Bethany?"
So they sent off the Pharisees, Priests and Levites
To ack him concerning his baptismal rites:
"Art thou Christ?" Art thou Elias? or who mayst
thou be?"

"Nor Christ, nor Elias, nor Prophet," said he:
"But the voice of one crying 'prepare ye the way:
The Kingdom of God is upon you to-day,
The crooked make straight and the rough ways
make plain,

And all fiesh shall see God's salvation again.'
But One is amongst you, whom ye do not know,
A greater than I, One to whom I bend low,
He will grant, what I preach, the remission of sin,
The Christ who is coming; oh, listen to Him "
—The Catholic.

PERSONAL influence wins as many souls to Christ as eloquent preaching. Here the teacher can do as much as the preacher. Christ did not preach to a great multitude after his resurrection, or show himself to many, but walked for several miles along the Emmaus road with two discouraged disciples. Christ left the crowded streets to address Matthew at the custom house, and turned from the multitude to call Nathaniel from under the fig tree. The great crowd did not get a sermon from Christ the day he

paused to use his personal influence with Zacheus in the sycamore tree. The Savior made such use of personal influence as to show how to win souls to the Gospel by it. In this we should copy after him. We, too, can stop a moment by the old well to point some poor woman to the waters of eternal life. We, too, can pause by the roadside to talk to some passing friend about his soul's welfare. The magnetism of personal attention is wonderful in power. Wield it over the children; by it draw your irreligious friends to Christ; try its reviving power with those who never go to church. Consecrate your personal influence to Christ, and then let it, like the great moral magnet it is, draw men and women to the Redeemer .-Christian Union.

#### HISTORY AND EXPERIENCE.

"The history of the past and the experience of the present show that the best men and women have suffered most severely in their reputations; have been reviled, persecuted and crucified. It would seem as if these revilings and persecutions were proportioned to the purity and goodness of the individual.

"A decent respect for the opinions of others, and a proper love of approbation, stimulate us to do right; but at the same time, there is a true and noble independence which results from right actions, that lifts us above the influence of malice and slander, and the well poised mind is not moved by these, except with feelings of pity for those who indulge in them."—Henry T. Child, M. D.

ELDER JOHN COUCH All God's passages have been fulfilled literally and wonderfully. I am looking for the Lord from heaven in a very few months. Do you, said one,—believe he will come in 1889. Yes, I do There I have said it. He may come before then, but I don't see how he can tarry much longer. We can't get away from the 45 years of waiting time and that period brings us just about to 1889.

Court not danger.

## THE MANIFESTO. NOVEMBER, 1888.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to Henry C. Blinn, and all letters on financial business to A. Y. COCHRAN.

#### THRMS.

One copy per year, postage paid, .75
" " six months, " " .40
Sand for specimen copy, free.

### Editorial.

#### THE OHRIST LIFE.

It is well to keep before our readers "the reason for the hope that is in us," and to present this so plainly that there need be no mistake in the forning of a correct understanding. "By this we know that we love the children of God, when we love God and keep his commandments." The interest which we manifest in the keeping of the laws of God will go far in determining the depth of our honesty. There is among the professors of Christianity and, indeed, among all other classes of men. a general understanding of what sin is, and the duty devolving upon mankind to suppress it, "for sin is a transgression of the Law," or a transgression of the light which has been received into the mind.

As it was the mission of Jesus to ance with the Jewish Church of his day, preach a system of righteousness, more that it is said of him, "He increased in

exalted toward the realms of spirituality than was ever before known, so it was within his mission to publish a new commandment and at the same time, zealously to stimulate his followers to fulfill in their lives, the Mosaic commandments, and the God given testimonies of the prophets.

As a faithfulness in this work of self-discipline was necessary to lead the soul to God, so it was equally necessary to establish the soul in the Christ Life. A state or condition where one can with confidence say as did the Apostle. "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

A good Jew was a man blessed of God, and the Psalmist has made this observation, "I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his children begging bread." This testimony, so full of comforting assurance to the "follower after righteousness" has reference to a people who lived under the Law. After an experience of 3000 years and the claiming of a greatly advanced position in all that pertains to a religious life, the Christian Church, of to-day could not, in confidence, say so much in favor of its own disciples.

Jesus was more than a good Jew. He was spiritually baptized into an element of righteousness, that made him superlatively, a man of God, and a Redeemer of mankind. In accepting this position before men; "dealing honestly and loving mercy," a course so at variance with the Jewish Church of his day, that it is said of him, "He increased in

wisdom and statue, and in favor with God and man."

Referring to his gospel work, he says, "Think not that I am come to destroy the Law, or the prophets: I am not come to destroy, but to fulfill." "Follow me."

Those who lived under the law and in the power of the prophets, were judged by the Law and compensated, "in basket and in store," agreeably to the promise of that dispensation of God's light to man. Had the Jews claimed the right to live as did the antediluvians, by bringing into the Jewish Church all the defilements of that sensual people, they would have done no more than is claimed as the right of the Christian church of the nineteenth century.

The new commandment from the spirit of God,—"Follow me," must have a vital, spiritual significance, a divine baptism of the Holy Spirit, that will save us from the sins of the world, and give to us that power which will enable us to subdue the selfishness of our own hearts, or it becomes of less value than "sounding brass or a tink-ling cymbal."

The Christ Life is a life of self-denial and a renunciation of the life of the world. All must be consecrated to God. It is the crucifixion of the man of sin and the resurrection into spiritual life, where peace and righteousness shall form the foundation upon which man shall live and work.

THE nearer the earth we are, the smaller we find the circle of our vision; just so morally; the more earthy our condition, the smaller our view of humanity and its needs.

Whose central interest is self, will find his life a blank.

M. J. A.

## Sanitary.

COL. R. G. INGERSOLL.

COL. ROBERT G. INCERSOLL has ideas on doctors and physic, and medical treatment, as well as on some other subjects, and in connection with the illness of his friend, Mr. Conkling, he said:

"There is altogether too much gloom about most sick chambers. People tiptoe in and about, and wear long faces and act generally in a way that would make even a well man sick, and is bound to make a sick man worse. I believe many a man has been hurried across the dark river by his horrible, soul-depressing treatment, who might have become well and strong and useful, if he had more sunshine and fresh air in his room, or the odor of flowers to offset the smell of the drugs, and smiling, hopeful countenances about, instead of woe-begone visages, whose every glance betokens the loss of hope and the belief in the speedy dissolution of the pain-racked patient.

There was a man from our town named Marcy. He got it into his head that he was going to die. At that time no one was allowed to leave the army for a visit to the North, except on sick leave, or occasionally to accompany the remains of a dead comrade. I saw Marcy and said to him: Now, Marcy, you say you are going to die. If that is so, I don't suppose a few days one way or the other will make much difference to you. I want to go home for a day or two about the 15th, but cannot get a leave of absence. Now, if you want to do me a very great favor and will quit this life, say on the 12th, I can get my coveted leave of absence to take you home-see? But I knew my man, and he didn't die. He got very angry instead, and recovered, but he declares to this day that it was my proposition that brought him back his old stubbornness and gave him grit to fight for his life. He always did object to being made a mere convenience of."-New York Commercial Advertiser.

A TOUNG man was discussing with more spirit than was comely what he was pleased to call "brain food." He urged that no ar-

Digitized by GOOGIC

ticle of food furnished more brain matter than baked beans. Just then an old man looked up and said, "Young man, eat all the baked beans you can get."—Richmond Religious Herald.

#### VEGETARIANISM.

HAVING published several articles producing an erroneous impression in regard to the above subject, will you receive another view?

That man can best subsist on the direct products of the vegetable kingdom, is either a scientific truth or a fallacy. The founder of Hygeio-Therapy believed it to be an important truth, and regarded it as a cornerstone of his system, and if it cannot be maintained the whole structure must topple. Sanborn in his first article expresses the idea that flesh contains little or no nutriment. other vegetarian, that we are aware of, has advanced this view. Vegetarians admit that flesh is a nutritious food, and that man may live in health to a good old age, eating it daily, with a good proportion of vegetable products. But Dr. Walter is quite as misleading where he claims that "it is not true that the mental and physical vigor, especially the former, of the vegetable eater, ever has, or ever can, equal, let alone surpass, that of him who eats food transformed and reorganized by the animal for the use of him."

Pythagoras, Plato, Epicurus, Plutarch, Sir Isaac Newton, Milton, Swedenborg, Shelly, John Howard, John Wesley, and many others who were vegetarians can hardly be sat down upon in regard to mental power by any modern writer. Daniel and his companions not only "appeared fairer and fatter in flesh than all the children which did eat of the king's meat," but, "in all matters of wisdom and understanding that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in his realm."—[Daniel i., 15-20.]

"Enquirer" asks Dr. Walter why, if meats are better adapted to the need of man—"because they have been brought nearer to the structure of the human organism than the vegetable products,"—may we not logically conclude that human flesh would be the best food of all?

This would be the natural inference from this kind of logic, which if true, we ask why do carniverous animals prefer for their food the vegetable-eating animals?

Because the flesh of animals appears to be nearer the structure of the human organism it does not follow that it is man's most suitable food. If man's digestive machinery be adjusted to assimilate a different kind of food, it will keep in good condition longer by performing the work for which it was designed, as this is a rule which applies to all nature's works.

It is well known that men are more happy, more healthy, and longer lived, who use their faculties of body and mind, than those who live in idleness. Then it does not follow that because food is easily digested in the stomach that it is the best in all respects.

Important changes take place in the liver in what is called "after digestion," in which the liver performs an important part, particularly in the metabolism of albuminoids.

Dr. J. Milner Fothergill says: "There can be no question about the fact that with some persons vegetable albuminoids are much more easily digested than animal albuminoids."

Dr. B. W. Richardson, equally as good authority, than which there can be no better on physical science, in a recent lecture on the food of man, says. "From experimental observation which I have made, I am of the opinion that vegetable flesh-forming substances may be as easily digested when they are properly presented to the stomach as animal substances of like quality." In taking the testimony of personal experience we must consider the habits of the individual. The digestive machinery of the flesh eater has a different adjustment to that of the fruit and grain eater and in man has the power of adaptation to circumstances. Man therefore may become so adapted to the use of pernicious substances as to seem to require them.

That many find no trouble in digesting flesh, but would be distressed by a meal of fruit at d grain is true, others will feel happy while chewing tobacco and be miserable without it. This shows how much an unexplained fact is worth.

Thousands of men, having become con-

vinced of the evil of tobacco using, for example, bave given it up only to return to it with their chains of habit revived, and all their courage for another trial gone, whereas by right management for the first few days, they might have become masters of themselves as when evil habits are removed natreadily restores normal conditions. ure There is also a necessity of good management in changing a life-long habit of diet, and many have failed for lack of this, who with it would easily have succeeded.

The practice of using flesh as a portion of food being almost universal by the people of this country there are very few advocates of the vegetarian theory; as men of good scientific attainments are apt to be influenced in their teachings by their perverted proclivities and conditions.

Dr. B. W. Richardson, above quoted, a flesh eater, can rise above his idiosyncrasies, and referring to man's food, he said: "Evidence on this question can only be derived from two sources, the one physical, and the other moral. In searching for physical evidence it is necessary to turn to the construction of man, and to ask whether by his build and construction he was formed for animal \* \* \* \* On the whole my judgfood. ment on the evidence of the teeth is in favor of the vegetarian system. \* \* \* If from the teeth we pass to the subject of the process of digestion which goes on in the mouth, the evidence, as far as it goes, is also in favor of the vegetarian theory. The secretion of saliva is clearly a provision for vegetable food and not for animal. \* \* \* \* Taking into consideration the whole facts connected with this structure of man, the inference was justified, that in spite of the very long time which man had been subjected to an animal diet, he retained in preponderance his original and natural taste for an innocent diet derived from the first fruit of the earth.

• In my long medical career I have known no instance in which a child had not preferred fruit to animal food, and it is a lesson learned from experience that the next natural diet for the young, after being removed from the natural milk diet, was one of fruit and bread. point of view the argument about flesh eating Your hour for action is the present one.

is strongly in favor of the vegetarian theory." Man possesses a sympathetic nature and to prove that he must violate this by taking the life of the lower animals for his food, would be to show an inharmony in his creation, and thus we must consider that could it be proven that mental and physical strength could be

sustained by animal food, we still must consider that these alone cannot bring true greatness and happiness for it is goodness that lifts the soul.

The first settlers of this country, who found it a vast wilderness abounding in wild game, its lakes and rivers well supplied with fishes, may have found an excuse in their necessity, in using them for food, but its continuance in these days when that wilderness has been transformed into grain fields and orchards, making it necessary to breed animals for the slaughter, or transport them from the far West, must be attributed to perverted appetite and to misguidance by those who are looked to as teachers in this matter. -J. Harvey Lovell, M. D. in Journal of Hygeio-Therapy.

## Junenile.

Enfield, Conn., 1888.

DEAR CHILDREN:-"Work in my vineyard," is the Savior's command. Where is this vineyard? Is it not in your hearts? And how large a field for action is spread before you in this spiritual vineyard, where you ought to work earnestly and perseveringly all the time, laboring while it is day. If you are faithful workers you will find your time and talents fully employed, and your lives can be made noble and beautiful by unswerving adherence to truth and virtue.

"Work to-day in my vineyard." Give especial thought to the second word in this command. The command is not for next year or next week; not even to-merrow is left for your choosing or convenience, but, work to-day. There is no safety in "putting off." You cannot promise yourselves to-\* \* From a moral morrow. It may belong to your eternity.

Digitized by GOOGLE

Work now. Now is to you the golden moment. Use it wisely.

"To-day is yours, improve to-day, Nor trust to-morrow's distant ray."

The future will take care of itself if you take care of the present. To-day is the time appointed for doing what the Savior bids you, without hesitation or complaint.

But some grow careless and thoughtless, and see not the importance of such work. So many refuse to do this bidding, to follow the Savior, to walk in his footsteps and imitate his virtues. So many wait for the "more convenient season" that will never come, missing the real happiness they might enjoy in obeying Him, and they must feel regret over misspent time.

Resolve that such an experience shall not be yours. Take each hour as a gift intrusted to you for use and improvement, and labor in such a manner that your time shall not be wasted or its results laid up as witnesses against you. And when you give an account of your stewardship, may you be found worthy to receive the reward, "Well done, good and faithful servants."

Your Brother,
DANIEL ORCUTT.

#### THE CARELESS WORD.

'Twas but a word, a careless word, And thistle-down it seemed as light; It paused a moment in the air, Then onward winged its flight.

Another lip caught up the word, And breathed it with a hearty sneer; It gathered weight as on it sped, That careless word on its career.

Then rumor caught the flying word,
And busy gossip gave it weight,
Until the little word became
A vehicle of angry hate.

And then the word was winged with fire, Its mission was a thing of pain; For soon it fell like lava drops Upon a wildly-tortured brain.

And then another page of life [blurred; With burning, scalding tears was

A load of care was heavier made,

Its added weight, that careless word.

That careless word, oh! how it scorched

A fainting, bleeding, quivering heart!

Twas like a hungry fire that searched Through every tender, vital part.

How wildly throbbed that aching heart!

Deep agony its fountain stirred;

It calmed, but bitter ashes mark

The pathway of that careless word.—

Selected.

#### ACROSTIC.

#### From Pealme.

LORD who shall abide in thy tabernacle, who shall dwell in thy holy hill. xv., 1.

was glad when they said unto me let us go into the house of the Lord. exxii., 1.

Lord my heart is not haughty, nor mine eyes lofty. exxxi., 1.

Let God arise let his enemies be scattered let them also that hate him fiee before him. Lxviii., 1. will bless the Lord at all times, his praises shall continually be in my mouth. xxxiv., 1.

As the hart panteth after the water brooks, so panteth my soul after thee, O God. xli., 1.

Not unto us O God not unto us, but unto thy name give glory. cxv., 1.

Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. xli., 1.

A false balance is abomination to the Lord, but a just weight is his delight. Prov. xl., 1.

Remember now thy creator in the days of thy youth. Eccl. xii., 1.

Keep not thou silent O God hold not thy peace, and be not still. lxxxiii., 1.

Except the Lord build the house, they labor in vain that build it. cxxvii., 1.

Rejoice in the Lord, O ye righteous: for praise is comely for the upright. xxxiii., 1.

Mt. Lebanon, N. Y.

#### NBATNESS.

I love neatness. I want to learn to be neat. The day I went out riding I saw a house with pigs and chickens and little boys all living in the same house. I think it is a very poor way of living. I am glad I live in a clean home, and I will try to be good.

Matilda Bell. 8 years old.

Good gained is our own, good given belongs to another. M. W.



#### A LESSON FROM A TREE.

E. R. SHEPSERD.

A DYING tree with sapless trunk
Stood on a vacant plain;
I listened to the kindly talk
Of the descending rain.
"I've come to take that plant in charge:
I'll try to make this tree
In fruit as full in limb as large,
As yonder one you see."
So, on this gracious mission bent

So, on this gracious mission bent
That day and night it fell
Until its forces all were spent,
Alas! and sad to tell!
Fresher! no larger seemed the tree
Than it had been before,
Wasted this rainfall seemed to be
And kindness more than all.

'Twas morn: A sunbeam on its way Came warm and strong and bright; It said: "I'll take yon weakly thing

And make a tree of might."

But when night came. greener, perhaps, Not larger seemed the tree.

Wasted the sunshine with the hours elapse?
Ah, so it seemed to be!
Then gently fell the drops of dew
On every leaf and twig,

With the same object still in view, It said: "To-night it shall grow big."

The proper elements in air
And in the soil combined,
Each in its turn worked silently,
The same results to find.
A few more leaflets than before,

A little stronger grown

The merest hint—and nothing more Of influence it had known. Ten years! Again I pass that way,

I look; behold a tree,
Whose branches, leaves, and fruit display
Great beauty—majesty

Great beauty—majesty.

Not rain, nor sun, nor dew, nor food

Alone, the work could claim.

But all combined and oft renewed
In time, neceive the fame.

So, often, men will plan some great

And noble work to do.

They labor hard, impatient wait The quick result to view.

But oft comes disappointment Feen When after all is done, They cannot see the progress made By seeds on wayside sown. And then another comes to try By other methods quite, A little added growth espy. Perhaps it shines more bright. A third and fourth then take the work Striving to finish fast: Put forth what hidden force may lurk, And still, the work all these out-lasts, And many years must intervene. And many workers throw Deep love, strong labor, in between, Ere sought results will show. One sows, one reaps; no one can boast, "I shall receive the praise." He little does who does the most, And short the longest days: But none of these can be excused Because their part seems small. The widow's mite was not refused But counted more than all; What seemed but wasted almost lost Sometime will all be seen-Life-work on marble-shaft embossed. Which rough at first had been. O, workers in this double world Of nature and of grace,

Of nature and of grace,
O'er you the banner is unfurled
Which reads upon its face:
"Neither is he that planteth anything,
Neither he that watereth:
But God that giveth the increase."
Then grant to him all glory praise,

For help along the way

And cheerful work with all your might,

Though long the harvest wait—
It surely comes, full, rich and white,
And the reward, how great!—The Alpha.

"Vo-la-puk," with the accent on the last syllable: vo—as in vocal. The u is the only difficult sound for us; it is a compound of ov and ee, and is heard in French and German.

— Hall's Journal of Health.

THE spirit of Christ will do away with all offence.—A. 1. Baker.

Digitized by GOOGE

## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. OCTOBER: Contents. Queen Nathalie of Servia; J. F. Portaels; Bishop William Taylor; James Reuben, an Indian; Be Happy; Some Notes on a Rogue's Gallery; A Budget of Papers on Phrenology; A Case of Clairvoyancy; The Absurdities of the English Language; Sanitary Reform; Dress Follies; Catarrh Causes and Treatment; Common Flavors; Health Papers; Child Culture; etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

Hall's Journal of Health. October. Contents. Christian Science; The School Age and School Hours; Massage and Movement Treatment; Cremation; Rapid Cure of Whooping Cough; Accused of Witchcraft and burned to Death; Eating more than we need; A Test of Clairvoyance; Saccharine; How some Girls live; Diet in Fever. etc., etc. Office 206 Broadway, N. Y.

JOURNAL OF HYGEIO-THERAFY. October. Contents. Sewerage of the human Body; Wasp Waist; The Gormand; Anti-Vaccination; etc., etc. Dr. T. V. Gifford and Co. Kokomo, Ind.

## Beaths.

Lesette Walker, at North Union, O., Center Family, Sept. 19, 1888. Age 56 yrs.

She had lived with Believers thirty eight years Was a pure and peaceful Sister, and much beloved by her many friends. S. S. M.

## Death of a Prominent Minister Among the Shakers.

Died at New Gloucester, Me., Sept. 22nd. 1888, in the United Society of Shakers, Hester Ann Adams, aged 71 years and 6 months.

Sister Adams was born in Durham, N. H., and when eight years old she, with her only brother, went to live with the family of Shakers at Canterbury, N. H. She embraced their faith in early life, and in 1843 was appointed to the order of the ministry, which office she filled with great acceptance until 1859, when she was transferred and chosen one of the first ministers over the Societies of Alfred and New Gloucester. She was a woman of great activity and industry, faithfully performing her whole duty, adorning the station to which she had been chosen, and by her Christian walk and conversation, pleasant and gemial manners, won the love and esteem of all who knew her. - Z. K. H. in Eastern Argus.

At Harvard, Simon Tuttle Atherton died Oct. 1st. of heart failure; aged eighty-five years, four months and twelve days.

He has lived in the Society eighty years. In 1833 he was appointed one of the trustees. In 1847 he became Senior trustee, in which office he spent the remainder of his life. Even at his advanced age the Society sustains an irreparable loss. His diligence in business cannot be excelled and has few equals.

His integrity bears not the taint of suspicion. Punctuality was prominent among his many virtues. It was no fault of his if all accounts were not cancelled in due time. Some one has said, "In the open hand of death we have only what we gave, what we keep we lose." Then his wealth must be great who gave all he had—a whole long and arduous life for the common good.

In storms and adversities he was osk and rock never faltering in duty. Duty was the dial on which he measured time. Now that the duties of life have all been well done, and the sun touches the western horizon, and lengthening shadows slant towards the east, then surrounded by friends the harvester comes with a strain of music. So much departed worth is felt by a large circle of acquaintances whose memory they cherish with respect.

Betsey Sneeden, at Hancock, Mass., East Family, Oct. 11, 1888. Age 89 years and 10 mo. She lived in this Society 66 years.

THE Rev. Lewis B. Bates of East Boston. Mass., has been a minister for thirty-six years, and it is a remarkable fact that during his ministry he has never been known to use a "slang phrase," or the words "hell" or the "devil" in any of his discourses. As a revivalist he has but few equals.—Boston Journal.

### FIFTY YEARS AT THE FRONT.

For nearly 50 years the recognized authority the world over on all agricultural matters, always abreast of the times, and always spending lavishly for the best talent and experience, the

## American Agriculturist

begins 1888 with new contributors, new artists and new type, and the editorial staff, which has made this Periodical a power in both hemispheres, re-inforced with fresh blood and brains, thereby comblining the experience and erudition of years with the vigor and freshness of youth. The American Agriculturist keeps pace with the growing interest in agriculture largely brought about through its teachings, and continues today, after absorbing twenty-four other agricultural papers, to furnish the current agricultural literature where the English and German languages are spoken. Every number contains nearly 100 original illustrations and original articles from 50 different writers. Price \$1.50 a year; stugle numbers, 15 cents.

# CHR ST ON CALVARY, The First and only Reproduction in this Country, and BEFORE PILATE

These magnificent works of art are neither old time chromos nor ordinary engravings. The latter is an exquisite photoetching, far superior to suything in the market. Christ on Calvary, the companion picture, is executed for us by the Mezzograve reprocess, which far surpasses any other for softness of tone, vigor of action and general superiority of execution. They are on heavy plate paper, 22x28 inches in size, forwarded, post-paid, in tubes prepared for the purpose. Price, \$1.00 each, both forwarded in tubes, post-paid, to one address, for \$1.50.

American Agriculturist (Eng. or German,) with choice of pictures, \$1.60 American Agriculturist " und the two Pictures, \$2.00

Send postal for Specimen number. English or German, full description of the Pictures, and Portrait of Munkacay, the paint or of these great works, now attracting world-wide attention

CANVASSERS WANTED EVERYWHERE.

Address, PUBLISHERS AMERICAN AGRICULTURIST,

#### THE ALTRUIST

Is a monthly paper, portly in Phonetic spelling, and devoted to common proper v. urited labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property n common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; speimen copy free. Address A. LONGLEY, Editor, 213 N. 8th, St. St. Louis, Mo.



JOHN F. STRATTON'S

CELEBRATED PATENT (June 7, 1887.) Sublime Harmorie "SILVER REED,"

SOLO

ACCUKDEUNS. Regular Size

ENERAL MUSICAL MERCHANDISE,

## THE CREAM of all BOOKS of ADVENTURE Condensed Into One Volume.

FIONEER AND DARING DEEDS.

The thrilling adventures of all the h re explorers and frontier aghters with Indians, outlaws and wild neasts, over our whole country, from the earliest times to the present. Lives and famous exploits of DeSoto, Lassalle, Standish, Doone, Kenton, Brady, Crocket, Bowle, Houston, Carson, Custer, California Joe, Wild Bill, Buffulo Bill, Generals Miles and Crook, great Indian Chiefs, and scores of others. \*\*Splendidly filmatrated with 220 fine engravings.\*\* AGENTS WANTED. Low priced, and beats anything to sell.

Time for payments allowed Agents short of funds.
PLANET PUB CO., Box 6881.
PHILADELPHIA, PA

MAY BR. THERS.

NURSERYMEN,

ROCHESTER, N. Y.

Are in want of good salesmen to sell their choice varieties of Nursery stock, either on Salary or Commission. To the right men, steady employment the year around. Write them for terms.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Rox Baking Powder Co., 106 Wall-st., N. Y. ROYAL

## THE COSMOPOL

The Handsomest, Cheapest and Most Readable Illustrated Magazine in the World.

ONLY Per Copy, OR.

THE COSMOPOLITAN THE COSMOPOLITAN
is the only magazine
that will be read by
every member of the
family with unabated
interest from first
page to last. It
makes a specialty of
short spries, skychshort stories, sketches, travels, adventures, etc. Interesting biographical, historical and literary articles figure in its pages. It contains brief and trenchant articles, by the ablest writers, on all the important topics of the day. Such writers travels, adven-

Per Year.

A. Proctor, George P. Lathrop, Louise Chandler
M. ulton, Harriet Pre-cott Spofford, Moneure
D. Conway, Edith M. Thomas, B. L. Farjeon,
Frances Courtney Baylor, Geo. W. Gable, etc.,
Contribute to its pages constantly. It is the
only low price magazine that publishes as fine
illustrations and engravings as can be found
in any four dollar publication.

SCHLICHT & FIELD CO., Publishers,
SPARK Bow. N. Y.



Knowlton's Bathing Apparatus. UNIVERSAL dal and Diplo KNOWLTON, Ann Arbor.

#### BEST. BATH EVER KNOWN

For Families, Physicians, Army Men

Students, Miners, Itinerants,

#### EVERYBODY.

BRIEF Exposition of the established Principles and Regulations of the Society of Price 10 cts. Believers.

THE LIFE AND GOSPEL EXPERIENCE OF Price 10 cts. MOTHER ANN LEE.

Address Manifesto, Shaker Village, N. H.



#### DECEMBER.



### THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XVIII.

"Blessed are the peace-makers; for they shall be called the children of God."—Matt. v., 9.

CANTERBURY, N. H.



1888.



### Glänbige im zweiten Erscheinen Chrifti.

### Belehrung für Fragefteller.

jum befferen Verständniß aller, die unfere Die der allgemeinen Berwaltung angemeffen Regeln und Ginrichtungen fennen lernen wollen. - Beitere Ausfunft ertheilt jebes Mitglied ber Gefelischaft.

- Befellschaft ift angemessen ben verschiebe= nen Ginrichtungen, aus welchen sie besteht; bie Bollmadit entspringt aus dem gegenfeitigen Vertrauen und Glauben ber Mitalieber.
- 2. Die um Aufnahme . Ersuchenden | muffen im religiöfen Glauben ber Gefellschaft gründlich unterrichtet werden, fo wie auch von den Bflichten und Obliegenheiten der Mitglieder. - Die Mitglied= schaft ift eine freiwillige Widmung ber Seele und bes Körpers für bie eblen Brundfate, nach welchen die Befellschaft! gehalten wird.
- 3. Alle, welche fich bei uns aufhalten, und alle, die uns besuchen, um Aufflärung zu erhalten, werben sich nach ben Regeln ber Besellichaft richten.
- 4. Einem gläubigen Chemanne oder Chefrau ift es nicht gestattet, sich von der ungläubigen Chebalfte ju trennen, ausgenommen nach gegenseitiger ober gefets= licher Uebereinfunft.
- 5. Eltern, die Mitglieder werden, mögen die Obhut ihrer Kinder behalten. Minder= jährige werden nie in die Gesellschaft auf= genommen, ausgenommen auf Ersuchen ober Einwilligung jener, die gesetliches Unrecht auf fie baben.
- 6. Reine forperliche Strafe wird in ber und Berwalter (Trustees) bestimmt. Bertvaltung ber Gefellichaft gebilligt, ebensowenig wird außerliche Gewalt an eine vernünftige Person geübt.
  - 7. Rinder, die in bie Gefellichaft auf-

Folgende turze Anweisung wurde verfaßt genommen werden, erhalten eine Erziehum ift.

- 8. Probemitglieder mogen bas gefesliche Eigenthumsrecht ihres Bermögens behalten, 1. Die Form ber Verwaltung in ber jedoch werden die Zinfen davon bem Rugen ber Gefellschaft gewidmet, bis fie aus freiem Willen und mit Einwilligung ber Verwalter bejagtes Eigenthum ber Unterstützung ber Familie widmen, bei ber fie fich aufhalten.
  - 9. Die Gesellichaft wird nicht verantwortlich fein für Schulden, welche Bersonen machen, bevor sie Mitglieder werden.
  - 10. Gine Perfon, welche Mitglied ju werden wünscht, muß allen gerechten und gefetlichen Aufforderungen borber gerecht werben.
  - 11. Wir erwarten von Personen, welche Aufnahme in unferem Beim fuchen, bag fie nach mehr Wabibeit und Licht fuchen; daher ift es ein wichtiger Grundfat in ber Shafer-Gemeinde, ein Gunden=Be= fenntnig zu Gott in Unwesenheit eines Zeugen abzulegen.
  - 12. Um als Brüder und Schwestern in Glauben Chrifti zu leben, fonnen :. ir feine Privat-Correspondeng halten. -- Alle Mittheilungen, die von der Familie geschickt oder erhalten werten, ob gedrudt ober geidrieben, werden tem Rathe ber Melteften in der Familie unterworfen.
  - 13. Die leitende Autorität der Gefell= ichaft ruht in ben Sanden einer "Ministry," die aus zwei Brutern und zwei Schwestern befteht. Außerdem werden Meltefte (Elders)

Diese Regeln bestimmen bie allgemeine Berwaltung ber Gefellschaft in allen ihren Abtheilungen.

CANTERBURY, MER. Co., N. H.

# The Manisfesto.

Vol. XVIII.

DECEMBER, 1888.

No. 12.

#### KEY OF KNOWLEDGE.

Alongo G. Hollister.

It is written in the wisdom of the East, "All that we are, is the result of what we have thought-it is founded on our thoughts-it is made up of our thoughts." Why? Because all action begins in the mind, and thought is both the action of mind, and a product that remains to influence future conduct. This being the power of thought, by controlling our thoughts, and fixing our attention on the things that pertain to our peace, we can school ourselves out of the imperfections of our natural birth, and of defective early training, into that which we wish to be. For whatever the mind or attention dwells upon that will grow, and as all deliberate action is first acted in thought, thought is the key to any desired change of conduct.

Hence the proclamation of the gospel was introduced by the exhortation to repent, reform—that is, according to the original Greek, change your mind, your purpose, the thoughts and intents of your heart. Detach in a measure your interest from the visible and transient things of the present life, which now absorb your whole attention, and fix your thoughts upon the unseen and eternal inheritance in the life to come, "for

the reign of the heavens is at hand." Without this necessary preparation, and earnest seeking, how can any one discover the presence of that "reign of God" which cannot be perceived by outward eyes? Thought guided by true desires, and duly translated into deeds, overcomes all obstructions to the soul's advance in righteousness, penetrates all false disguises, and scans all mysteries of Divine wisdom, truth and love, bestowed upon mortals for their uplifting from the earthly and transient, to the heavenly and eternal life. Mother Ann prayed three days and three nights without intermission that God would grant her true desires, and when she received the answer to that prayer, it was ample compensation for all it cost. eye is on the Eternal," writes an intuitive Seer, "your intellect will grow, and your opinions and actions will have a beauty which no learning nor combined advantages of other men can rival." My own intelligence responds, "it is true."

Mt. Lebanon, N. Y.

BRIGHT hope my anchor is not lost, And though the waves beat high On which I feel my spirit tossed, My soul can never die.—M. W.

<sup>&</sup>quot;The righteous shall never be removed."

#### OUR HOLY FAITH.

MARTYN W. MILES.

AT a recent Society meeting, an Elder remarked upon the desirability of our keeping before us the doctrines of the Church. This I endeavor to do, and in regard to the main tenets of the Society of Believers or Millennial Church, I desire to bear my humble testimony thereon and to confess the faith.

We hold (if I state our views correctly) that the primitive Christian church, spoken of in the book of Acts of the Apostles, was established on right principles; that the Gentile Christian churches rapidly and fatally fell away from it; and that our order has returned to those original and true doctrines and practices. Prominent tenets of the Pentecostal church were, a life of celibacy; community of property; confession of sins; separation from the world; (marriage and private property being regarded as emblems of a lower order of society.) If we value the teachings of Jesus Christ it is surely logical and right to endeavor to really carry them into practice, as the apostles did; the New Testament abounds in teachings directly or indirectly bearing upon the principles just enumerated; one text, for instance, being:-"Sell what thou hast and give to the poor, and thou shalt have treasure in heaven." That is Christian communism,—it is equivalent to saying, 'Let there be as little inequality as is practicable,' the doctrines of Jesus being utterly opposed to the prevalent system which divides society into rich and poor-an inequitable system which is nowhere more tenaciously upheld than in England, "making God's work of none effect." The I also especially prize the principle adoptsame fundamental idea has been ex-

pressed by many good men who have had a passion for justice. It pervades the writings of the poet Shelly, as in the line-"Foremost of things, divine It is expressed by that Equality!" grand axiom, "Each for all, and all for each." Shakspeare does not omit to touch upon this subject :---

"So distribution should undo excess. And each one have enough."

In a brief narrative, St. Luke describes the primitive Christian church :-- "And all that believed were together, and had all things in common, and sold their possessions and goods, and parted them to all as they had need," and these words have had a remarkable power over the human mind in all ages since they were written.

In this Community, for my own part, I find my highest aspirations realized. and I esteem the privilege of being permitted to work, in the place appointed for me, in the vineyard of the Lord. But, holding the sociological views that I do, I was not very happy in the outer world, because, there, the social system by which I was environed worked counter to my belief in the right and the best. Then there is the doctrine of the motherhood as well as fatherhood of God, from which we can derive much help and com-It has been well observed-"The Jewish Jehovah and Gentile Christian God was forceful, revengeful, and on occasiou even hateful. This one-sided Creator lacked all that plenitude of benignity which, united with a manhood of corresponding wisdom, is truly worthy of reverence. And Christendom waited seventeen centuries for a woman to declare the duality of the deific essence." ed by our order of separating ourselves

from the influences of the world; in which respect it resembles the religious houses of the Middle Ages. Now, it is well to endeavor to exert a leavening influence, for good, upon the world, while dwelling and moving therein, as the Society of Friends and other religious denominations do; but what if, on the contrary, we find the world gradually leavening us so that we realize, with St. Paul, that "when we would do well, evil is present with us?" This used to be my own experience; I therefore value the spiritualized every-day life to be found in this order, where, in retirement from the world, it is our privilege to seek to strengthen one another in the Lord, and in whatsoever is righteous and virt-

Among the names of several eminent men who have written favorably of the Society are those of Henry Vincent, Hepworth Dixon, H. W. Beecher, C. Nordhoff, and Horace Greeley. latter wrote that "they presented the sublime and hope-inspiring spectacle of a Community founded and built up on the conquest of the most inexorable appe-When he had stood among the quiet homes of this people, and marked how they had steadily, surely advanced, from poverty to ample competence, how could he refrain from thinking lightly of that blind dogmatism which asserts the impossibility of inducing men to labor except for their own self-gratification?"

I pray that God will aid me, by his strength, to faithfully practice so enlightened and spiritual a creed as that of the Millennial Church; that he will enable me to crucify the life of sin; to keep the faith; to dedicate myself to his service; and to go assiduously and zealously forward, with my Gospel kindred, in the work to which he has called us.

Mt. Lebanon, N. Y.

#### FOREBODING.

OLIVER C. HAMPTON.

SAD forebodings are unwise for two reasons and for these they should not be indulged in. 1st. Such sad auticipations may never be realized and then we shall have had all our sorrow for nothing. 2nd. Such indulgence in forebodings of evil does not fortify, but weakens our courage to meet and cope with scenes of adversity when they come into our experience. Some minds of unfortunate construction, cannot easily parry these temptations to fearful anticipations of coming evil. Still it must be and is possible, to educate one's self out of such mental predisposition. Unshaken faith in God's goodness and love, his wisdom and constant care for us, is a great and glorious boon. Paul says we cannot have this of ourselves but that it is a gift of God. So much the better-we can pray to our Heavenly Father, and most assuredly receive this precious faith, and this is a grand substitute for that spiritual vacuum wherein we feel with Jesus "Of myself I can do nothing." Indeed fervent prayer is most salutary and avails mightily in lifting the sincere spirit above the sorrows and crude rudimentalisms of this earthly existence. Gloomy thoughts of the future are unhealthy, both to body and mind. ever affects the mind, affects in a corresponding manner and degree, the entire physiological structure in all its functional and organic relations. Joy and peace create health-sorrow and discouragement-disease. We can habituate ourselves to make the most or the least of our blessings. And on the disposition we make of our condition much depends. But above all it is unwise and unhealthy

to anticipate evil, which we are not certain will ever come to pass. One of my good ancient Elders once told me a little anecdote which will well illustrate this. One night he was going to mill with a grist, (he said) when a boy about twelve years of age. A very terrible thunder shower was darkening the Heavens. He came to the conclusion, that when he arrived at a certain hill some distance ahead of him, he should certainly be killed by lightning. He was awfully frightened at this coming destruction. He however drove on and when he reached the hill sure enough the artillery of Heaven played round him in the most awful manner. But in one moment as it were all his fright was taken away from him and he was filled full of gladness and joy, and never enjoyed any scene in his life before nor since, more than he did that awful and sublime thunder shower. And for years and years afterward it filled him with joy to hear heavy thunder. "From that day to this" said he (and he was then an aged man) "I have never had the slightest fear of thunder and lightning." his fearful anticipations of death were for nothing not only, but in point of fact resulted in one of the most enjoyable scenes of his whole life.

Well, we have fallen on fearful scenes of adversity, cyclones, years of drought, diminution in numbers and strength in Zion; yet let us watch and pray, struggle and toil, faithfully keep all good Order; and then be sure our God will not, cannot forsake us, but in the end crown us with the blessing of well-spent lives in the promotion of all good, "and a crown of Glory that fadeth not away."

"Lord, who shall abide in thy tabernacie?"

Union Village, Ohio.

[WRITTEN FOR THE MANIFESTO.]
THE MARCH OF EVENTS.

B. F. BAILEY.

THE cumulative evidence which forces itself upon the attention of thoughtful men as they watch the march of events, in favor of the opinion that we are living in times marked by the eye of prophecy and fulfilling the destiny marked out for the human race, is rapidly convincing many that such is the fact, and that behind the apparently chaotic and spasmodic condition and effort of the various reform and progressive movements of our age, there is both method and wisdom.

Each step of humanity, ouward and upward, in the past, can be distinctly traced by the evidences of an all-wise plan for their successful accomplishment, and nothing that the world has ever produced in the way of larger liberties, and grander opportunities, for accomplishing the ultimate happiness and prosperity of the race can do aught but Hence, we assume attest this truth. that the present movement toward industrial and social freedom and equity is not only in accordance with the divine plan for the redemption of the race from the curse of riches and poverty, but that it has been foretold in the prophecies of the Bible whose divinely appointed seers were selected to place in the sacred record an outline of events now upon us.

That humanity is being stirred to the very depths of reason and passion, preparatory to entering upon a tremendous struggle to restore Liberty and Justice in the State, and righteousness and spirituality in the Church, is as evident, as that houest citizens are being driven

honest clergymen from the pulpit in accordance with the injunction to "Come out of her, my people that ye be not partakers of her sins."

Yes! great Babylon, which is the church and state of our boasted nineteenth century civilization is fallen, and the proclamation which is resounding through the blue vaults of Heaven will soon reach our earth. Well may the crowned heads of Europe hesitate, ere they hurl their standing armies at each others' throats for the "Time of the end" of all crowned heads is near at hand. Well, also, will it be, if the uncrowned kings of monopolies and corporations here in America take warning, ere they place the last needle upon the camel's back of labor, for a spirit of righteousness is abroad filling the hearts of God's poor children with a sense of outraged justice, and equity too long delayed.

Well may our daily press cry out against the rapidly increasing abomination of class distinctions and worldliness in our so-called Christian churches. the Boston Herald Jan., 9, under the head of "Socialism in the house of God." "The whole of our Protestantism has the taint of an individualism, which has expressed itself in the cruel and godless distinctions of class, and these distinctions have poisoned the atmosphere in our places of worship." "Not one set of people are to blame for this state of things, but all sorts are responsible, and one of the best fruits of the present social discontent in industrial life will be secured if the churches in their inner life can realize in truth and freedom what is meant by the brotherhood of man." Alas! Mr. Editor, it is too late for the poison of the asp of mammonism of a vision.

from the arena of partisan politics, and has entered the bosom of our Cleopatra churches and they are doomed. "For all nations have drunk of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

> The editor of the Herald in his superficial range of vision, has failed to discover that there is something deeper and grander than "discontent" in the present industrial movement, for there are myriads of God's angels employed, in preparing the "working classes" so-called for this second coming of the Christprinciples, of socialism, communism, spiritualism, righteousism and all other "isms" for which Jesus gave his life in the first century.

What the world needs, and is going to have, is a Church without hypocrisy and a State without tyranny, a people without wars and bloodshed and a planet redeemed from sin and disease. Many people may say "Oh! well we know the millennium is coming a million years hence," but pause and reflect, the time when "old things" are passing away and "all things" becoming new, is right here for we are daily witnesses of the same. and the beginning of the end of the worldliness and the selfishness of the present condition of society may not be as far off as many imagine, "My spirit shall not always strive with man" and there are many startling events which the nineteenth century will disclose to open the eyes of the blind and compel that attention to the necessity for individual and social reformation which the times demand.

We close this article with the relation "And I looked, and be-

hold! a vision of the world was before me, every nation and people were rapidly being resolved into three classes with The first came marching with a banner the color of which was black, with red fringe, and letters. banner was written as follows! "Great is the God of Mammon, the Creator of Monopoly and organized wealth." In the center was a red skull and cross bones surrounded with the words "Legal piracy and plunder in the name of Law and Order, Babylon the Great." These people were dressed in black wearing black And I heard a voice, saying, "This is the banner under which march all those who believe in the divine right of Kings, the sanctity of Popes and the rights of property, the conservators of society, Church and State, worshipers of Babylon the Great.

And I looked, and behold! the second class marched with a red banner trimmed with black fringe and letters. On this banner was written "Great is the God of War and Vengeance, Anarchy and destruction of human Law and Govern-In the center was a red torch and bomb surrounded with these words: "The torch and bomb are legitimate agents in warring upon organized wealth." "The Law protects the rich and oppresses the poor." These people were dressed in red and wore red masks. And again I heard a voice saying: "Under this banner march all those who smarting from a sense of wrong and injustice organize to destroy the present fabric of society and government, the destroyers.

And I looked again, and behold! the third class marched with a white banner trimmed with golden fringe and golden And I heard a chorus of angel voices singing, "Behold! we bring you With smile of trust and folded hands

good tidings of great joy, the annunciation of the second coming of the principle Christ, and beginning of the millennial era, the New Jerusalem descending out of Heaven adorned as a bride for her husband." On this banner was written: "Behold! what saith the God of peace and righteousness! proclaim the Social Republics and the United States of the World." In the center of this banner was a golden cross and crown with the words "No Cross, no Crown," Surrounding these emblems and words was written: "The Divine Community of the Sons and Daughters of God." "Socialism and spiritualism, are the two witnesses against Great Babylon the modern Church and State." These people were dressed in white and their uncovered faces shone like the sun and their peace and happiness was supreme. And once again I heard a voice saving: "Under this banner march the lovers of peace, justice and fraternity. The Builders."

"And the great city was divided into three parts, and the cities of the nations fell! and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath." Rev. xvi., 19.

Cambridgeport, Mass.

### MEETING.

JOHN G. WHITTIER.

THE breath of a diviner air Blows down the answer of a prayer, And all our sorrow, pain, and doubt A great compassion clasps about, And law and goodness, love and force, Are wedded fast beyond divorce. Then duty leaves to love its task, The beggar Self forgets to ask:

Digitized by GOOGLE

The passive soul in waiting stands To feel, as flowers, the sun and dew. The One true Life its own renew. So, to the calmly gathered thought The innermost of truth is taught, The mystery dimly understood, That love of God is love of good, And chiefly, its divinest trace In Him of Nazareth's holy face; That to be saved is only this-Salvation from our selfishness, From more than elemental fire, The soul's unsanctified desire, From sin itself, and not the pain That warns us of its chafing chain; That worship's deeper meaning lies In mercy, and not sacrifice, Not proud humilities of sense But love's unforced obedience; That Book and Church and Day are given For man, not God-for earth, not heaven, The blessed means to holiest ends, Not masters, but benignant friends; That the dear Christ dwells not afar, The king of some remoter star, But flames o'er all the thronging host The baptism of the Holy Ghost; Heart answers heart, in one desire The blending lines of prayer aspire; "When in my name, meet two or three," Our Lord hath said, "I there will be!" Selected.

Legal Decisions of Common Law of the United States.

ALFRED, ME., SEPT. 30, 1865. ELDER OTIS SAWYER,

DEAR FRIEND:-In answer to your suggestions per annexed sheet, I submit the following suggestions and replies.

The duty of protecting the property of every individual, by just Laws promptly, and impartially administered is one of the strongest and most, interesting from the use of the Trust fund or proobligations on the part of government, perty! He cannot act for his own beneand in discharge of this obligation, it is fit in any contract, purchase or sale, as bound, and will assist the rightful owner to the subject of the trust.

of property, in the recovery of the possession of it whenever unjustly withheld.

A Trustee or Agent entrusted with general powers, must exercise a sound discretion, act in good faith, within the scope of his powers, he has all the implied powers necessary to complete the business in the scope of his employment.

It is a general rule that when an Agent or Trustee is duly constituted, and names the principal for whom he acts, and contracts in his name, the Principal is responsible and not the Agent. the Agent must not exceed his powers.

This rule, Chancellor Kent says, pervades every system of juris-prudence, and stands on strong foundations!

If a Trustee, or general Agent does what he is authorized to do and something more, it will be good so far as he was authorized to go and the excess only will be void.

When the Trustee, or Agent exceeds his powers, and purchases in his own name without disclosing for whom he acts, his principal will still be liable, provided the property so purchased comes to their hands and use.

Persons dealing with an Agent, or Trustee are bound to enquire and know how far such Agent is authorized, and that their contracts are within the scope and limits of the power conferred on him.

All Trustees deriving their powers from courts or appointment of individuals or Communities, are subject to well defined rules of law and equity.

The Trustees cannot reap benefit Digitized by GOOGLE

He cannot take upon himself an incompatible duty. He cannot have an adverse interest and employment, for this would expose his judiciary trust to abuse and fraud.

These principles are especially applied to your Deacons and Trustees, whose time and services belong to the Society.

Real estate as well as personal, purchased with the trust fund or property, and conveyed to the Trustees still belongs to the owners of the fund, or property with which such purchase is made.

Agents and Trustees are bound to render an account, at any time on demand of those for whom they act.

It was settled some forty years ago in this state (Maine) by the highest judicial authority, and upon principles of common law, equally applicable here, and in every other state, that the "Covenant by which the members of the Society or Societies of Shakers are bound, to each other, is a valid instrument, obligatory on all who voluntarily enter into it."

That the Covenant requires the surrender of all the property, and commands the entire services of persons admitted to membership.

Not only the property but the individuality of the member, is to a certain extent, yielded up to the Community of Interests, and he has henceforth no power to contract for himself or the Community, except within the rules prescribed in the Covenant and by the authorities of the Society. When he transcends these bounds, his acts are a nullity and impose no liability on the Society.

Ans. to Interrogations.

Ques. 1. What is the legal, and most proper course to adopt provided an individual appointed as Trustee or Agent violates his covenantal obligations, and refuses to be accountable to the authorities specified in our Covenant or Constitution, who are the Ministry and Elders, and for sundry violations of known duties, it is believed that said Trustee is embezzling the property of the family or Society in which, and for which he is acting as Trustee or Agent?

Ans. The appointing power, the Ministry and Elders may remove the defaulting Trustee or Agent, give him notice of the removal and appoint his successor.

Ques. 2. Suppose he claims to have taken the responsibility to step one side of the established rules of the Society, in which he is acting as Trustee or business Agent, which forbids hiring money, involving the family in debt, or in any way making the family responsible for money received and he hires money on his own name, and by speculation with funds thus received, earns one thousand dollars, more or less, and claims that as his own private property, what claim has the Society upon money or other property thus earned?

Ques. 3. If money so obtained is vested in neat stock, lumber or real estate, what course should be taken by the Society, to take the possession of said property?

Ques. 4. If the Society has good reason to suppose that an individual Trustee has money or investments in Government or Company stocks, which are deposited in banks' safes,—How can legal possession be taken of them?

Ques. 5. If there is good reason for believing that said Trustee has money,

•

notes, bonds or other securities concealed on his person, what right has the executive authorities of the Society, to compel such individual to make presentation of property to them?

Ques. 6. Supposing a Trustee holds notes, bonds or title to real or personal estate, or personal property of any kind which he has received in his own name, no reference being made in those deeds, bonds, notes, &c, of his Trusteeship or Agency for or in behalf of the Society, or family in which he claims to be a member, how does this effect or impair the right to claim and hold all such property?

Ans. to 2, 3, 4, 5 and 6.

If the Trustees or Agent has neat stock, lumber, or any specific article of personal property, Bank Bills, stock or notes of hand, in his own name, it is still the property of the Society and duty and right of the Ministry and Elders and successors of such defaulting Trustee, to take and reduce to their possession such property, wherever they may find it. If it be in custody of any corporation, Bank or other persons. Give them notice of your claim to it, demand it, of such Bank, or third person.

If you obtain possession of notes of hand though payable to such Trustee, you can collect them for the Society. If the promiser is known, you may notify him. that the note given such Trustee is the property of the Society, and then collect the amount of it. If any person, stranger, member or removed Trustee is embezzling removing or destroying property, papers, title deeds, or anything else or secreting them about his person, the authorities of the Society may, without process of law, detain and take from him such property, using such force as

may be necessary after demand to possess themselves of the property, no more.

Or if it be deemed safe to delay, they may make complaint to a magistrate, and have an officer obtain the property so embezzled.

I have no doubt, conveyances of real estate by deed to a Trustee by name only, ensues to the benefit of the Society and the authorities may enter upon such real estate and treat it as stolen property, of the Society, and a court of equity will order the conveyance by the removed Trustee.

Every trade made by a Trustee though in his own name. is for the benefit of the Society. He cannot hold the profits of any trade, as his own. The authorities may take such property wherever they may find it, or money if within their reach.

Taking bills of sale and conveyances to himself, does not at all impair the right of the Society authorities for whom he is bound to act, to take actual possession of all such property.

Your authorities may take possession of all property attempted to be kept from them, as they find it.

If in possession of third persons who refuse to deliver it up, an action at law may be maintained for it, or the value, as the case may be. If the defaulting Trustee, on demand of the Ministry and Elders, to whom he is required to account, refuse and they suspect he has funds, personal or real in his own name, or intrusted to other persons, belonging to the Society, they can, by bill for discovery, have him ordered to disclose under oath every transaction he has entered into and what funds, and estate he may have, where it is, and demand that he deliver or convey as the case may re-

Digitized by GOOGIC

quire. This is the remedy where you do not know the extent of the misappropriation or cannot get hold of the property, papers or stock, &c.

Every person who transacts business for your Society, is known to act not for himself but for the Community. All men dealing with him are bound, especially in an important affair, to know that he is authorized, and the extent of that authority.

As your regulations do not authorize hiring money, the Trustee could not bind the Society. If you have been accustomed to borrow money through a Trustee or any member of a certain individual, and the authorities paid it, that might give the implied authority, for the same individual to loan again and collect of the Society. Paying that individual would not authorize other persons, to whom you had not paid, to collect of you loans to the same, or any other Trustee.

Ques. 7. If the violations of Covenantal obligations of such individuals, are such as to convince the leading authorities of the Society that he has forfeited his right of membership and said individual refuses compliance with Society rules and Covenantal requirements and still persists in holding a place, and right of membership, then what course are the Society to take to accomplish his ejectment from the Community?

Ans. When a Trustee is not only removed from his Trusteeship, but for misconduct and violation of his Covenantal obligations, is removed from membership, according to your rules, after notice, and reasonable time to leave, he has no more right than a stranger and becomes a trespasser by remaining or re-entering and may be treated as such, by process of law.

Ques. 8. If such individual has run in debt, contrary to the established rules and laws of the Society, after a declaration and caution to the public against trusting members, or professed members of the Shaker Community, has at any time been made patent to the world, through the medium of the leading public journals in the state, what obligations are the Society under to pay any such demands, supposing the Society may have, at any previous times for the honor of the Society and to secure individuals met some such improperly contracted debts?

Ans. This is substantially answered. Such payments would be considered as secrecy and create no implied promise to pay other individuals nor that one again, after notice.

When the Trustee trades outside of his authority, you may elect to be bound or not. If you receive the goods you would be obliged to pay; not otherwise.

When a Trustee retires, and you do not apprehend an escape or loss of property, an application to a court of equity for a full account would be preferable to the summary modes above suggested.

Yours very truly,

IRA T. DRRW.

### BIBLE SCHOOLS. NO. 2.

DR. CARL.

In continuation of the article we had in the October number of THE MANIFESTO on Bible Schools we add. The pupils will fail to appreciate and value the beauty of a Christ life unless they see it manifested by their Christian leaders and those with whom they may mingle. In order that we may draw others into

Digitized by Google

the Gospel Christ life we must first be the character and circumstances of those drawn ourselves and then walk very closely to him, for Jesus says, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." These grand and glorious teachings of the Bible are Spiritual truths and that must be Spiritually understood and if the Holy Spirit dwell not in us how shall we be able to teach them aright. If our hearts are purified and we are truly made free because we know the truth then we can teach it to others.

Again the teacher must be regarded as an instructor who should be throughout acquainted with the history, geography and ancient customs concerning the lesson and deeply conscious of the various duties taught in it and as much as possible be able to clearly communicate his knowledge and personally bring the truth to each pupil individually under his care. Much attention should be paid in questioning, which should not always be so simple as to call forth no mental effort neither should it be so difficult as to be impossible for the scholar to comprehend the principal object of the question, but to gradually lead the pupil to think for himself and to express his thoughts clear-Teach your pupils how to studyassisting such at times will encourage them to investigate during the week. They should be made to feel that the Bible is the word of eternal life, the true source of comfort and strength to all who believe its precious Gospel promises.

Long and tiresome exhortations are unnecessary to bring the child to the gospel truths. Careful, prayerful instruction will more frequently produce impressions that are lasting. Again we

whom we are to instruct. actions, win their confidence, sympathize with them in their trials, share their joys, be a sincere friend as a brother or sister to each one. Remember them in your prayers. Do not become discouraged because you cannot see the result of your labor now :-- "Be ye steadfast, immovable; abounding in the work of the Lord, for of such as ye know that your labor is not in vain in the sight of the Lord." Therefore let us make the Bible Schools in every family an earnest life-long work for truly the imprint made on their lives by our words and actions will not be erased during the time of eternity. It thus becomes us to devote nothing short of our noblest energies to building up the most holy faith the Gospel truths with those who are in our care.

Mt. Lebanon, N. Y.

### THE GOD OF THE JEWS.

CHANCY DIBBLE.

THE Lord was never known as a God of war until about the time Aaron made the golden calf. From that time Israel turned away as Moses declared when he threw down the tables of the law and broke them in pieces. Repeated efforts were made to reclaim the Israelites from their idolatrous, avaricious disposition, yet in their hearts they turned to Egypt's In imitation of the heathens they believed that God was delighted with bloody sacrifices of savory meats and odors of incense and that these were They thought a propitiation for sin. that they were God's people for whom He had a partial affection to the exclushould endeavor to become familiar with sion of all others, and that He command-

Digitized by GOOGIC

ed them to exterminate the natives of the country and possess their land. Thus at a glance we see the Jewish idea of God and his attributes. That He in person led the armies of Israel to battle requiring them to slay men, women and children. This feature can only be appreciated by such as uphold the principle of war and conquest.

We might excuse the barbarity of that superstitious age, for in their ignorance it was impossible for them to conceive of God in his true character. Those records are a remnant of Jewish history only a portion of which is to be depended on because mingled with heathen traditions. There were false prophets and true ones, the latter they persecuted. The Prophet Samuel, chap. x. and xix., reproaches them saying, "Ye have rejected your God who brought you out of bondage. Ye refuse to obey the true prophets and now desire a king to go before and fight your battles like the heathens around." Saul slew his thousands and David his tens of thousands. They were men of blood that kept back the enemies of the Lord.

How does this compare with David's Psalm, for he says, "The Lord is of tender mercy towards his enemies, his goodness and love endures forever." Here is a surprising contradiction of character. All the prophets sung of his never-ending love and charity, yet his reputation is traduced, his name implicated by the charge of directing the murderous doings of the Israelites.

The truth was as Isaiah declared, lix., 7, "They trust in vanity and speak lies. They conceive mischief and bring forth iniquity. Their feet run to evil and they make haste to shed innocent blood."

Watervliet, N. Y.

### OHEERFULNESS.

### BELLE RULLHAUSEN.

THERE is a vast difference between cheerfulness and rude boisterous conduct. One shows a noble, cultivated mind, the other an untrained and unsubdued spirit. Any one who assumes a quiet and dignified cheerfulness is always highly valued in society, for their presence is like sunshine. It refreshes and gladdens the hearts of all with whom they come in contact. "A cheerful temper joined with iunocence will make beauty attractive, knowledge delightful and wit good natured."

It may be thought by some persons that in order to be strictly religious they must go around long-faced and melancholy, but that is a great mistake; true religion never called any one to sacrifice cheerfulness of spirit; there have been some of the most mirthful and cheerful people who have been very religious and spiritual; but they knew when to use their mirth, and also when to lay it aside. The Bible tells us, that David king of the Israelites danced before the Ark of the Lord with all his might, and when reproached and scorned by Michal the daughter of Saul, he said, "I will yet be more vile than thus, and will be more base in mine own sight." ing that he would yet be more joyful in the praise of the Lord, regardless of what the natural man or woman might say of him.

Whenever we feel most inclined to be melancholy, and look on the dark side of life, then is the time for us to strive the hardest to be cheerful, instead of finding fault with everybody and everything. Robert West has truely worded it, that "Nothing is easier than fault-finding,

Digitized by Google

no self-denial, no brains, no character are required to set up the grumbling business; but those who are moved by a genuine desire to do good, have little time for murmuring or complaint."

It shall be my daily endeavor to cultivate a cheerful disposition and always manifest the fear of God in my deportment.

Mt. Lebanon, N. Y.

### BENEVOLENCE.

MABEL E. LANE.

"It is more blessed to give than to receive."

FEW realize the import of this beautiful saying of the good Master. lightly passed over by the majority who profess to follow him, because human nature is selfish; and each one seeks his gain, regardless of his neighbor's comfort and happiness deeming it more profitable—if not more blessed—to receive than to give. A selfish disposition knows not the sweet peace and contentment that flows from true benevolence. Have we not all sometimes felt the joy of giving, or ministering to the needs of others? We feel happier in distributing blessings, than in storing up for ourselves earthly treasures; even when we make little sacrifices in the every day duties of life for the comfort of our brother or sister, it imparts to us greater pleasure than if we lived for self alone. There are some who are constantly hoarding up treasures, and only thinking and caring for their earthly wants without a thought for the future or for their spiritual needs; such are not laying up treasures in heaven. To live to do good should be the end and aim of our existence; if we would be most need .- H. A. J.

happy and realize the true blessings of living we must subdue selfishness, and strive to possess the spirit that actuated the lowly Jesus, who went about continually doing good.

Mt. Lebanon, N. Y.

[WRITTEN FOR THE MANIFESTO.] COMMUNION.

FRED. I. STERRING.

How sweet the thought, So oft before expressed, That though we're far From those we love the best;

There is a bond. By blest communion wrought, That brings us joy And sweet consoling thought.

When far apart, Our bodies take their way, Our spirits fain With kindred souls would stay.

And when away, 'Mid scenes though new and strange, The true heart turns To fields it once did range,

And meeting there, Congenial spirits blend, Receive and give The blessings of a friend;

Joy and rejoice That soul can come to soul. Harmonious blend. And purest bliss control; The while the sweet Pure ministry of love Baptizes each

With glory from above! Hail! blessed boon, To seeking mortals given Communion sweet, Hail, Harbinger of Heaven! -North East Pa.

THE charity we extend to another in the hour of weakness, will return at the time we

Digitized by Google

### THE MANIFESTO. DECEMBER, 1888.

OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### TERMS.

.75 One copy per year, postage paid, six months, " .40 Send for specimen copy, free.

## Editorial.

### PASSED AWAY.

WITH this present number the twelve months of 1888 will have passed away. Months of vital interest to, every active worker in the cause of righteousness and peace. To us, they can return no more; and, indeed, we have no occasion to wish their return, as all our deeds of loving faithfulness will bring their commensurate reward; while on the other hand, if we have an accumulation of broken promises or neglected duties we must undoubtedly suffer a corresponding penalty.

All along through these varied seasons we have not been left to toil alone, nor have we been left to mourn over the unfruitfulness of the Christian God's goodness has been to us a never-failing fountain, "a well of

of a Heavenly Father and Mother have been conferred upon us for encouragement and for distribution among those less favored with these divine blessings.

In many, very many things we have great reason for rejoicing, while in others, as might be supposed, we may have some cause for regret. will, indeed, be a bright, spiritual season, well worthy to be a part of the incoming millennium, when we can count the full year of twelve months, in which there is no sin, no sorrow or even a "shadow of turning." ever may have crossed our path in these twelve months, bearing in the least, a relation to these conditions of mind and manner, we still may rejoice in all the battles that have been fought, in all the victories achieved, and that we are yet able to make renewed determinations to march on toward the Holy City.

In this we have the daily lesson as it is brought before the Christian mind, and into which he should throw all the zeal and patient persistence of an unreserved interest. The gospel testimony requires all this of everyone who names the name of Christ.

In this way we accept the opportunity to diffuse spiritual life and light, by which much good may be accomplished.

I trust that we may review with much pleasure, the work through which we, so recently, have passed, and take courage in the assurance that many evils have been overcome, many enemies of the cross slain, and many waters springing up unto everlasting false spirits cast out. Such a gos-Bounteous gifts from the hands pel work as this may entitle us to a

Digitized by GOOGIG

share in the promises, by which we may receive a new name and a beautiful home in the City of our God.

When the mind of the Revelator was illuminated to see that most lovely abode, the New Jerusalem, as it came down from God, out of heaven, he saw in the fulness of its glory, the heavenly reward which was promised to those who had obtained a victory over the elements of the world. It was the city of the living God, the abode of the meek, the merciful and the pure in heart.

We trust that in this review of the year so soon to close, our readers may be able to find their own case so clearly illustrated that there need be no hesitancy in accepting it. Add or diminish as may be required to suit the emergency but do not fail to find time before the thirty-first day of December, to establish in the heart, a determination to love God and to work righteousness during the year 1889. Write out a list of moral obligations and then have the force of character to make them practical. Go farther, -enter the spiritual realm and "Seek first the Kingdom of God and its righteousness." "Deny thyself of all ungodliness and every worldly lust."

There need be no fear in accepting these few lessons in self-denial as in or out of the church, they may have a very salutary influence upon the mind.

### CONTENTMENT.

A HAPPY lot forever mine,
Impossible to e'er repine,
The best must give content:
The beauty of the life divine
In countenance doth ever shine,
And none its good repent.—M. W.

# Sanitary.

[STAINBACK WILSON, M. D., ATLANTA, GA.] SALT AS A MEDICINE.

We are very apt to seek some far fetched cure for our bodily ailments, and to overlook the simpler remedies, quite as effective it may be, which are to be found even in the humblest household.

Common salt is one of the specifics for various diseases, which many lose the benefit of because they are not aware of its value.

For sore or inflamed eyes, wash them in a weak solution of salt and warm water. This is also useful to remove the inflammation caused by extraneous substances in the eye.

For fore throat and a hacking cough, take one salt-spoonful of salt, two tea-spoonfuls of vinegar, to half a goblet of cold water (icedwater preferable;) sip this frequently and relief will be felt at once. This same preparation will remove nausea, and settle the weakest stomach. It is also be eficial in attacks of colic.

Nothing is more useful in sickness than a small flannel bag filled with salt. For toothache, colic, or diseases requiring warm applications, it is invaluable, as it retains its heat a long time; and it is greatly to be preferred to hot, wet emollients, which soon get cold and uncomfortable. The bag and all can be put on a tin pan and warmed in the oven; but it is better to rip a small hole in the bag, and empty the salt out into the pan to heat. After it is hot it can be put back with a large spoon, and the hole sewed up in a moment.

We have recommended this to several of our friends while they were suffering severe pain, and we have had the satisfaction of knowing that they experienced almost immediate relief from it. We knew it prescribed years ago for a case of severe colic. The effect was magical; and ever since the saltbag has held an honored place in our domestic pharmacy.

A mixture of ice and salt, in proportion of one to one-half, applied to the head frequently gives instant relief from acute headache. It should be tied up in a small linen cloth,

Digitized by Google

like a pad, and held as near as possible to the seat of the pain.

A tea-spoonful of salt, dissolved in water, and taken every hour or two, beginning six or eight hours before a chill, will often prevent it, in intermittent, or what is known as "chills and fever."

I once succeeded with this simple remedy in an obstinate case, where quinine, arsenic, and all the ordinary means had failed. - Woman's Work.

### PRECAUTIONS AGAINST DISEASE.

Never enter a sick room in a state of perspiration, as the minute you become cold your pores absorb. Do not approach contagious diseases with an empty stomach, nor sit between the sick person and the fire, as the draft from the chimney leads the contagious influences in that direction. Always let the current of air be from you to the couch of the sick, not from the couch to you.

The air of the sick chamber should be kept so fresh that there will be no perceptible difference upon coming into it from the outer air .- Catholic.

### TWO POPULAR DELUSIONS.

Among the beliefs prevalent with the laity these two stand prominently forward-that fish is a brain food of great value, and an exceedingly good diet for invalids, and that ice is always pure, no matter how filthy the water from which it was formed. Nor is it at all certain but that the profession has held, at different times, these same sadly erroneous beliefs; indeed, it is feared that some even yet cling to the fish as an article of diet especially created for the sick room. The truth is that fish, as a brain food is worth no more, nor as much, as many other foods, and, as an article of diet for sick rooms, in the majority of cases, is absolutely injurious. Relapses have been caused frequently by fish when given after fevers and nervous complaints. Loss of weight followed a fish diet, and very promptly. It should be stricken from the diet card for the sick rooms. To convince the average man that ice is or can be filthy

people should be taught that ice may be as unfit for use as water, and for the same reason, that freezing does not remove all impurities, nor kill disease germs. It is true that some of the frozen matter is eliminated in congelation, but not all. The fact should be proclaimed that ice from stagnant pools or water that contains refuse of any kind, is not fit for use, that it may breed disease and death .- Health and Home.

### [Contributed by Wm. L. Lincoln.] FALSE COUNSELORS.

THOSE who mind the things of men rather than the things of God-those who would have us to put self-crucifixion far from usthose who would have us to pity ourselvesare stumbling-blocks unto us. They were to Christ. Even though they come to us and speak to us as apostles of Christ, our only safety is to do as Christ did, instantly and peremptorily and finally order them to get behind us. "Whosoever shall save his life shall lose it: whosoever shall lose his life for Christ's sake shall save it." Make no mistake herein. Be not decieved. Self-pity is a snare, no matter who suggests and urges it upon you.

Self-denial, cross-bearing, and following Christ even unto Calvary, are the only securities that we shall come after Him urto heaven at last. Every other suggestion comes from the devil or from one of his messengers .- Words of Faith.

WE learn, through The Christian Union. that a case has just been decided by the Supreme Court of Kansas bearing on the extent of the rights of church members. The suit was brought by Jacob T. Hackney, of Winfield, against the trustees of the Christian Church of that city, to enjoin them from playing an organ in the church during the service. It was claimed on behalf of Mr. Hackney that at the time the church organization was perfected there was no organ or other instrument of music permitted to be used by the congregation in its worship, and is a hard task. But it can be done, and the that this was never permitted until after an

organ had been forced into the church; that he believes that the introduction and use of the organ in the worship of the congregation is contrary to the Word of God, and sinful, and that he and about forty others of the congregation have always been conscientiously opposed to the introduction of an organ in their worship; that in February, 1888, J. M. Vawter was employed by the congregation as a preacher, and that at the very first opening of divine service held by him an organ was swung into position, an organist took her place, and the exercises were opened by instrumental music: this against the wishes and protests of Hackney and other members of the congregation. The opinion was written by Justice Johnson, who holds that the church cannot legally keep an organ.

### AN EXCELLENT LESSON.

To rely upon witnesses, where truth and justice are at stake, is like investing your money in a lottery, where there are nine blanks to one prize. You must remember that there are "two sides to a story," and notwithstanding you may be able to prove by your witness what is true, still your opponent may, to your sad disappointment, find it an easy task to prove by his witness that which is false. A dozen lines in writing are worth more as evidence, even though there should not be a single grammatical sentence from beginning to end, than a whole regiment of forgetful and prejudiced witnesses. -Preston's Manual.

The following was received from a friend who resides in London Eng. Ed.]

### THE CHRISTIAN KINGDOM SOCIETY.

AT a time of so much angry feeling, selfishness and self-seeking, we desire to bring together earnest people of all classes, who wish to set the promotion of God's Kingdom of righteousness, peace, and love, above all selfish considerations of party, sect, or personal convenience.

We are not in any sense a sect: we do not enter into theological discussions, or hold re-

the work of the Churches. We are an Ethical Society founded on a Christian basis, and having for its only condition of membership "an endeavor, in all things, to render faithful obedience to the spirit of Christ."

We are a League of Justice and Love, inspired by a longing for higher spiritual life; we hope to become a Universal Brother-HOOD-conscious children of one Father, and servants of one Master who was willing to become Servant of all.

680 men and women have joined the Society since its formation in March, 1886, all of whom have come in without argument or discussion, attracted solely by the soundness and simplicity of its one rale.

We believe that 10,000 earnest people, with their hearts firmly fixed upon righteousness, working quietly and patiently in their various circles, and availing themselves of all opportunities of promoting human righteousness and human happiness, would soon work a moral reformation in the land.

Should the Society take root in other countries, it might serve as a connecting link between nations, as well as between Societies and Churches, and thus be the means of fostering healthier and kindlier feelings among people of all kindreds, nations, and tongues.

While affording many opportunities to our members for co-operating with each other, we allow to all the fullest freedom, so long as they use not their liberty unworthily, but as servants of Christ. All that is done among us is done spontaneously, and without persuasion.

The Society is called "THE CHRISTIAN KINGDOM SOCIETY." The name "Kingdom" is used because it suggests the idea of "obedience to law," rather than that of "uniformity of opinion," and because it was the term almost invariably used by Christ, whose mission was to establish God's Kingdom of heav. en upon earth.

We make no additional demands on the time or energy of those who are alre dy working in the Kingdom of God, but the fact of such workers accepting membership among us will strengthen the hands, rejoice the hearts and revive the spirits of many.

Membership of the Society does not in any ligious services, or interfere in any way with | way increase our responsibility or the claims

Digitized by **GO**(

of Christien brotherhood, but it tends to force them in upon our attention, and it is hoped it will enable us by mutual encouragement, suggestion, and assistance to discharge them better.

Our organization is simple, but hitherto it has worked well. We have no public meetings or lecturers: we rely upon the individual efforts of all our members. We hope, therefore, that those who hear of the Society will pass on the message to friends and acquaintance, and do what they can to influence others in daily life.

We make no personal appeal for funds, but all contributions will be thankfully received by the Treasurer, Mr. Edmund Waller, Harrow Road Branch of London and County Bank, and all receipts are signed by Treasurer and Secretary.

Should you feel in sympathy with us, we hope you will not hesitate to communicate with the Secretary, or with some member of the Committee. What the age needs most of all is not more light, or more lecturers, but more resoluteness in our efforts to be loyal to the light and knowledge we possess.

Leaflets will be forwarded to any who desire fuller information.

ALEX. H. SMITH, M. A.,

Secretary.

20 St. Bride Street, E. C. London, Eng.

[Contributed by D. C. B.] THE JACKAL AND LION.

A JACKAL met a hunter in the forest and at once began to pour out such vials of wrath against the Lion, that the hunter was amazed.

"Why," exclaimed the Jackal, "the Lion is a liar, thief, robber and ghoul, and is not worthy of the friendship of a Pole-cat."

"Did he ever abuse you?" "Oh no." "Ever injure you?" "No." "Then whence this malignity?"

"Well—ah, well, I can't get over it that he was born a lordly Lion, and I a miserable Jackal."

MORAL.—That's the key-note to nine tenths of the slanders this earth is cursed with.—Selected.

### THE VALUE OF KIND WORDS.

THEY never blister the tongue or lips, and we have never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they will accomplish much. They help one's own good nature and good-will. Soft words soften our own soul. Angry words are put to the flame of wrath and make it blaze more flercely. Kind words make other people good-natured. Cold words freeze people, hot words scorch them, bitter words make them bitter, and wrathful words make them wrathful. There is such a rush of all other kinds of words in our day, that <sup>i</sup>t seems desirable to give kind words a chance among them. There are vain words, and idle words, and silly words, and empty words. and hasty words, and spiteful words, and profane words, and boisterous words, and warlike words. Kind words, also produce their own image on men's souls. They soothe and comfort the hearer. They shame him out of his sour, morose, unkind feelings. We have not begun to use kind words in such abundance as they ought to be used. There are peevish and fretful words, cross words and complaining words, and there are soothing and peaceful words, grateful and reviving words, encouraging words.—Pascal.

### A CURIOUS FACT.

'Tis a curious fact as ever was known In human nature; but often shown

Alike in castle and cottage; That pride, like pigs of a certain breed Will manage to live and thrive on feed

As poor as a pauper's pottage.

Of all the notable things on earth,

The queerest one is pride of birth.

Because you flourish in worldly affairs, Don't be haughty and put on airs

With insolent pride of station.

Don't be proud and turn up your nose

At poorer people in plainer clothes;

But learn for the sake of your mind's repose,

That wealth's a bubble that comes and goes,

And that all proud flesh wherever it grows

Is subject to fluctuation.—Selected.

Digitized by OOSIC



# Books and Papers.

HALL'S JOURNAL OF HEALTH. November Contents. Turning the Tables; Good Health by right living; Magnetic Hygiene; Divine Providence; The Oil Glands; A Case of Clairvoyance; Yellow Fever Germs; Sulphur for Medicine uses; What is Disease; Artificial Butter; Cramps in the Leg, etc., etc. Office 206 Broadway, N. Y.

THE SEPARATED NATION, is book No. 19 of the Anti-Infidel Library. Pub. by H. L. Hastings, Boston, Mass. This little work of 224 pages, is a very interesting History of the Jewish Nation. "In surveying this imperishable nation, which like the burning bush on Horeb seems to flourish amid the devouring flames, we may notice several marked peculiarities which distinguish the Jews from all other people."

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. November. Contents. Notable People of the Day; Importance of Educating Public Opinion on Phrenology; A Budget of Papers on Phrenology; Value of Knowledge; Catarrh; Effects of Over-Eating; Hygiene in Typhoid Fever; The Sitz Bath; Child Culture; Notes in Science, etc., etc. Fowler and Wells Co., 775 Broadway, N. Y.

#### THE ARAB LEGEND.

THERE is a quaint Arabian legend which tells of the pilgrimage to Mecca of two devout followers of the Prophet. Abouk journeyed on foot; Selim was mounted on a camel. At night-fall both the pilgrims had reached a spring of water in the desert, where grew a few palm trees. They prepared to spend the night together. "It is a long and tedious journey," said Abouk. "On the contrary, it is short and pleasant," answered Selim; "I was cheered by a mirage on the horizon, wherein I saw the spires and temples of the Holy City." "There was no mirage, no Holy City to be seen!" angrily declared Abouk; "there were, instead, legions of venomous ants in the sand, that bit and poisoned my flesh." "Not a single ant was on the desert," rejoined Selim. The two pil-

grims were quarreling fiercely, when a good priest, also journeying toward' Mecca, came up. He listened to them patiently. "Peace, my brethren," he said, at last; "let us leave tshee questions until to-morrow night to decide. In the meantime, let Selim go on foot, and Abouk ride the camel." They consented to this exchange of places. On the next night it was Abouk who had seen the glorious visions, and found the journey pleasant, and it was Selim who had been bitten by the ants. "My brothers," said the priest, "we are all going to Mecca, whether we walk or ride; but Selim can not see what Abouk sees unless he stands where Abouk stands. It is well to change places occasionally."-Ar-

### OUR MODEL.

WE are the clay, and thou our potter.

Mold us, Father, to thy will:
Shape us by thine own true pattern,
By thy wisdom and thy skill.

Measure us by thy perfection, By thy fullness and thy grace; May no flaw or stain or blemish Mar thy image or deface.

Round our souls to thy perfection:
Try us in the furnace heat
Of affliction, if it strengthens,
Proves us, makes us more complete.
Selected.

# Beaths.

Eldress Hannah Davis, at West Gloucester, Me., June 14, 1888. Age 68 yrs., 11 mo. and 8 days.

Eldress Hannah was for many years a faithful burden-bearer, in the Society. J. B.  $\nabla$ .

Elder Moses Eastwood, at Watervliet, Ohio, Oct. 10, 1888. Age 85 yrs., 6 mo. and 16 days.

Br. Moses came to Watervliet, with his parents, when the Society was established in gospel order, and has lived in the Community for seventy-five years. He has been a faithful, consecrated man, and was much respected by all who knew him. S. W. B.

Caroline Slack at Enfield, N. H. Nov. 4, 1888. Age 71 years, 3 months and 23 days.

Digitized by GOOGLE

# INDEX.

	<b>A</b> .			
		Page.		PAGE.
	oughts of the	7	Christ, Life of	235
Ann Lee,		8	Clubb, H. S.	245
Acrostic,	21, 47, 70, 95, 117,		Couch, John	257
	190, 215, 20		Cheerfulness,	276
Army, Salv	ation	67	Communion,	277
Aim,		80	Contentment,	279
Advanceme	nt,	88	Counselors, False	280
Avarice,		114	D.	
Action,		<b>I</b> 36	Drink, Refreshing	20
Arnot, Har	nilton—Gift,	240	Death, Preparation for	24
Aitken, Ro	bert	246	Drinking too much,	42
Adoration,		248	Dreaming and Drifting,	53
	в.		Daty, Our	64
D 1 17		42	Devil, Serving the	89
Body, Keep	erect	44	Day, Every	110
Bible, The		46	Duty,	110
Brook, The		70	Death, There is no	135
Baskets, St. Peter's		96	Dream, A	226
Boil it dow	•		Dress, Bible teaching on	256
Boys, Wha		117	Decisions, Legal	256 271
Briggs, N. A.—A letter		128 187	Disease, Precautions against,	280
Bathing,			Delusions.	280
Birds, Cru	elt <b>y t</b> o	140	Delusions,	280
Bath, A		161	E,	•
Burden Bearer,		200 201	Evening, Sabbath	8
Blinn, H. C.			Expectations, Vain	22
Benevolence	ee,	277	Evolution,	86
	C.		Erickson, Lars	60, 128
O 4 400		85	Ears, Boxing the	66
Case, A tes Children, F		46	Earnest, Be	72
-	ray for the	48	Evil, Resist not	108
Change, Christian, The		54	Evans, F. WA letter,	127, 178
	The striking of	95	Experience,	148
Criticised,	~	110	Eads, J. RA letter,	154
Clothing, I		114	Eads, H. L.—"	223
Communist		115	Events, The March of	268
	ay you will	118	æ.	
-	• •	163	Fraser, D.	10
Celibacy, White Cross		174	Fruit, A healthy	13 17
Cross, Where is the		183	Forgiveness,	89
Charity,		198	Feet, Cold	59 41
Christian, Who is a		207	Fire, Loss by	43
Comstock, A.		210	Fish, Jennie	45 45
Confession, Closet, Mother's			Follow Me,	
Closet, MIO	PITCI B	200	Digitized by	Google
			9111200 0)	- 0

Faith and Works,	. 105	ĸ.	
Father, My	109		100
Funeral, Shaker	118	Kindred, To our Gospel	100
Forgiveness, Christian	125	Keefover, J. R.—A letter, Kind, Be	177
Faith,	138	Knowledge, Key of	257 265
Feeding, Spiritual	141	Kind Words, The Value of	282
Fortitude, Song of	168	India Words, The Value of	203
Foes, Our	238	L.	
Faith, Our Holy	266	Leaf, A new	22
Forebodings,	267	Lee, Ann, Belief in	30
Fact, A Curious	282	Lawrence, Polly	37
·		Lectures, Tiffany's	68
G.		Love and Righteousness,	76
God, The church of	11	Life, A consecrated	81
" True to	22	Life, What is	99
Good, Gather the	39	Life, The Virgin	106
God, O my	56	Language,	107
Good, I will be	84	Letters, From Newton's	116
God, Love to	100	Love,	126
Gone, When I am	118	Lying, Vice of	142
Growth,	126	Light, Heavenly	173
Grumble-Tone,	142	Leonard, Wm.—A letter,	179, 202, 227
Grumbling, Cure for	168	Liberty, March of	188
God, Trusting	209	Little by Little,	215
-		Life,	221
H.		Life, Purity of	225
Hart, Wm. G.	14	Life, Spiritual	241
Homan, Leopold	87	Life, The Christ	258
Health, Preservation of	114	Lesson, An Excellent	281
He doeth all things well,	141	Legend, The Arab	284
Humility, Valley of	165	м.	
Hand, A Helping	165	Miles H N	15
Нарру, Ве	166	Miles, H. N.	15 19
Hopes, My	183	Mastication, Proper Men, Little	21
History,	257	Moseley, Dan'l.	61, 81
• .		Men, Strong	66
I.		Milk, Boiled	66
Interest, Unselfish	81	Manna,	69
Illiteracy,	42	Medicine, Hot water as	138
Ivy, Poison	66	Man, The Ideal	139
Ingersoll, Col. R.	68, 259	Market, Report of Moral	158
Inheritance, United	124	Millennium, The	160
Israel, Sick King of	211	Man, A true	288
Influence, Personal	257	Meeting,	270
		Model, Our	284
. <b>Ј.</b>			201
- · · · · · · · · · · · · · · · · · · ·	68, 245	N.	
Jeanousy,		Negations, Fighting	5
Jealousy, Jottings,	70		
Jesus,	286	" Review of	32
Jottings,			

Never Mind,	209	Solomon, Petition of	88
Neatness,	262	Spring,	87
0.		Spirituality,	89
		Spatrow, Early	98
Orcutt, Dan'l	21, 117, 261	Slander,	94
Offord, Dan'l	86	Stickney, A. C.	107
Over and Over,	174	Shoulders, Drooping	118
Oaths, Against	214	Sermon, A silent	116
Offering, Accepted	234	Saul,	126
Onward, upward,	235	Soap, Medicated	139
Р.		Speak Kindly,	164
Pay as you go,	94	Significance, Life's	164
Peace and War,		Speakers, Hints to	166
Prayer, Effects of	162	Sickness, To keep from	186
Physicians, Do birds have	169	Surrender, The	186
Preacher, A negro	190	Stower, Amos	196
Petition, A	192	Schools, Bible	231, 274
Paul or Christ,	198	Shakers, Life among the	232
Procedure, Divine	214	Sheaf, A golden	249
Parentage, Heavenly	217	Shakers, Among the	249
Passed Away,	254	Salt as a Medicine,	279
asseu Away,	278	Society, The Christian Kingdom	281
Q.		, , , , , , , , , , , , , , , , , , , ,	201
Queries,	57	T.	
•	0,	Testimony, The Gospel 3, 25,	49, 78, 97,
R.		121, 145	20, 10, 31,
Retrospection,	17	Temperance,	20
Righteousness, Fruits of	40	mi m	26, 77, 100
Remembrance, In	43	Things worth forgetting,	116
Revelation, Age of	57	Trowbridge, E. MLetter.	127
Rules, Golden	69	Taylor, Eldress E. A,	131
Resentment, Nursing	93	The home over there,	135
Rest,	107	Things, Think on these	172
Renewal,	147	Thoughts, Discipline the	184
Revelation,	157	Tests,	187
Reflections,	175	Thoughts, Secret	188
Religion, Practical	195	Text, A child's	190
Benovation,	221	Thoughts, Valedictory	206
8		Tobacco,	213
s.		Testament, Revised	214
Story, A true	8	Tree, A lesson from a	263
Sea, A smooth	16		200
Sunlight, Let in the	20	<b>v</b> .	
Secret, A	29	Upward, Struggle	177
300100, 12			
Sowing,	35		
Bowing, Bleep,	35 42	· <b>v.</b>	
Bowing, Bleep,		Vain, In	ga.
Sowing, Bleep, Spirit, Maternal Spring-time,	42	Vain, In	63 129
Sowing, Bleep, Spirit, Maternal Spring-time, Spring,	42 51		129
Sowing, Sleep, Spirit, Maternal Spring-time, Spring, Struggle, The	42 51 56	Vain, In Vision, An Open	129 130
Sowing, Bleep, Spirit, Maternal Spring-time, Spring,	42 51 56 57	Vain, In Vision, An Open Visions,	63 129 130 148, 260 212

w.	:	DEATHS.	
Worship, Form of	6		
White Water, Visit to	11	Ager, Sophronia	168
Worry, It does not pay to	17	Atherton, Simon T.	254, 2 <b>64</b>
World, This	17	Adams, Eldress Hester	264
Winter, Rules for	19	Brown, Ruth	58, 72
Weary, Be not	21	Brady, Susanna M.	120
Words, Kind 24, 47, 70, 1			284
Way, End of the	29	Davis, Eldress Hannah	284
Work, Preparatory	51	Eastwood, Elder Moses	
Words,	80	Guest, Louise	10, 24
Weavers, Tapestry	83	Gregory, Marcus	59, 72
War, Origin of	94	Garvey, Elizabeth	118, 120
Work,	99	Goodwin, James	216
Wept, Jesus	109 125	Halford, Edward	168
Word, A kind		Heslop, Wm.	216
Ways, Bye	153 166	Harris, Phebe	240
Writers, Hints to	198	Legier, Naomi	48
Which?	200	Lewis, Lydia	91, 96
Walker, J. H. Woman Voting,	213	1 ' '	48
Work, A Secret	255	Manchester, Aaron	72, 91
Way, Prepare the	257	Mabee, Simon	12, 31
Word, A careless	262	Middleton, Clawson R. Miner, Susan A.	240
Word, A Careless		,	
<b>Y.</b>		Prescott, J. S.	143 148
	_	Pettitt, Elnathan	
Year, The New	5	Rankin, Jeney	72
	18	Russell, Elder J. G.	143
Youth, Irreverence of	92	Russell, Laura	240
Youth, Love for the	194	Smart, G. W.	48
		Smith, James	143
10	_	Sneeden, Betsey	264
		Slack, Caroline	284
		Torry, Elder L. C.	9, 24
MUSIC.		Turner, Margaret A.	120
		Vaun, Francis	48
		Vining, Joanna	192
Bright Vision,	23	Vann, Walter	192
The Temple,	71	Wallace, Rachel	24
The Savior's Promise,	119	Wright, Minerva	96
Soul Breathings,	167	Wroten, John W.	120
Invocation, .	191	Whitney, F. J.	143
•	239	Williams, A. W.	168
Path of Duty,		Woodrow, Sarah	216, 240
Pillar of Fire,	283	Walker, Lesette	264

# AGENTS | TO | ENTIRELY WANTED | AN | NEW BOOK

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-earning and money-aving to every possessor. Hundreds upon hundreds of beautiful and helpful engravings. Its extraordinary low price beyond competition. Nothing in the whole history of the book tride like it. Select something of real value to the people, and sales are sure. Agents looking for a new and farst-class book, write for full description and terms.

full description and terms.

30 days' time given Agents without capital.

SCAMMELL & CO., Box 8071,

PHILADELPHIA, PA.



### PROF. COOK HEARD FROM.

Prof. Cook lately wrote: "Having studied man and his relations fifty years, and having read Dr. E. B. Foote's 'Plain Home Talk,' I say disinterestedly and emphatically, that it is worth its weight in gold; nay, gold cannot measure its value to humanity. It is such a book as only such a healthy, well-balanced. magnificent brain can produce. Dr. Foote is one of the few doctors who, in his writings and practice, seeks to cure, not kill; to save and prolong life, not obstruct, poison or destroy it; to teach people the structure, functions, facts, forces and relations of the human brain and body, teach them the significance of life and how to make it healthy and happy also how to make the most of it. Its information, instruction and advices in regard to parentage, marriage, social and sexual func-tions and relations; its facts and laws of mental, magnetic and temperamental adaptation in marriage and parentage that children may be healthy, happy and viable, etc., etc., make it more valuable to suffering humanity than my poor words can express. amount of saving information for the people; a large book of 900 pages for only \$1.50." Murray Hill Publishing Company, 129 East 28th Street, New York.

SHARER ANTHEMS AND HYMNS arranged for Divine Worship.

pp 16

Price 10 cts.

### SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Professor and Profane, especially all LOVERS of TRUTH.—It contains not only the SHAKER'S FAITH.

but explains

SCRIPTURE METAPHOR better than any other Book, showing its agreement with the truths of Science—It also contains Criticisms on the Ablest Clergymen and Infidels, and good for Collegiates. Lawyers and Doctors, but above all it should be

### CAREFULLY READ BY EVERY PERSON

who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postprid to any one on receipt of price. Address H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union. Ky.



"SILVER REED."

### John F. Stratton's ROYAL HARMONICAS

The finest Mouth Harmonians possible to make.

Importer and Wholesale Dealer in all kinds of

Harmonicas and General MUSICAL MERCHANDINE,

49 Maiden Lane, New York.

### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common proper y. united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property n common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority votes to cents a year; speimen copy free. Address A. LONGLEY, Editor, 213 N. 8th, St, St. Louis, Mo.



This powder never varies. A marve of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the relatitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

THE TESTIMONY OF CHRIST'S SECOND AP-PEARING, exemplified by the principles and practice of the true Church of Christ.

Ilistory of the progressive work of God, extending from the creation of man to the "Harvest," comprising the Four Dispensations now consummating in the Millennial Church.

Price \$1.50

TESTS OF DIVINE INSPIRATION, or the Rudimental Principles by which true and false Revelation, in all eras of the World, can be uniformly discriminated.

By F. W. Evans.

Price 20 cts.



JOHN F. STRATTON'S
CELEBRATED PATENT
(JUNE 7, 1887.)
SUDIME HAYRONIC
"SILVER REED,"
SOLO
ACCORDEONS

Regular Size.

GENERAL MUSICAL MERCHANDISE, 49 Maiden Lane, New York. Knowlton's Bathing Apparatus



### BEST BATH EVER KNOWN

For Families, Physicians, Army Men

Students, Miners, Itinerants,

EVERYBODY.

# THE CREAM of all BOOKS of ADVENTURE Condensed Into One Volume.

HEROES AND

DARING DEEDS.

The thrilling adventures of all the hero explorers and frontier fighters with Indians, outlaws and while beasts, over our whole country, from the earliest times to the present. Lives and famous exploits of DeSoto, LaSale, Standish, Boone, Kenton, Brady, Crocket, Bowle, Houston, Carson, Custer, California Joe, Wild Bill, Buffalo Bill, Generals Miles and Crook, great Indian Chiefs, and scores of others. Splendfelly Hilmstrated with 230 fine engravings. ASIENTS WANTERD. Low-priced, and beats anything to sell.

priced, and beats anything to sell.

Time for payments allowed Agents short of funds.

PLANET PUB. CO., Box 6681.

PHILADELPHIA, PA

IN THE SELECTION OF

# A CHOICE GIFT

For Pastor, Parent, Teacher, Child, or Friend, both elegance and usefulness will be found combined in a copy of Webster's Unabridged.



Besides many other valuable features, it contains

A Dictionary

of 118,000 Words, 3000 Engravings,
A Gazetteer of the World
locating and describing 25,000 Places,

A Biographical Dictionary

A Dictionary of Fiction

All in One Book.

3000 more Words and nearly 2000 more Illustrations than any other American Dictionary. Sold by all Booksellers. Pamphlet free.

2 C. MERRIAM & CO., Pub'rs, Springfield, Mass.

Digitized by Google



THE

# MANIFEST

sicians, ky

BODY.

PUBLISHED BY THE UNITED SOCIETION

VOL. XIX.

is it man profited, if he shall gain the whole own soul? or what shall a man give in exclusion bis soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1889.

,Google

### CONTENTS.

	Page.	
Shaker Church Covenant,	- 3	
Earthly Riches,	- 12	
Letter-L. M. Pomeroy,	13	
" F. W. Evans,	. "	١
Rambling Thoughts,	14	
Bible Study,	- 15	
Welcome, New Year,	18	
Vegetarianism,	- 19	
What an appetite,	21	١
Dec. 31st.		
Coming Millennium, ,		
Letter-Daniel Orcutt,	- 25	2
The Brooklet,		
Prisoner's Study,	- "	
Tyndal's Testament,	2	ð
Seeds of Good and Ill,	- 0	
Books & Papers,	. 2	d
Everyday Work,	2 11	
Deaths,		

### ENTIRELY AGENTS WANTED AN NEW BOOK

The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any aution on the globe. A marvel of every-day value and actual money-earwing and money-saving to every possessor. Hundreds upon bindesis of beamful and helpful engravings. Its extraordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the people, and sales are sure. Agents looking for a new and first-class book, write for full description and ferms.

30 days time given Agents without capital.

SCAMMELL & CO., Box 8971,

PHILADELPHIA, PA.

PHILADELPHIA, PA.



A summary view of the "MILLENNIAL CHURCH" or United Society of Believers.

It treats of the Rise and Progress of the Society, together with the general principles of the Faith and Testimony.

# ORIGINAL PHILADEI PHIA CARAMELS

THESE CARAMELS ARE ABSOLUTELY PURE and of the FINEST QUALITY

Don't be decrived into buying a POOR QUALLITY under this name but ask to see our measugement camposed of the letters 8. C. RE & CO. stamped upon the box, as some manufacturers imitate our style of Packing and use other letters in the monogram circle. circle.

S. C. Hervey & Co., Boston, Mass.

want all about

PRODUCTION, by the most recommind and practical methods, send for PRESS sample of

THE AMERICAN BEE JOURNAL, A large quarto, 10 pages, published Weener ar ONE DOELAR & Fear, Address plainly THOMAS G. NEWMAN A SON. 923 & 925 West Madison St., - CHICAGO, ILL-

### FOR ALL AGES. AMUSEMENT

CHILDREN "This bests them all." OUNG Men and

Muidens are capti-AND OLD Men and Matrons take pleasure in it, or enjoy it with their children and grandchildren.





VACUUM TIPPED ARROW. It is a period Parlor Amusement, as there are no sharp points to bresh or mar the turniture, and can be shot eith safety even at your window. It will adhere wherever it strikes. Soldesery where

where.

A Gun. Arrow, Butterfly Hanger and Graduetts
Steel Brow Substituted for Gun. 50 cts. Eric
Arrows, 30 cts. ench. Extra Targets 90 cts. ench. Patentees and Dealers in Rubber Goods of cress description. Cor. Cornnill and Washington St.

A SHAKER'S ASSWER to the off repealed question, " what will become of the Wood All become Shake Boogle Price 10 ets

## THE

# MANIFESTO.

Published by the United Societies.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

SHAKER VILLAGE, N. H.

1889.

# The Manissesto.

VOL. XIX.

JANUARY, 1889.

No. 1.

### SHAKER CHURCH COVENANT.

### PREAMBLE.

WE, the Brethren and Sisters of the United Society of Believers (called Shakers,) residing in the county of-, and State ofconnected together as a religious and social community, distinguished by the name and title of the Church of the United Society, in the town ofwhich for many years has been established and in successful operation, under the charge of the Ministry and Eldership thereof, and, feeling the importance not only of renewing and confirming our spiritual covenant with God and each other, but also of renewing and improving our social compact, and amending the written form thereof, do make, ordain, and declare the following articles of agreement as a summary of the principles, rules and regulations established in the Church of the said United Society, which are to be kept and maintained by us, both in our collective and individual capacities, as a covenant or constitution, which shall stand as a lawful testimony of our religious and social

compact, before all men, and in all cases of question and law relating to the possession and improvement of our united and consecrated interest, property, and estate:

### ARTICLE I.

Of the Gospel Ministry.

SECTION 1. Their origin, call and institution:

We solemnly declare to each other and to all whom it may concern, that we have received, and do hereby acknowledge as the foundation of our faith, order and government, the testimouy or Gospel of Christ, in his first and second appearing, and we do hereby solemnly agree to support and maintain the true primitive faith and Christian principles, the morals, rules and manners pertaining to the said Gospel, as ministered by the founders of this Society, and kept and conveyed through a regular order of ministration, down to the present day.

And, although, as a religious society,

we are variously associated, with respect to the local situations of our respective communities, yet we are known and distinguished as a peculiar people, and consider and acknowledge ourselves as members of one general community, possessing one faith, and subject to one united, parental and MINISTERIAL administration, which has been regularly supported from the first foundation pillars of the Institution, and which contiques to operate for the support, protection and strength of every part of said community.

#### Section 2. Their order and office:

We further acknowledge and declare that for the purpose of promoting and maintaining union, order and harmony throughout the various branches of this community, the primary administration of parental authority has been settled in the first established Ministry at New Lebanon, N. Y., there to rest and remain as the center of union to all who are in Gospel relation and communion with the Society. The established order of this Ministry includes four persons; two of each sex.

### Perpetuity of their office SECTION 3. and how supplied:

We further acknowledge and declare that the said primary administration of parental authority has been and is perpetuated as follows: Namely, that the first in that office and calling possesses the right given by the sanction of divine authority, through the first founders of this Society, to prescribe or direct any regulation or appointment which they may judge most proper and necessary

important matter which may concern the welfare of the Church, subsequent to their decease. But in case no such regulation or appointment be so prescribed or directed, then the right to direct and authorize such regulation and appointment devolves upon the surviving members of the Mivistry, in council with the Elders of the Church, or others, as the nature of the case in their Such appointjudgment may require. ments being officially communicated to all concerned, and receiving the general approbation of the Church, are confirmed and supported in the Society.

This is agreeable to the example recorded in the Scriptures, and continued by the founders of this Society, and is the order and manner which has been regularly practiced, acknowledged, and maintained in the Community from the beginning.

SECTION 4. Of the Ministerial office in the several societies or communities:

We further acknowledge and declare, covenant and agree that the Ministerial office and authority in any Society or Community of our faith, which has emanated, or which may emanate, in a regular line of order from the center of union aforesaid, is, and shall be acknowledged, owned and respected, as the spiritual and primary authority of such Society or Community, in all matters pertaining to the Ministerial office. And in case of the decease or removal of any individual of said Ministry, in any such Society, his or her lot and place shall be filled by agreement of the surviving Ministers, in council with the Elders and others, as the nature of the respecting the Ministry or any other case may require, together with the

Digitized by Google

knowledge and approbation of the primary Ministerial authority at New Lebanon, N. Y., aforesaid, to which they are responsible.

becare collections

# SECTION 5. Powers and duties of the Ministry:

The Ministry being appointed and established as aforesaid are vested with the primary authority of the Church and its various branches.

Hence, it becomes their special duty to guide and superintend the spiritual concerns of the Society as a body of people under their care and government, and in connection with the Elders in their respective families and departments, who shall act in union with them, to give and establish such orders, rules and regulations as may be found necessary for the government and protection of the Church and Society within the limits of their jurisdiction, and also to counsel, advise and judge in all matters of importance, whether spiritual or temporal. The said Ministry are also invested with authority in connection with the Elders as aforesaid, to nominate and appoint to office Ministers, Elders, Deacons, and Trustees, and to assign offices of care and trust to such brethren and sisters as they, the said Ministers and Elders, shall judge to be best qualified for the several offices to which they may be appointed; and we do hereby covenant and agree that such nominations and appointments being made and officially communicated to those concerned, and receiving the general approbation of the Church, or of the families concerned, shall thenceforth be confirmed and supported, until altered or revoked by the authority aforesaid.

### ARTICLE II.

Institution of the Church.

SECTION 1. The object and design of Church relation:

We further acknowledge and declare that the great object, purpose and design of our uniting ourselves together as a church or body of people, in social and religious compact, is faithfully and honestly to occupy, improve and diffuse the various gifts and talents, both of a spiritual and stemporal nature, with which Divine wisdom has blest us, for the service of God, for the honor of the Gospel, and for the mutual protection, support, comfort and happiness of each other as brethren and sisters in the Gospel, and for such other pious and charitable purposes as the Gospel may require.

Section 2. Who are not admissible into Church relation:

As the unity, stability and purity of the Church essentially depend on the character and qualifications of its members, and as it is a matter of importance that it should not be encumbered with persons who are under any involvement or incapacity, natural or moral: Therefore, no member of any company or association in business or civil concern, no co-partner in trade, no person under any legal embarrassment or obligations of service, no minor, no slave or bond servant, no insane person, no profane person, nor any person who lives in the willful violation of the known and acknowledged principles of moral conduct, shall be deemed qualified for admission

Digitized by GOOGLE

into the covenant relation and communion of the Church.

SECTION 8. Preparation for admission into Church relation:

In order that believers may be prepared for entering into the sacred privilege of Church relation, it is of primary importance that sufficient opportunity and privilege should be afforded under the Ministry of the Gospel, for them to acquire suitable instruction in the genuine principles of righteousness, honesty, justice and true holiness, and also that they should prove their faith and Christian morality by their practical obedience to the precepts of the Gospel according to their instructions. It is also indispensably necessary for them to receive the one uniting spirit of Christ, and to become so far of one heart and one mind, that they are willing to sacrifice all other relations for this sacred Another essential step, is to settle all just and equitable claims of creditors and filial heirs, so that whatever property they may possess, shall be justly their own. When this is done, and they feel themselves sufficiently prepared to make a deliberate and final choice, to devote themselves, with all they possess, wholly to the service of God, without reserve, and it shall be deemed proper by the leading authority of the Church, after examination and due consideration, to allow them to associate together in the capacity of a Church, or a branch thereof in Gospel order, they may then consecrate themselves and all they possess to the service of God forever, and confirm the same by signing and sealing a written covenant predicated upon the principles herein contained, and fulfilling on their part, all its obligations.

Section 4. Admission of new members:

As the door must be kept open for the admission of new members into the Church, when duly prepared, it is agreed that each and every person who shall at any time after the date and execution of the Church Covenant, in any branch of the Community, be admitted into the Church as a member thereof. shall previously have a fair opportunity to obtain a full, clear and explicit understanding of the object and design of the Church Covenant, and of the obligations it enjoins upon the members. For this purpose, he or she shall, in the presence of two of the deacons or acting trustees of the Church, read, or hear the same distinctly read, so as to be able freely to acknowledge his or her full approbation and acceptance thereof, in all its parts. Then he, she or they (as the case may be,) shall be at liberty to sign the same; and having signed and sealed it, and being subject to all the obligations required of the original signers shall thenceforth be entitled to all the benefits and privileges thereunto appertaining; and the signature or signatures thus added shall be certified by the said deacons or trustees, together with the date thereof.

SECTION 5. Concerning youth and children:

Youth and children, being minors, cannot be received as members of the Church possessing a concentrated interest in a united capacity, yet it is agreed that they may be received under the immediate care and government of the Church, at the desire or consent of such person or persons as have a lawful right

to or control of such minors, together in their official capacity, and by their with their own desire or consent. no minor under the care of the Church can be employed therein for wages of any kind.

### ARTICLE III.

Of the Trusteeship.

SECTION 1. Appointment, qualifications and powers of Trustees:

It has been found necessary for the establishment of order in the Society in its various branches, that superintending Deacons and Deaconesses should be appointed and authorized to act as Trustees or agents of the temporalities of the Church. They must be recommended by honesty and integrity, their fidelity in trust and their capacity for the transaction of business; of these qualifications the Ministry and Elders must be the judges. The official Trustees of the Church are generally known among us by the title of Office Deacons, of which there must be two or more; and being appointed by the authority aforesaid, they are invested with power to take the general charge and oversight of all the property, estate and interest, dedicated, devoted, consecrated and given up for the benefit of the Church; to hold in trust the fee of all the lands belonging to the Church; also all gifts, grants and donations which have been, or may hereafter be dedicated, devoted, consecrated and given up as aforesaid; and the said property, estate, interest, gifts, grants and donations shall constiinte the united and consecrated interest of the Church, and shall be held in trust by the said Deacons, as acting Trustees, nor any important contract shall be con-

successors in said office and trust for-

SECTION 2. Duties of the Trustees:

It is and shall be the duty of the said Deacons or acting Trustees to improve, use and appropriate the said united interest for the benefit of the church in all its departments; and for such other religious and charitable purposes as the Gospel may require; and also to make all just and equitable defense in law for the protection and security of the consecrated and united interest, rights and privileges of the Church and Society, jointly and severally as an associated community, as far as circumstances and the nature of the case may require; Provided, nevertheless, that all the transactions of the said Deacons or acting Trustees, in the use, management, protection, defense and disposal of the aforesaid interest, shall be for the benefit and privilege and in behalf of the Church or Society as aforesaid; and not for any private interest, object or purpose whatever.

Trustees to give infor-Section 3. mation and be responsible to the Ministry and Elders:

It shall also be the duty of the Trustees to give information to the Ministry and Elders of the church of the general state of the temporal concerns of the church and society committed to their charge; and also to report to the said authority all losses sustained in the united interest thereof, which shall come under their cognizance. And no disposal of any real estate of the Church, sidered valid without the previous approbation of the authority aforesaid, to whom the said Deacons and Trustees are and shall, at all times, be held responsible in all their transactions.

SECTION 4. Books of account and record to be kept:

It shall also be the duty of the Deacons or acting Trustees to keep or cause to be kept, regular books of account, in which shall be entered the debt and credit accounts of all mercantile operations and business transactions between the Church and others; all receipts and expenditures, bonds, notes and bills of account, and all other matters that concern the united interest of the church; and also a book or books of records, in which shall be recorded a true and correct copy of this Covenant; also all appointments, removals and changes in of Ministry, Elders, Deacons and Trustees; all admissions, removals, departure and decease of members, together with all other matters and transactions of a public nature which are necessary to be recorded for the benefit of the Church, and for the preservation and security of the documents, papers and written instruments pertaining to the united interest and concerns of the church, committed to their charge. And the said record shall be annually inspected by the leading authority of the church, who, together with the Trustees, shall be the official auditors of the same; and the signature of one or more of said auditors, with the date of inspection and approval shall be deemed sufficient authority for the correctness and validity of the facts and matters so recorded.

SECTION 5. Trustees to execute a declaration of trust:

For the better security of the united and consecrated interest of the Church to the proper uses and purposes stipulated in this covenant, it shall be the duty of the Trustee or Trustees, who may be vested with the lawful title or claim to the real estate of the Church. to make and execute a declaration of trust, in due form of law, embracing all and singular the lands, tenements and hereditaments, with every matter of interest pertaining to the Church which at the time being may be vested in him or them, or that may in future come under his or their charge of office, during his or their said Trusteeship. The said declaration shall state expressly that the said Trustee or Trustees hold all such lands, tenements or hereditaments, and all the personal property of every description belonging to the Church or Society, in trust for the uses and purposes expressed in and subject to the rules, conditions and regulations prescribed by the covenant and constitution of the said Church or Society, or any amendments thereto which shall hereafter be adopted by the general approbation of the Church, and in conformity with the primitive faith and acknowledged principles of the Society. the said declaration shall be in writing, duly executed under his or their hands and seals, and shall be recorded in the Book of Records provided for in the preceding section.

SECTION 6. Vacancies in certain cases; how supplied:

We further covenant and agree that in case it should at any time happen, in

Digitized by GOOGLE

the course of Divine Providence, that the office of Trustees should become wholly vacant, by the death or defection of all the Trustees in whom may be vested the fee of the lands or real estate belonging to said Church or Society, then, and in that case, one or more successors shall be appointed by the constitutional authority recognized in this Covenant, according to the rules and regulations prescribed by the same. And the said appointment, being duly recorded in the Book of Records, provided for in this article, shall be deemed, and is hereby declared to vest in such successor or successors, all the rights, interest and authority of their predecessors, in respect to all such lands, property or estate belonging to the Church or Society as aforesaid.

### ARTICLE IV.

Of the Eldership.

SECTION 1. Choice and appointment of Elders:

The united interests and objects of believers established in Gospel order, require that Elders should be chosen and appointed for the spiritual protection of families, whose business it is to take the lead in their several departments in the care and government of the concerns of the Church and of the different families established in and pertaining to the Society. Their number and order should correspond with that of the Ministry. They are required to be persons of good understanding, of approved faithfulness and integrity, and gifted in spiritual administration. They must be

selected and appointed by the Ministry, who are to judge of their qualifications.

Section 2. Duties of the Elders:

As faithful watchmen upon the walls of Zion, it becomes the duty of the Elders to watch over their respective families; to instruct the members in their respective duties; to counsel, encourage, admonish, exhort and reprove as occasion may require; to lead the worship; to be examples to the members, of obedience to the principles and orders of the Gospel, and to see that the orders, rules and regulations pertaining to their respective families or departments are properly kept.

### ARTICLE V.

Of Family Deacons and Deaconesses.

SECTION 1. Their qualifications and appointments:

The office of family Deacons and Deaconesses has long been established in the Church, and is essentially necessary for the care, management and direction of the domestic concerns in each family, order or branch of the Church. They are required to be persons of correct and well-grounded faith in the established principles of the Gospel, faithful in duty, closely united to their Elders, and of sufficient capacity in busi-Of their qualifications, the Ministry and Elders by whom they are chosen and appointed must be the judg-Their number in each family is generally two of each sex, but may be more or less, according to the size of the family and the extent of their vari-Digitized by Google

SECTION 2. Their duties and obligations:

The Deacons and Deaconesses of families are intrusted with the care and oversight of the domestic concerns of their respective families. It is their duty to make proper arrangements in business; to maintain good order; watch over, counsel and direct the members in their various occupations, as occasion may require; to make application to the office Deacons or Trustees for whatever supplies are needed in the several departments of the family; to maintain union, harmony and good understanding with the said office Deacons: and to report to their Elders, the state of matters which fall under their cognizance and observation. But their power is restricted to the domestic concerns of their respective families and departments, and does not extend to any immediate or direct correspondence with without the boundaries of the Church. They have no immediate concern with trade and commerce, therefore it is not their business to buy and sell, nor in any way to dispose of the property under their care, except with the counsel and approbation of the Trustees.

### ARTICLE VI.

Privileges and Obligations of Members.

Section 1. Benefits and privileges of members in church relation:

The united interest of the Church having been formed and established by the tree-will offerings and pious donations of the members respectively, from the commencement of the institution for tutional judges.

the object and purposes already stated, it cannot be considered either as a joint tenancy or a tenancy in common, but as a consecrated whole, designed for and devoted to the uses and purposes of the Gospel forever, agreeable to the established principles of the Church: Therefore it shall be held, possessed and enjoyed by the Church, in their united capacity, as a sacred and covenant right: That is to say, all and every member thereof, while standing in Gospel union and maintaining the principles of this Covenant, shall enjoy equal rights, benefits and privileges, in the use of all things pertaining to the Church, according to their several needs and circumstances; and no difference shall be made on account of what any one has contributed and devoted, or may hereafter contribute and devote to the support and benefit of the institution.

### SECTION 2. Proviso:

nevertheless stipulated and agreed that the benefits, privileges and enjoyments secured by this Covenant to the members of the Church, shall not be considered as extending to any person who shall refuse to comply with the conditions of this association; or who shall refuse to submit to the admonition and discipline of the constituted authority of the Church; or who shall willfully depart from the principles and practice of those religious and moral obligations which have been established in the Church, agreeable to the primitive faith and distinguished principles of this institution; of which refusal or noncompliance the leading authority acknowledged in the first article of this Covenant shall be the proper and consti-Digitized by Google

SECTION 3. Obligation of the members:

As subordination and obedience is the life and soul of every well-regulated community, so our strength and protection, our happiness and prosperity, in our capacity of Church members, must depend on our faithful obedience to the rules and orders established in the Church, and to the instruction, counsel and advice of its leaders. Therefore, we do hereby covenant and agree that we will receive and acknowledge, as our Elders in the Gospel, those members in the Church who are or may be chosen and appointed for the time being to that office and calling by the authority aforesaid; and also that we will, as faithful brethren and sisters in Christ, conform and subject ourselves to the known and established faith and principles of our community, and to the counsels and directions of the Elders, who shall act in union, as aforesaid, and also to all the orders, rules and regulations which are or may be given and established in the Church, according to the principles and by the authority aforesaid.

#### Section 4. Duties of the members:

The faithful improvement of our time and talents in doing good, is a duty which God requires of man, as a rational, social and accountable being, and this duty is indispensable in the members of the Church of Christ. fore, it is and shall be required of all and every member of this institution, unitedly and individually, to occupy and improve their time and talents to sup-Society, to promote the objects of this regulations of the same.

Covenant, and discharge their duty to God and each other according to their several abilities and callings, as members in union with one common lead; so that the various gifts and talents of all may be improved for the mutual benefit of each other and all concerned.

Section 5.

As we esteem the mutual possession and enjoyment of the consecrated interest and privileges of the Church a valuable consideration, fully adequate to any amount of personal interest, labor or service, devoted or consecrated by any individual; we, therefore, covenant and agree, in conformity with an established and well-known principle of the Church, that no person whatever under its care and protection, can be employed for wages of any kind, on his or her individual account, and that no ground is or can be afforded for the recovery of any property or service devoted or consecrated as aforesaid; and it is also agreed that in case of the removal of any member or members from one family. society or branch of the Church to another, his, her or their previous signature or signatures to the Church or Family Covenant from whence such member or members shall have removed, shall forever bar all claims which are incompatible with the true intent and meaning of this Covenant, in the same manner as if such removal had not taken place. Yet all who shall so remove, in union with the authority aforesaid, shall be entitled to all the benefits and privileges of the Order in which they shall then be placed, so long port and maintain the interest of the as they shall conform to the rules and

### ARTICLE VII.

Dedication and Release.

Section 1. Dedication and consecration of persons, property and service:

According to the faith of the Gospel which we have received and agreeable to the uniform practice of the Church of Christ from its first establishment in this Society, we covenant and agree to dedicate, devote, consecrate and give up, and by this Covenant we do solemnly and conscientiously dedicate, devote, consecrate and give up ourselves and services together with all our temporal interest to the service of God and the support and benefit of the Church of this community, and to such other pious and charitable purposes as the Gospel may require, to be under the care and direction of such Elders, Deacons, and Trustees as are or may be appointed and established in the Church by the authority aforesaid.

SECTION 2. Dedication and release of private claim:

Whereas, in pursuance of the requirement of the Gospel, and in the full exercise of our faith, reason and understanding, we have freely and voluntarily sacrificed all self-interest, and consecrated and devoted our persons, services and property, as aforesaid, to the pious and benevolent purposes of the Gospel: Therefore, we do hereby solemnly and conscientiously, unitedly and individually for ourselves and our heirs, release and quit claim to the Deacons, or acting Trustees of the Church for the time be-

ing, for the uses and purposes aforesaid. all our private personal right, title, interest, claim and demand of, in and to the estate, interest, property, and appurtenances so consecrated, devoted and given up; and we hereby jointly and severally promise and declare in the presence of God, and before these witnesses that we will never hereafter. neither directly nor indirectly, under any circumstances whatever, contrary to the stipulations of this Covenant. make nor require any account of any interest, property, labor or service, nor any division thereof which is, has been, or may be devoted by us, or any of us to the uses and purposes aforesaid, nor bring any charge of debt or damage, or hold any claim, nor demand whatever against the said Deacons or Trustees, nor against the Church or Society, nor against any member thereof, on account of any property or service given, rendered, devoted or consecrated to the aforesaid sacred and charitable purposes.

In confirmation of all the aforesaid statements, covenants, promises, and articles of agreement, we have hereunto subscribed our names and affixed our seals, commencing on this———day of———in the year of our Lord one thousand eight hundred and———.

### EARTHLY RICHES.

Wно envies those who have the burden
Of riches in this life?
With them the toil and care are equal
And great the daily strife.
They're servants in their Father's keeping,

Responsible, yet frail,
And anxious ever, waking, sleeping,
For duties that assail

## Correspondence.

WESTFIELD, MASS., Nov. 1888.

ELDER EVANS:—I read a communication in the "Springfield Union" written by you about spiritualism.

I cannot see how the Fox girls have I certainly know they did exposed it. not produce the raps with their toes. It is impossible for any one to produce raps so, or-as it is thought by manyto converse with our departed friends. No one ever did, or ever can converse with their friends after death. I plainly say it is impossible. I have been a medium myself, and I know something about spiritualism. I have been a writing, tipping, test and speaking medium. I think it is high time it was exposed. I know just how it is done, and I want the world to know too.

I would like to see you, and talk with you on spiritualism, and give you my experience.

I am no medium now, nor ever will be again. I shall ever fight against spiritualism. Oh how deceitful! Scripture says, "Try the spirits, and see whether they are of God." I have tried it, and say, No, no; never. I am always glad to see people against it, and I am always ready to help them. I have got enough of it. There is no religion in it; no good in it.

It is just what our Savior said would be before his coming again. I for one, long for his appearing. I never can believe in spiritualism again. I never have heard from my friends since they have been laid away in the cold and silent grave; I know they will rest until the resurrection. My mother used to speak of the Shakers at New Lebanon: she

has visited there with them; she always thought a great deal of them. I can talk about spiritualism better than I can write: it would take me quite a while to write my experience. Oh how deceitful, deceitful! It is nothing but the enemy. No spirit friend will ever deceive: never.

I can face any medium and tell them spiritualism is a fraud. It is a power that produces raps, tipping tables, writing and test-giving; it is all done by power unseen. "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." (Rev. xii., 12.) I would like to hear from you, and I would like to give you my experience.

Yours for truth,

MRS. L. M. POMEROY.

P. S. We are commanded to let our light shine. I will come to your place if you wish and the Lord be willing. I shall forever turn traitor to spiritualism; there is no religion in it: the so-called spirit hates all good.

I see by the 'Union' that you had a communication sent you from Spring field; was it in favor of spiritualism, if I may be so bold as to ask? Please let me know if you wish me to come. I am against spiritualism: I hate the name of it—the liar!

### REPLY.

Mt. Lebanon, N. Y., Nov. 1888. Mrs. L. M. Pomeroy.

RESPECTED FRIEND:—Your letter of the 5th. inst. received.

I have not seen the "Springfield Union" containing my article yet; it will come soon.

So, you put yourself in the same class with Margaret and Katie Fox. They are mediums. You have been "a medium for writing, tipping, test and speaking medium, &c." You "know just how it is done."

Margaret and Kate were mediums; and now they say that they have been acting as frauds, all these years. You do the same; and then expect the world to believe you. Yet, you look for the Savior; expect the bodily resurrection; and affirm that the dead cannot return until their bodies rise; that none have ever returned; you are positive about it, &c.

You forget that Moses and Elias, and Samuel, returned and talked with Jesus and Saul; and many other Scripture statements. Do you not think that yourself and the Fox women are very wicked women, and that no person should believe a word that any of you may utter?

Then you contradict yourself, and affirm your belief in Spiritualism, saying, "It is a power that produces raps, tipping tables, writing, and test-giving; it is all done by power unseen." "For the devil has come down unto you, having great wrath, because he knoweth his time is short."—Thus you admit yourself to have been a medium for the devil to use in misleading humanity.

Do not wish you to come here—better repent.

Respectfully,

F. W. EVANS.

#### RAMBLING THOUGHTS.

ABRAHAM PERKINS.

HAPPINESS is the pursuit of all men. How singularly strange the course of many to find it! Unto this most valua-

ble and inestimable prize, heaven opens the door. There only is to be found genuine peace and durable comfort. He who appeals to the natural instincts of his own unregenerated heart for happiness is sure to fail in the enterprise; while he, who in his life is governed by the revelation of light and truth unto him manifested, putting his trust in God, is equally sure of success. No honest individual will be left in darkness.

Though the struggle be long and the conflict severe, in his research for happiness supreme, a wise provision is made to accomplish the object sought; ultimately, man will be led to the knowledge of all truth. As true as there is a God, so sure is he to fulfill all his promises to man; for he hath declared, that whosoever seeks him shall find him. Therefrom we are to learn, that such receive the baptism of the spirit of God and come into possession of the elements of eternal life. Such have found the Comforter, a balm for every wound and woe.

He who fosters the spirit which courts mortal frailties, who dwells upon human weaknesses, whose strong sympathies are with the weak and faulty, is exposed to become blind to truth and a subject to the same spirit. Thus the mind becomes shrouded in darkness, the soul is led irresistibly into error and the affections are alienated; all of which combined, culminate in ruin. The wise will beware of sympathizing with the murmurer, fault finder and complainer, and will shun the idler, the gossiper and the traducer of character. Their friendship is as deadly as the poison of asps or as microbes which cause the immense suffering and mortality to so many of our race.

Enfield, N. H.
Digitized by Google

#### BIBLE STUDY.

A. G. HOLLISTER.

THE Bible is regarded by nearly all Protestant denominations, as the Word of God, and by many of their teachers, as an infallible standard and test for all revealed truth. By revealed truth, is here meant religious truth made known by Divine inspiration and spiritual worship.

Believers in Christ's second appearing distinguish between the Word of God, which is life-giving or "living and powerful, sharper than a two-edged sword," and the Bible, which is a man made record of portions of the Word, uttered from two to six thousand years ago.

The living Word proceeds now in the forming work of a new Creation, which springs upon the decay of the old, and absorbs its vital forces as the germ of a sprouting seed absorbs the vitality of its environing mass, and leaves the lifeless shell to decompose in the earth.

As the word of God to Adam was not sufficient direction for Nosh-nor the word to Noah sufficient for Abraham-so the word to Abraham was not sufficient for Moses, nor for Elijah, Jeremiah and Daniel. And as the Word received by all these together was not sufficient to direct Jesus Christ in his work, but each messenger of a dispensation required a special Word to qualify him for the work to which he was called, so also was there a special Word not recorded in the Bible, given to our Mother, to enable her to perform the increasing work which God required in her day and And there must always be a living Word of God in his church, present Divine direction, so long as God has a covenant people on Earth.

There is no contradiction in the living Word, however numerous its messengers, and this is one of the criterions whereby it is known to be true, coming as it does through different witnesses. Neither has that Word ever set limits to the future increase of its utterance and operations among the children of God. Though at times inoperative, or unperceived for a season, it has ever been renewed with increasing power.

This admitted, some have claimed that the present Word of God is sufficient, and those guided thereby have no need to know the past. Others rely wholly upon the ancient record, to the exclusion of the life-giving present, assuming that the former is sufficient for It would be just as reasonaall time. ble to conclude that the sunshine of two thousand years ago, gave sufficient light and heat for all time, and that consequently there is no further need for the sun to shine. But both assumptions are partial and one-sided. Both set up arbitrary limits to understanding. Both admit portions of the truth, and reject its complementary equivalents necessary to complete knowledge. Hence either method pursued alone does not lead to satisfactory results. They need combining, as really as do the primary colors of light, to make a perfect whole, with which to detect error and avoid mistakes.

Whatever may be the Word uttered, knowledge thereof is graded to the understanding of the party receiving it. Understanding is a product of instruction and experience. The less experience and less instruction, other things being equal, the less power of comprehension.

Those races of the earth who have Digitized by GOOSIC

no written nor oral history, handed down from generation to generation, are nearest to savageism, and make no apparent progress in culture. Like the animals on which they feed, each succeeding generation copies its predecessor without perceptible change or improvement in hundreds of years.

How great the contrast between the savage tribes of Asia, Africa, or America, and all the great nations of the world which have preserved records of their history, both ancient and modern. In all of the latter we see an accumulation of experiences and of derived knowledge conveyed from generation to generation which have fed a constant growth of intelligence, and made way for vast improvements in intellectual culture, in useful arts, in refinement, in social status, and capacity for understanding.

Such being the profit of preserved and applied knowledge, the wise prophets of old were commanded to write their revelations and experiences for the benefit of coming generations as well as their own. Yet these experiences, the most valuable because they concern our spiritual and immortal nature, and aid us in forming a judgment to distinguish truth from falsehood in religious matters, are so lightly esteemed by some, that they would cast them away, and have us all remain ignorant of them. We believe this notion is the offspring of ignorance and false estimates. education can justly be regarded as complete in this day, which does not include a knowledge of the Hebrew and Christian Scriptures. Because they contain a history of God's covenant people, and of his dealings for many have desired above all things to know hundred years, with that branch of the Truth that they might do it, by using

human race through whom He has promised that all nations of the earth shall be blessed.

And though originally written in languages which we do not understand, centuries before the art of printing was invented to multiply exact copies, and are translated into our tongue by scholars whose imperfect knowledge of spiritual truth makes them liable to mistakes in interpreting, yet there is enough left of the substance of truth to render them superior for the conveyance of spiritual knowledge and ideas, to all other known Moreover, they are the best writings. outward witness we have, apart from our own works, that we are working in union with the spirit that dictated the inspired portions of the Bible, and manifest the increase there predicted.

· A large part of the Bible being history composed by many authors, far apart in time, shows a gradual increase of light upwards from barbarous conditious, and is a record in part, of mistakes and of bad examples as well as of good. These in addition to the errors introduced by mistranslation and frequent copyings, make it incumbent on us to use our best judgment in what we receive for the true directing word, same as we would in judging other writings. The practice of lumping all together, calling it the word of God, and then selecting such portions only as are agreeable to the carnal mind, has enabled worldly professors to claim justification in the Bible for rejecting the restraints of the living word, and the cross of Christ, and practicing in the name of religion, some of the worst crimes the world ever witnessed. But those who

Digitized by GOOGIC

the discriminating faculty which the Creator gave them, have separated between wheat and cheat, and found by practicing the restraints commanded, that error is condemned and truth sus-For be it understood, that the Bible has no light in itself, but like a mirror, reflects back into the mind, the light of the intelligence shed upon it, sometimes with added intensity.

Should we have Bible Classes for acquiring a knowledge of Scripture, and of the Faith of Believers in Christ's Second Appearing, as illustrated confirmed thereby? It seems to writer that if properly organized and conducted, no literary study can be more profitable, for its illuminating effects, the growth of spiritual understanding, and for the increase, spread, and building up of our most precious Precious indeed because it saves faith. the obedient from sin, and from the doleful consequences thereof. precious because scarce, which caused Jesus to ask "When the Son of man cometh, will he find faith on the earth?"

As no one mind possesses all knowledge nor all wisdom, unless it be the mind that was in Jesus Christ and our first gospel Parents, it would seem best to be guided in our interpretations by the concurring testimony, so far as it can be ascertained, of the true witnesses of Christ, who have lived his life by following his example of virgin purity. I mean the Apostles both of his first and second appearing. For manners and customs of people in Bible lands, and for critical meanings of original words, we will have to rely upon scholare who have made such matters their study.

on the subject in connection with the increasing development of God's spiritual work in late years will afford greater light for the elucidation of many topics, and for clearer interpretations of some matters heretofore obscure. improvements may be made upon explanations formerly given, but all harmonizing with each other, and with the united testimony of previous witnesses. Because as truth is a unit, and cannot conflict with itself, all contradiction partakes of falsehood, and is ruled out by the laws of evidence. But since truth has many various aspects when seen from different standpoints, interpretations also may be various without conflicting.

An original, unsupported witness or testimony, has little or no weight. when one witness or truth confirms another, both are strengthened thereby, and the greater the number of reliable witnesses or truths, affirming a position or fact, the more firmly said position or fact is established in our confidence. The word of God is truth, and as every truth is in substantial agreement with every other truth on the same plane, it is written that "by the mouth of two or three witnesses shall every word be established." If we reject the ancient record of the true abiding Word of God, because of a present living Word which is most necessary for us, we reject a valuable and important witness, and weaken our own testimony by so much. one need believe these positions unless they are true in fact and seeming.

Mt. Lebanon, N. Y.

He who hath truth on the tongue replies readily. M. W.

Ill-will, like the blighting frost, destroys Focusing the attention of many minds life's sweetest blossoms.

# THE MANIFESTO. JANUARY, 1889.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., N. H. All articles for publication should be addressed to Henry C. Blinn, and all letters on financial business to A. Y. Cochran.

#### TERMS.

One copy per year, postage paid, .75
" six months, " .40
Send for specimen copy, free.

### Editoria .

#### WELCOME, NEW YEAR.

Passing along from month to month and from year to year with the testimony of the cross of Christ, which we have made to be our testimony, we have now reached the initial number the nineteenth volume of THE Manifesto. Even this willing perseverance in a good work, this faithful continuance in a Christian duty that we owe to God and man, is sufficient cause for great thankfulness. All the crosses and trials that we have passed through, and all the anxieties and even vexations that have at times filled our minds should now vanish like the mist before the morning sun. A new year has come to greet us, a series of twelve months are preparing to bear us company on our pilgrimage to the Holy City. With the introduction of a New Year so auspicious, so effulgent with light from God, so an-

ticipatory of righteousness and peace, our hearts cannot fail to rejoice. led by the spirit of God, and thereby becoming the sons and daughters of God, our mission before the children of this world, although manifested in a still, small voice, cannot fail to exert an influence for good and inspire souls to look forward to a better and to a brighter day. Our mission inasmuch as it harmonizes with that of the apostolic church, should be aggressive against that which is wrong, must fight the good fight of faith and overcome all the powers of darkness. Through the manifestation of this spirit which crucifies the elements of a worldly life, we may rest assured that its influence will carry God's precious goodness wherever it may chance to fall. We need have no doubt of our success, if our hearts are pure, as that insures us an entrance into the Kingdom of our Heavenly Father.

Those who have written in the past, will not fail to write again and again, as growth in the mind by cultivation, is as valuable in this department, as growth and value can be in any other.

Those who have not written or who have been parsimonious, will study with profit this brief but valuable lesson. "Like begets like." An active interest in the cultivation of that which is good and profitable, will stimulate a greater and greater zeal in the same work, till it culminates in an interest for God that can never grow dim.

Whoever writes in the fulness of the light which God gives them, and in prayer for the peace and prosperity of others cannot fail to accomplish a good work for themselves and a corresponding one for their readers. does not need an elaborate discourse on speculative theology nor a lengthy dissertation on prophecies and miracles to direct a fellow pilgrim on the way to the cross or to give him an introduction to Evangelist or to any other of the heavenly guides. The simple story of right over wrong has nothing mysterious, requires no commentary, not even a biblical Diction-It enters at once upon an assurance which cannot fail. "Blessed are the poor in spirit for theirs is the Kingdom of Heaven." Any wayfaring man can easily comprehend a message so concise and so in sympathy with the human heart.

In this number we have published the Covenant of the Church. A document of great importance to the Community and about which many who are not intimately acquainted with the Society, have had much to say. To give the work a careful perusal will be time well spent, as this is an essential part of the foundation of Community life, and upon which every one must build to become successful.

The first Covenant for the Society was written in the year 1796. Since that date several articles have been added till in 1832 the present form was written and signed by the then adult members, and then by all accessions of members since that time.

Probationary or Novitiate members on entering the Society are expected to sign The Articles of Agreement, which stipulates briefly what the Society will do, and also what the new

member agrees to do. Too much care cannot be exercised in holding this covenant and these articles of agreement in their respective places and in seeing that the names of all who have reached the age of majority are clearly entered, in the presence of witnesses, to the one that is deemed expedient.

# Sanitary.

#### VEGETARIANISM.

An antiquarian is not one who eats antiquities, neither is a vegetarian one who eats only vegetables, although Webster's definition conveys this meaning: "Vegetarian: One who holds that vegetables constitute the only proper food for man, and who lives solely upon them." The definition given by the Vegetarian Society is as follows: "A vegetarian diet consists of the products of the vegetable kingdom-chiefly grains, pulse, fruits, and nuts-with or without the addition of eggs, milk and its products, as cheese and butter. to the exclusion of the flesh of animals (flsh, flesh and fowl,) and its products, as fat, dripping, lard, suet, etc." The definition given in The Imperial Dictionary of the English Language, by John Ogilvie, London, correspouds with the latter definition. "Vegetarian: One who abstains from animal food and lives exclusively on vegetables, eggs, milk, etc. Strict vegetarians eat vegetables and farinaceous food only, and will not eat butter. eggs, or even milk." According to Prof. Mayor, of Cambridge, England, vegetable and vegetarian are not synonymous, the latter being a newly-coined word, which has the meaning given in the last two explanations.

Assuming the latter definition, let us glance at the opinions of a few of the World's greatest thinkers, concerning a Vegetarian Diet. Baron Cuvier says: "The natural food of man, judging from his structure, appears to consist principally of the fruits, roots, and other succulent parts of vegetables."—Animal Kingdom, p. 46 prof. Lawrence en-

larges on this idea as follows: "The teeth of man have not the slightest resemblance to those of the carnivorous animals, except that their enamel is confined to the external surface. He possesses, indeed, teeth called 'canine,' but they do not exceed the level of the others, and are obviously unsuited to the purposes which the corresponding teeth execute in carnivorous animals. Whether we consider the teeth and jaws, or the immediate instruments of digestion, the human structure closely resembles that of the simiæ; all of which, in their natural state, are completely herbivorous."-Lectures on Physiology, pp. 189-191. Linnæus confirms their decision in the words: "This species of food (fruit) is that which is most suitable to man, which is evinced by the series of quadrupeds, analogy, wild men, apes, the structure of the mouth, of the stomach and the hands."-Linnæi Amænıtates Academical, vol. x, p. 8. As to the possibility of fully supporting human life by a Vegetarian Diet, Sir Henry Thompson writes: "The vegetable eater, pure and simple, can extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force."-Food and Feeding, p. 11. To the same question Liebig answers more minutely: "Grain and other nutritious vegetables yield us, not only in starch, sugar, and gum, the carbon which protects our organs from the action of oxygen, and produces in the organism the heat which is essential to life, but also in the form of vegetable fibrine, albumen, and caseine, the elements of our blood from which the other parts of our body are developed. Vegetable fibrine and animal fibrine, vegetable albumen and animal albumen, hardly differ, even in form; \* \* and when they are present the graminivorous animal obtains in its food the very same principles, on the presence of which the nutrition of the carnivora entirely depends."

In addition to the arguments set forth by the preceding writers, we must remember that, under the most favorable circumstances the flesh of animals can never be free from impurities. The process of waste and repair is constantly going on in the living body, and hence there is always present in the sys-

tem a certain amount of broken-down cell tissue, which is on its way to the excretory outlets of the system. If this process is suddenly stopped by killing the animal, this effete matter, together with the impure venous blood which is in the capillaries (a large proportion) remains in the flesh, rendering it impure and unhealthy. If in addition, the animals are actually diseased, as good authorities say 80 per cent. are, caused by immature breeding and putting them in an unnatural condition by fattening and shipping in crowded freight cars, flesh-eating becomes actually dangerous. It is now well known that not only the different parasitic diseases may be communicated to man, but pleuropneumonia, erysipelas, swine typhoid, cattleplague, and foot-and-mouth disease, are also transmissible to man.

With the Biblical student the following Scripture verse has great weight, no mention whatever being made of flesh foods: "Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. i., 29.

The attention of those who long and sigh for beauty, which

" \* \* \* \* gives
The features perfectness, and to the form
Its delicate proportions,"

is directed to the statement of Adam Smith in his Wealth of Nations, that the most beautiful women in the British dominions are found among the lower ranks of the people of Ireland, who are generally fed with potatoes. Also, to the Scriptural fact that Daniel and his companions, who ate grain and pulse, were "fairer and fatter in flesh than all the children which did eat the portions of the king's meat."—Dan. i., 15.

Those who live on a Vegetarian Diet are, as a rule, heavier, stronger in muscle, and capable of greater endurance than those who live on a mixed diet. Prof. Forbes, from experiments on "flesh-eating Englishmen, porridge-eating Scotchmen, and potato-and-bread-eating Irishmen" proved that the Scotchmen and Irishmen were superior in height, weight and strength to the Englishmen. "The Laplanders, living on flesh, are

a diminutive race, while the Finns, who in. Asbit the same climate and live chiefly on the products of the soil, are as fine a race as the Swedes and Norwegians. The difference," says Dr. Lamb, "must be attributed mainly or entirely to diet."

Although at present we may or may not eat flesh as we choose, the time will come when all must be vegetarians. Already flesh is ten to twenty times more expensive than wheat, oatmeal, peas, lentils, etc., considering the amount of solid substance in each, and the price of the former is gradually increasing. Land which is cultivated for grains, fruits, and vegetables, provides employment for several times as many men as that which is used for raising stoca; and, as the population gradually becomes more dense stock-raising for food purposes will decline more and more, and finally become a thing of the past.—Student Life.

#### WHAT AN APPETITE.

THERE is no accounting for tastes. No person with a natural appetite can tell why another likes food which is rank, or partially decayed, nor can bees tell why, when they are sipping nectar from the flowers, buzzards should be flying overhead looking out for offal and carrion. These are simply matters of taste and nature.

So there are men who are inclined to smut and filth and scandal, and who smile and smirk and grin and gloat over vice and vileness, and who continually pry and peddle in this line. One can hardly be in their company for an hour without listening to smutty talk, questionable stories, and scandalous reports. They gather such things from all quarters. What they cannot gather they invent. What they hear from others they embellish, and what they have gathered, invented, and embellished, they peddle.

There are men who profess to be ministers of the gospel who need a conversion that shall give them clean hearts and clean tongues, for so long as men lack that purity of heart which God bestows by the power of the Holy Spirit so long will the results of early education, vile surroundings, bad training, exhib-

it themselves; until they are thoroughly and soundly saved, we shall find such persons, whatever their professions or positions may be, returning to the blackguardism of their early days like the dog to his vomit, and the sow that was washed to her wallowing in the mire.—Good Way.

MONDAY, DEC. 31, 1888.

MARY WHITCHER.

And lo! the year has ended!
And I am left to ask
How have my labors tended
And how performed my task?
Have I been truly faithful
To do the little good,
And ever anxious, prayerful
For more, whene'er I could
Perform a further labor
For Zion and Her cause,
With care for sister, brother,
And for Her sacred laws.

Doth injury to self-hood
Affect my feelings more
Than to the cause of Zion
And those who've gone before?
Let this reflection prompt me
To greater zeal and care
For Zion and Her int'rests
While self doth disappear.
Let me renew my patience
My love for all that's true,
My thankfulness and earnestness
Dear Sisters, 'long with you.

Canterbury, N. H.

#### COMING MILLENNIUM.

CHANCY DIBBLE.

"Come, Lord, in thy own time and pleasure. Send by whom thou wilt. May the King of Glory descend, seated upon his Throne. May thine elect be caught up, and unbelievers perish beneath thy feet." Similar to this are the prayers offered up from many a pulpit for ages. Does any sensible. Christian

in these days suppose that Christ is coming to save a few and sink sinners to perdition? Does the kind Father propose to usher in the reign of happiness over the endless misery of a large portion of his intelligences? Rather has not God designed from the beginning to purge out the evil from every human heart and thereby unite all as one family. Thus are our prayers answered; "Thy Kingdom Come, Thy will be done on Earth."

Watervliet, N. Y.

### Junenile.

Enfield, Conn., Jan. 1889. DEAR CHILDREN: -A Happy New Year. We wish you this, but wishes alone can do very little toward securing to you the greatest blessing-real happiness, which is the reward for individual effort. The happiest persons are not those who have the most

done for them, but those who do the most for others. Happy are those who make others happy. Be true and virtuous. alone is happiness, happiness is heaven.

"So happy and free, so happy and free

The followers of Jesus forever will be." Would you be virtuous? Look to the virtu-Virtuous lives ous and follow the virtuous. bring blessings to those who live them, and blessings to those who follow them.

The beginning of the New Year is the time for correcting the mistakes of the past, and the earnest resolve to avoid them in future. Good resolves even give hope and encouragement, and happiness comes as you keep In a sincere resolution to these resolves. win, there is a promise of winning. verance overcomes obstacles. Bear this in mind, and by doing your whole duty, enjoy a whole year of unbroken happiness. The heavenly prize is within your reach, and it is worthy of your greatest effort. Wrestle Subdue your inborn selfishness. Help each other in all good work. Love good, for the sake of pure goodness, and word Lord 1 855 times; the word reverend

shun evil, because evil is sin. Brighten your records with purity and truth. good characters. Reform your little selves, and you have begun to reform the world. Avoid deceit. "Be what you seem, and seem what you should be, children of truth, from all dishonor free."

> Your Brother. DANIEL ORCUTT.

#### THE BROOKLET.

MAY RULLHAUSEN.

Down from the heights of the mountain, Flowing without delay, Cometh the beautiful brooklet,

Day after day.

Over the stones and the pebbles, Over the green soft moss, Still in its curious winding,

It keepeth its course.

Under the cloud and the sunlight, Under the tall stately trees, Out in the clear air of heaven,

'Tis free as the breeze.

Passing through vales and through meadows, Rippling along with delight, Singing a song full of music,

Even at night.

Dashing o'er rocks, full and bounding, Heaving and foaming along, Evening and night, day and morning, Happy and strong.

And where, O where art thou going?-"On to the beautiful sea,

Where I'll mingle my sparkling waters Lost ever to thee."

-Agr 14 years. Mt. Lebanon, N. Y.

#### A PRISONER'S STUDY.

A PRISONER condemned to confinement for life, after a careful study of the Scriptures, found them to contain 3,586,489 letters. 773,692 words, 31,173 verses, 1,183 chapters. and 66 hooks.

The word "and" occurs 46,277 times; the

only once, which is in the 9th verse of 111th Psalm. The middle is the 8th verse of the 118th Psalm. The 21st verse of the 6th chapter of Ezra contains all the letters of the alphabet with the exception of the letter J.

The finest chapter to read is the 26th chapter of Acts of the Apostles; the 19th chapter II Kings, and the 32d of Isaiah, are alike.

The longest verse is the 9th verse in the eighth chapter of Esther. The shortest is the 35th of the 11th chapter of St. John. The 8th, 15th, 21st, and 31st verses of the 107th Psalm are the same.

All the verses of the 136th Psalm end alike. There are no words or names of more than six syllables.

The 117th Psalm is the middle and shortest chapter in the Bible.

It must have taken him many years of patient, careful study to gather all these facts.

We hope in such close perusal the Spirit revealed a deeper lesson to his heart and made him fully acquainted with its precious precepts.—M. J. S. in Christian Union.

# ST. MATT. XIII., FROM TYNDAL'S TESTAMENT.

THE same daye wentt Jesus out of the housse, and satt by the see syde, and moche people resorted unto him, so gretly that he wet and sat in a shyppe, and all the people stode on the shoore. And he spake many thyngs to them in similituds, sayinge: behold the sower went forth to sowe, and as he sowed, some fell by the wayes syde, and the fowlls ca, and devoured it uppe. Some fell on stony grounde where it had nott moche erth, and a non it spronge uppe, because it had no depth of erth: and when the son was uppe, hit cauth heet, and for lak of rotynge wyd dred awaye. Some fell amonge thornes. and the thornes arose, and chooked it. Parte fell in goode grounde, and broght forth good frute: some an hundred fold, some fifty fold, some thyrty folde. Whosoever hath eares to heare, let him heare.

And hys disciples cam, and sayde to him: Why speakest thou to them in parables: he answered and saide unto them: Hit is geven onto you to knowe the secrets of the Kyng-

dome of he ven, but to them it is nott geven, for whosomever hath, to him shall hit be gevne: and he shall have aboundance: But whosoever hath not: from him shalbe takyn awaye eve that same that he hath.—Selected

#### SEEDS OF GOOD AND ILL.

WE are sowing, daily sowing,
Countless seeds of good and ill,
Scattered on the level low land,
Cast upon the windy hill,
Seeds that sink in rich, brown furrows,
Soft with heaven's gracious rain,
Seeds that rest upon the surface
Of the dry, unyielding plain.

Seeds that fall amid the atillness
Of the lonely mountain glen,
Seeds cast out in crowded places,
Trodden under foot of men.
Seeds by idle hearts forgotten,
Flung at random in the air,
Seeds by faithful souls remembered,
Sown in tears and love and prayer.

Seeds that lie unchanged, unquickened,
Lifeless on the teeming mould
Seeds that live and grow and flourish
When the sower's hand is cold,
By a whisper sow we blessing,
By a breath we scatter strife,
In our words and looks and actions
Like the seeds of death and life.

Thou who knowest all our weakness,
Leave us not to sow alone,
But Thine angels guard the furrows
Where the precious grain is sown,
Till the fields are crowned with glory,
Filled with mellow ripened ears,
Filled with fruit of life eternal
From the seed we sow in tears.

Check the forward thoughts and passion,
Stay the hasty heedless hands,
Lest the germ of sin and sorrow,
Mar our fair and pleasant lands.
Father, help each weak endeavor,
Make each feeble effort blest,
Till Thine harvest shall be garnered,
And we enter into rest.

-The Catholic.

# Books and Papers.

AUTOBIOGRAPHY OF A SHAKER (ELDER, F. W. EVANS.) A new and enlarged Edition with portrait.

This work has recently been published in Glasgow, Scotland, and contains some one hundred and seventy pages. In an appendix to this new edition will be found, articles on Shaker Communism, Shakerism in London, Eng.. Shakers as Farmers, etc., etc.

Elder Frederic has brought together in this work, many very interesting subjects, upon which one may dwell with increasing pleasure and profit. Price \$1.50.

Address F.W. Evans, Mt. Lebanon, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. Dec. Contents: Wm. E. Gladstone; Notable People; Adaptation: Dessie W. Fitzgerald; Getting Rested; Vivativeness; How to make Home Happy; The Aryans; Southern California as a Health Resort; View of the Shady Side of Civilization; Catarrh; Sanitary Reform; Child Culture; etc., etc. Fowler and Wells Co., 775 Broadway, N. Y. \$1.50 per year.

HALL'S JOURNAL OF HEALTH. Dec. Contents: Mind Cure Matter; Magnetic Hygiene; What to Eat; The Onion; Good Living and the Brain; Plantains and Bananas; Salt as a Medicine; Anecdote of H. W. Beecher; A Good Work; Cuba's two Meals a Day; Psychometric Power; Calisthenic Exercises for Girls; A Soldier Somnambulist; Treatment of Ingrowing Nail; etc., etc. Office 206 Broadway, N. Y.

THE BIBLE AND LAND.—BY JAMES B. CONVERSE.—16 MO.—SIZE 5x7 INCHES. 251 PP.—NEATLY BOUND IN CLOTH—PRICE \$1.00 POSTPAID.—PUBLISHED AND FOR SALE BY REV. JAMES B. CONVERSE, MORRISTOWN, TENN.

The table of contents of this "eminently timely" book is as follows: Chapter 1, The Creator's Title to Land; ch. 2, The Problem: ch. 3, The Causes of Poverty; ch. 4, Land Values; ch. 5, Grounds of Ownership; ch. 6, The Terms of the Original Grant; ch. 7, Biblical Land Grants; ch. 8, The Land Laws of Moses; ch. 9, The Law of the Tithe; ch. 19, The Prophets and Land; ch. 11, The Bible and Liberty; ch. 12, God's Government and God's Land; ch. 13, The Future of Earth; Appendix of Proof Texts.

#### A Convenient Calender and Stand.

The most convenient, valuable, and novel business, table, or desk calendar for 1889, is the Columbia Bicycle Calendar and Stand issued by the Pope Mfg. Co., of Boston, Mass. The calendar proper is in the form of a pad of 365 leaves, one for each day. The leaves are  $5\frac{1}{8}x2\frac{3}{4}$  inches, a portion of each is left blank for memoranda, and as the leaves are sewed at the ends, any entire leaf, as well as the memorandum blank, can be exposed whenever desired. The pad rests upon a portable stand, and when placed upon the desk or writing table the entire surface of the date leaf is brought directly before the eye, furnishing date and memoranda im-possible to be overlooked. The upper por-tion of the stand is made of pressed pulp, with "Columbia" in raised letters at the top, the whole handsomely gilded, and practically indestructible. Although this is the fourth year of the Columbia calendar, the quotations are fresh and new, and are interesting and instructive to the public as well as to the cycler. A departure is made this year, in that a portion of the quotations pertain to typewriting and stenography, with occasional reference to the new Becker typewriter made by the Pope Mfg. Co. The reading matter in no way interferes with the calendar, and the information contained on the leaves would, if placed in book type, make a fair sized volume.

## Beaths.

John W. Randolph, at Watervliet, N. Y., Nov. 8, 1888. Age 75 yrs.

Rachel Webb, at Watervliet, N. Y., Dec. 6, 1888. Age 64 yrs. and 8 mo.

Sylvester Prentiss, at Watervliet, N. Y., Nov. 22, 1888. Age 82 yrs, 2 mo. and 28 days.

He had lived in the Community sixty years. Brother Sylvester was a peacemaker, and loved by all for his kindness and unswerving integrity to the Cause. His noble example was a safe pattern for all to follow and he will be held in loving remembrance by his many gospel friends. J. B.

Charles Pretch, at Watervliet, N. Y. Nov. 24, 1888. Age 72 yrs. and 11 mo.

Josiah Buxton, at Center Family, Union Village, Ohio. Dec. 12, 1888. Age 58 yrs. 6 mo. and 6 days.

# WE WANT AGEN

to canvass for subscribers to the AMERICAN AGRICULTURIST, the great Rural Magazine. In our annual premium list just issued we illustrate and offer 200 useful and valuable

premiums which are given those sending subscribers or we pay a cash commission, as may be preferred. In addition to the premiums or cash commission allowed capyassers for every club of subscribers procured we offer

resented the 221 Agents sending the 221 largest clubs of subscribers to the American Agricultuefore March 1st, 1880.

£2250	\$650 Fischer Boudoir upright Piano for \$200 in eash for the second largest club \$150 in cash for the third largest club	the	lar	gest	uli	d)			-		8650 200
<b>DZZUU</b>	\$150 in cash for the second targest club	2	٦.	. 1	ě.	T	v	٤.			150
TOBE	8150 Keystone Organ for the fourth large	est i	elu	b		×		×		٠	150
	\$125 Bradley two-wheeler for the fitth la	rge	st (	club	-		٠.				125
GIVEN	\$100 in each for the sixth largest club -		4	. *		×		*		+	100
CIVEIN	850 each for the next two largest clubs	*			4		٠,		×		100
	825 each for the next three largest clubs		•			8		8		3	75
A VA / A V	\$10 each for the next ten largest clubs				7		8				100
AWAY.	85 each for the next fifty largest clubs		1	-		×		8		٠.	250
******	83 each for the next fifty largest club			1	20		8		4		150
	82 each for the next hundred clubs -		= 1	- 1		8		7		=	200

#### SPECIAL PRIZES TO THE AMOUNT OF 2221

Remember these special prizes will be presented in addition to the premiums or commission allowed for every club of subscribers procured.

It makes no difference how large or how small the club is, the persons sending the largest number of subscribers before March lat will receive the first of a \$650 piano; the person sending the second largest such will receive \$200 in cash and so on for the balance of the prizes.

You cannot work for a better publication than the American Agriculturers. Its superior excellence, together with its great reputation gained by nearly lifty yours of continuous publication, make it one of the cusiest journals to canyus tor. All our turnings will be carried out in very respect, and you can rely on receiving good treatment.

promises will be carried out in every respect, and you can rely on receiving good treatment.

SEND THREE TWO-CENT STAMPS for premium list and specimen copy giving init description of premiums and particulars of the above offers.

#### Address

#### AMERICAN AGRICULTURIST.

751 Broadway, New York City.

Mention this paper.

THE TESTIMONY OF CHRIST'S SECOND AP-PEARING, exemplified by the principles and practice of the true Church of Christ.

History of the progressive work of God, extending from the creation of man to the "Harvest," comprising the Four Dispensations now consummating in the Millennial Price \$1.50 Church.

SKUTCHES OF SHAKERS AND SHAKERISM. A synopsis of Theology of the United Society of Believers in Christ's Second Appear-By G. B. Avery. ing.

Price 15 ets.

SHARER ANTHEMS AND HYMNS arranged for Divine Worship.

pp 16

Price 10 cts.

THE LIFE AND GOSPEL EXPERIENCE OF MOTHER ANN LEE. Price 10 cts. Address Maxiresco, Shaker Village, N. H.

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common propery. united labor. Community homes, and equal rights to all. It is published by the Murual Aid Community, whose members all live and work together, and hold all their property n common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. LONGLEY, Editor, 213 N. 8th, St. St. Louis, Mo.

PLAIN TALKS UPON PRACTICAL RELISION. Being candid answers for carnest inquirers.

By Geo. A. Lomas.

Price 10 etc.

BRIDE EXPOSITION of the established Principles and Regulations of the Society of Believers. Price 10 mm.

THE DIVINE AFFLATUS: A force in His Address Mastrus Boilized by Choool Ca



This powder never varies. A marvel of parity, strength and wholesomeness. More economical than the ordinary kinds, and count he sold in competition with the multitude of low test, short weight, alons or phos-phate powders. Sold only in cars. ROYAL BARING POWDER Co., 106 Wall-st., N. Y.





BEST BATH EVER KNOWN

For Families, Physicians, Army Men

Students, Miners, Itinerants,

EVERYBODY.

THE CREAMOTAL BOOKS OF ADVENTURE

The theiling adventures of all the bern exposured frontier fighters with Indians, ordines and sining and frontier fighters with Indians, ordines and sining and over our whole country, from the integration of the traces for the present Lives and fances explored the traces for the present Lives and fances explored the traces for the core and the same for the core and the same final country of the Crooks, great Indian Chiefs, and sources of the Splendially Hunstrated with 220 me gravings.

Physical and heats anything to soil priced, and heats anything to soil.

Time for payments allowed Access short of fusion of the price of the country of the co



# THE BACKUS WATER MOTOR,

We have one of eleven inches, new,

that we will sell at a bargain.

Digitized by GOOGLE

FEBRUARY.



THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1889.



#### CONTENTS.

				P	tge.
Letter-F. W. Evans,	-		-		25
Superior Life, -				à	27
Lessons for Everyday,	-		-		34
The New Creation, -				3	28
Follow Me, -	1.2		-		30
Letter-Laura De Force		-		-	**
" Anna White,	-				31
" Peter Sidebotham,		-		-	33
" Robert Aitken,	-				34
The Sabbath,		-			35
Consideration, -	-		-		**
Another Year,		-		-	36
A New Year, -			-		**
What is this we hear, -		-		*	37
Praying Engineer, -	-		-		38
A Mother's Love, -		-		-	**
Heaven and Hell,	-		-		35
Conquer Thyself, -		-			**
Story of three cents,	-		-		41
Unity,		-		-	41
Editorial,	-				4:
Necessity of Bathing,		€		3	44
Wholesome Stimulants.	=		-		4.
Those Allopaths, -		-		2	**
Words of Truth, -	-		7		4.
Christ and War		-		-	199
Kind Words,	+		17		4
How to Convert Souls,		-		~	
Music-Infinite Lave,	-				4
Books & Papers, -		-			4
Deaths,			-		-

# AGENTS TO ENTIRELY WANTED AN NEW BOOK

The most wanderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-sarving and money-sarving to every possessor. Hundreds upon hundress of brancifal and helpful outravings. It is a transfer to the whole hastry of the book reposition. Nothing in the whole hastry of the book reposition in the whole hastry of the book reposition in the whole hastry of the book reposition in the world fart class. Again indicating for a new and first class book, write for full description and termi-

30 days from given Agents without copieds SCAMMELL & 131., Box 5071. PHILADEL PHIA, PA.

THE TOPE AND GOSPEL EXPLRENCE OF MOTHER ANS LEE Pring to its Address Manifestor Shaker Village, N. II.

# ORIGINAL PHILADELPHIA CARAMELS.

THESE CARAMELS ARE ABSOLUTELY PURE and of the FINEST QUALITY

Don't be deceived into buying a POOR QUALETY under this name, but ask to see our monogram composed of the letters S. C. H. & Co. stamped upon the box, as some manufacturers imitate our style of Packing and use other letters in the monogram circle.

S. C. Hervey & Co., Boston, Mass.

# IF you BEES and HOVE

PRODUCTION, by the most economical and practical methods, send for FREE sample of

THE AMERICAN BEE JOURNAL,
A large quarto, 16 pages, published WEEKIY
at ONE BOOLLAR a Year, Address plaint
THOMAS G. NEWMAN & SON.

923 & 925 West Madison St.,-CHICAGO, ILL.

## AMUSEMENT FOR ALL AGES

CHILDREN This bests them are delighted with it.

Maidens are capti vated with it.

AND OLD Men and Matrons take pleasure in it, or enjoy it with their children and grandchildren.







It is a perfect Parlor Amusement, as there are no sharp points to break or mar the furniture, and can be shot will safety even at your window. It rundere wherever itstrikes. Soldever, where.

A Gun, Arrow, Butterfly Hanger and Grahatel Target, mailed post-paid for 85 cts., or Sprusteel Bow substituted for Gun, 50 cts. Etta Arrows, 30 cts. each. Extra Targets 20 cts. each

ELASTIC TIP CO., Sole Manufacturers and ratentees and Dealers in Rubber Goods of erer description. Cor. Cornnill and Washington St. Boston, Mass.

A SHAKER'S ANSWER to the off reputquestion, "what will become of the Wood I all become Shakers?" Price 10 cts

# The Manifesto.

Vol. XIX.

FEBRUARY, 1889.

No. 2.

#### A LETTER FROM ELDER FREDERIO.

Mt. Lebanon, N. Y., July, 1888. ELSIE YORK AND JESSIE EVANS. BELOVED GOSPEL SISTERS :- Your joint letter of the 17th, ult. came as a welcome memento of friendship from my dear Gospel friends in Canterbury. may as well acknowledge that I have a latent desire to visit Canterbury once more, before I go hence: I want to come as a simple visitor, just to exchange kind greetings and gather union as a precious treasure to carry with me into the Church in the Spirit world. all the visits-excepting one to Watervliet when quite a young Believer-that I have ever made to any Society heretofore, it has been as a preacher, a theologian, an expounder of doctrine to the world, in public meetings &c. I was much burdened, and brought much burden to others. That phase has passed. for better or for worse. I acted my Now, I am putting off the harness, and coming down gradually-"gracefully," may be-to my individual selfhood. Like a tree-roosting turkey, at the close of the day, looking upwards, stretching its neck and measuring the distant height, until confidence is gained that it can accomplish the upward flight

little foxes" nor the big foxes can reach it-so am I looking upwards, thinking and fluttering my spirit wings, awaiting the decisive moment to rise from earth and all its scenes, to my home in the spirit world. I do not run as uncertain nor go beating the air with my spirit wings aimlessly, but I feel as sweet an assurance of being met by kind, loving friends in the world to come, as I do that I shall be thus met when I make my last earthly visit to Canterbury. also realize that, in both cases, I shall be an object of charity, dependent upon kind friends who feel that it is more blessed to give than it is to receive and that the less, the recipient, is of the "better blessed." To begin with, I am deaf! Do you know what that implies. what it means to be in meeting and see that your Brethren and Sisters are speaking and not hear what they say? To be hungry, sitting at a table loaded with good things, of which all but yourself are freely partaking, and enjoying the social union from which you are In a word, I am dying of shut out? simple old age. Yet I am joying too, rejoicing in the race I have run. not that what I was born for, to grow old and go to my rest in other spheres? And to go to my work in the world that to its resting place, where neither "the is above this world, as manhood and

womanhood are above childhood? have fought the good fight"—the battle of life, and accept the result cheerfully, joyfully and thankfully. Truly, have not "the lines fallen to me in pleasant places," as compared with thousands, yea, millions of my fellow human beings, who had as much right to life, and to life as a blessing, as I had? am glad of all the days I have lived upon earth, and like a ripe apple, am ready and willing to drop into the hands of the Orchardist. Upon reading this effusion, you will exclaim "Well! sure enough, Elder Frederic has become a querulous old man, but still, I wish he would come, for we should like to see a humanitarian curiosity." Why not? All phases of human life are of interest to the Christian scientist and philosopher—the Believer. Jesus noticed natural children, as he did the lilies, and he loved them for their primitive though negative innocence. should not Second Appearing Disciples be interested in the second childhood of those who have spent their lives in the Resurrection Order of which Jesus and his disciples could only prophesy. They have been working out a salvation that gives them a positive innocence of which the innocence of childhood is a beautiful type or symbol. Having suffered in the flesh, by ceasing from sin, they are raised in the likeness of Him who said, "I am the resurrection." "Other sheep have I also that are not of this fold," Jesus said; may it not be so at the present time? Are not the fields white unto the harvest? The last of the seven vials has been "poured out into the air, causing voices, lightnings, thunderings and earthquakes, so great and mighty that the like has never occurred

before since men were upon the earth." The American Revolution was but the beginning of those earthquakes now convulsing the nations. The lower strata of humanity-the great mass-who have been governed by fear and pressed down by the despotic monarchies and aristocracies and by the capitalists, and priesthoods, are being educated, beginning to think and to reason, causing a general upheaval. Capital and labor are contending for their "rights," but do not know what they are! I hey will learn by and by. Between the axiom, "The king can do no wrong" and "the sovereign people" possessing "inalienable rights," there is a great gulf that is being bridged by education. The people are cursing their gods and priests and the governments which "bear rule by their means" and are looking upwards, whence the light proceeds that is enlightening the earth. At present, all is war; anon, it will be peace. Elsie speaks of "articles" I have written, and mentions "Cruelty to Birds." That has been much copied. When I wrote it, "The Sun" published it in New York; then it appeared in the Albany, Hudson, Pittsfield and Boston papers. Being in New York a week or two since, I did not see the "dead birds" on a single person. I suppose that article happened to come just as the fashion was changing. Sister Jessie sends love and blessing; that it is appreciated, she may rest assured. I shall be pleased to see and wish I could hear, all the company of whom she speaks. It will not be my fault if I do not make at least "the informal call" she suggests. kindest love of our order to yourselves and as far as it will go before it is all spent, Your Brother, F. W. EVANS.

#### SUPERIOR LIFE.

CHANCY DIBBLE.

It is a blessed fortune to be rescued from the paths of sin. To be enlightened by the inspiration of Christ. know that the foundations of happiness are purity, peace and love. The Gospel is a healing power to soul and body. holds the Angel World in harmony. We cast our eye towards that abyss where people are wallowing in selfish indulgences, and we see the suffering darkness and ignorance into which it plunges them, and our souls cry out, O Lord how long shall the inbred foe triumph, We realize that our escape even in a degree is the free gift of the Father and Mother, to whom all souls are alike precious. Hence the mighty responsibility we are under to impart this boon of salvation to contrite souls around us. Not by conforming to the groveling passions of men, but by maintaining the superior life. The natural order is rudimental, its subjects are undeveloped spiritually. The Heavenly is more refined and the souls of all aspire towards the elements of purity. We must enter by the door. None are too great to be humbled. Man, unregenerated, can on. ly see in his own sphere. He cannot penetrate the realms beyond where Jesus and all the purified dwell. Neither can spirits in eternity comprehend the superior life only as they travel to it.

Spiritualists of our day, whom we respect, who talk of blending flesh and spirit, have not dissolved the tie that exposes them to passion. The manifestations of those spirits with whom they come in rapport are in character similar. Hence false Christs and false spirits assuming to be angels of light. "By their

fruits ye shall know them." Jesus loves the souls of all mankind, but his spirit is out of sight of the proud, the vicious and vain. There is a wide separation which must be overcome to reach that bliss that flows from a pure life. The broad foundation of Christian brotherhood is based upon equality, and we cannot enter with our selfish passions and possessions, our partialities and evil habits. Our spirits cannot ascend thus encumbered.

Watervliet, N. Y.

LESSONS FOR EVERY DAY.

GENEVEVE DE GRAW.

RENEW thy covenant each day,
That right within may bear the sway,
Renew thy pledge to keep God's word,
Renew thy faith in Christ thy Lord.
Forget thyself and selfish will,
With deeds of love the moments fill.
Renounce the false, strive truth to know:
Look up, not down, where'er you go.

In wisdom's path move ever on,
Work righteousness and good will come.
Strive for the wealth that's not of earth,
Secure a fame of holy worth.
Profess but little, much more do;
Through prayer and grace thy strength renew.
Seek from the realms that are divine
A holier atmosphere than thine.

Bear not false witness—it is sin;
Adhere to truth without, within.
Condemn all errors of thy own,
For every wrong haste to atone.
To Cæsar render what thou should,
And unto God give all that's good.
Serve well the principles of right,
In all that's holy take delight.

Shun all appearances of wrong,
Let virtue be thy theme and song.
Give honor where is honor due,
Thus prove thyself disciple true.
Act not from motives that are vain,
That unjust credit thou may'st gain.

Remember every thought and word Some unseen angel doth record.

Of thine own merits never boast, Thou art but mortal frail, at most. The greatest skill thou mayest show Can never cause one plant to grow. If precious gifts to thee are given, Know well they come from God in heaven. In all humility of soul Surrender to our Lord the whole.

Of envious strivings pray beware; Ne'er sow thy field with baneful tare, Good seed to sow awaiteth thee, Sow such and rich shall the harvest be. A harvest fraught with precious sheaves Of ripened wheat. Not falling leaves, With courage toil, though you're alone, Until the Master calls thee home.

Live to do good more than to please; Follow, each day, what God decrees; Redeem thy soul from all that's dross, Accept with grace thy Savior's cross. Be patient; God who placed thee here Will ne'er withdraw his love so dear. Be patient God's own time abide; Thy life, thy all in Him confide.

Be not in haste, but learn to wait; A minute cannot worlds create. All seed must have its time to grow, E'er its existence we may know. Live thou for God's most holy cause, And work for heaven's highest laws, Let wisdom to thy spirit come And pray "God's will on earth be done." Sonyea, N. Y.

#### THE NEW CREATION.

GILES B. AVERY.

A VERY popular idea among Christian professors relative to the genesis of the New Creation is, that Jesus, by his birth of Mary, was the beginning of the New Creation—the subject of Isaiah's prophecy, "I create New Kingdom of God." 1 Cor., xv., 50. Heavens, and a New Earth." Isa. lxv; 17. Also the prophecy of Jere- born of every creature." This could

thing in the earth; a woman shall compass a man." Jer. xxxi; 22. "And, He who sat upon the throne said," ' Behold I make all things new.' Rev. xxi., 5. But, this is evidently a mistaken understanding of the subject, for the following reasons.

Jesus said "Except a man be born again, he cannot be my disciple." Jno. iii., 3. This is equivalent to saying I have been born again. But, that this was not a material, but a spiritual birth, is manifest from the instructions of Jesus to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God." Nicodemus said to him. "How can a man be born when he is old? Can he enter the second time into his mother's womb and be boru?" Jesus answered, "Except a man be born of \* \* the spirit he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the spirit." John, iii.

It is thus manifest that this birth into the Kingdom of God,-the Christ Kiugdom, of which Christ is its heavenly Lord, is not to be entered except by a spiritual birth, and, it was this birth of the spirit which made Jesus its Lord, and the first born of this Kingdomthis New Creation.—The Jesus unto whom Mary gave birth was flesh and blood. This flesh and blood said the Apostle Paul, "Canuot inherit the

Jesus Christ is called, "The first miah, "The Lord hath created a new not be true of Jesus, when simply born

Digitized by GOOGIG

woman as was Jesus, before Mary gave birth to him. But, some have argued, "This had reference to the way he was begotten." Well, in reference to this, Jesus was called "The first begotten of the dead." Rev. i.. 5. This certainly could not justly apply to the begetting of the physical body of Jesus, because, be could not have been physically dead before he began to live physically! Nor could it apply to the physical body of Jesus at all, since that body of Jesus, which was born of Mary died nearly two thousand years ago.

If Jesus, by his birth of Mary was the beginning of the New Creation, then he constituted all there is of the New Creation, not only its "first born" but its only born; for, the world has no record of any similar or analogous births to that as recorded of Jesus, from the day of his birth unto the present time.

It is, therefore, evident, that Jesus had to be born again of the spirit, in order to become the Christ, for, it is Christ that is the Lord of the "New Creation." And, "If any man be in Christ, he is a new Creature" of the New Creation .- Thus the new birth is a birth of the spirit into a new and heavenly life; and, this birth Mary did not give to Jesus; he received this, by his baptism of the heavenly dove. to this Christ spirit many may be born, and become New Creatures in the Kingdom of God: but it would not be practicable to be born into Jesus-the Jesus which was simply born of Mary.

But, we are told, that, "If Jesus erred any time after his birth of Mary the Second Man and the New Crea-

of Mary; for millions had been born of clusion is simply from the false basis, as before shown, calling Jesus, before he was born again of the spirit, "The first born of the New Creation." "The new Man." "The Lord from Heaven." "The Quickening Spirit." these appellations and characters refer to Jesus, the Christ. That is, to Jesus, after he became baptized with the Christ spirit, and was born again, of the spir-

> Again we are told, by some professed Christians "There is not the slightest hope of the successful imitation as such a life as Jesus' in the spirit, by such fleshlings as ourselves. We are carnal; he is spiritual." But, here is the hope, promise, and prospect, of better things, "If any man be in Christ, he is a New Creature; behold, old things are done away and all things are become new." Thus, becoming New Creatures, the members of Christ's Kingdom are no longer "Carnal fleshlings."

> And to the members of Christ's Kingdom Jesus said, "If ye abide in me, and my words abide in you, ye shall ask whatsoever ye will, in my name, and it shall be given you." to such souls Jesus further said, "It is my Father's good pleasure to give you the Kingdom." And, yet again, "The Kingdom of Heaven is within, (or among) you."

Thus it is manifest, 1. It is possible to be in Christ, and become New Creat-2. It is possible for "Christ" to be in us, "the hope of glory." 3. That a Creature of this New Creation is not a being yet in the corrupt nature of the fleshly man, but, a soul born of the spirit, and by this baptism, become a son or daughter of God. And, all such tion would have fallen also." This con- constitute the Children of the New

Digitized by GOOGIC

Creation, the subjects and inheritors of the King?om of Christ.

Of Jesus, the Apostle Paul said, "Wherefore, in all things it behooved him to be made like unto his brethren." And, "He took not on him the nature of angels, but the seed of Abraham." This constituted Jesus, a man of the world; and, it was in this capacity only that Jesus, as such, could be tempted. And, that he was thus constituted, we have the declaration of his own mouth. thus. "Be of good cheer, for I have overcome the world." What world? Not the nations of the earth; nay, in no wise! But the worldly nature of man in himself. And, He could not overcome in himself that which he did not possess!

Thus we have the encouraging assurance that we, too, can overcome the world, as Jesus overcame, and set us the example, and become what St. John voiced, thus; "Behold now are we the sous of God; and, it doth not appear what we shall (arrive to) be, but, we know, that when he (Christ) shall appear we shall be like him." 1 John, iii., 2.

Mt. Lebanon, N. Y.

#### FOLLOW MR.

MARY L. WILSON.

"Follow me!" O hear the echo Of the Savior's pleading voice; Follow in the light and shadow, In the cross of Christ rejoice.

Follow to the banks of Jordan Where the door of Hope is found, Through confession and repentance, Doth thy grace O God, abound.

Follow still and I will lead thee Through resistance, love and care;

Where the tempter cannot harm thee, To Gethsemane for prayer.

Follow me in self-denial, Up the rugged heights of truth; Follow in the storm and sunshine,— Would you gain immortal youth.

Follow me all else forsaking, Father, Mother, nearest kin; Husband, wife, thy own life also, If Eternal joys you'd win.

Follow to the Mount of Calvary,
'Mid the persecuting throng;
As ye meet the crucifixion,
Pray, "God's Will" not mine be done.

In my Father's many mansions I've secured a place for thee; All my living, true disciples, Have a home, in bliss, with me.

In the glory of Christ's Kingdom, Lo! the Comforter we see; Wisdom, love and mercy given, In salvation, full and free.

Canterbury, N. H.

# Correspondence.

Lodi, Cal.. Nov. 1888.

To Frederic Evans:—For many years, I have known of your order and its good work in behalf of the needy human family, and have had a personal acquaintance with a number of most estimable men and women both, who at some time in their lives were members of your society.

Prior to my coming to California, about twenty two years ago, I met some of your New Lebanon family, and somehow have the impression that you were one of the number. But, be that as it may, I was deeply interested in your society, and particularly because its founder was a woman; and earnestly wished for an opportunity to visit your

place and become better acquainted with the practical application of its principles, which I understood somewhat. the opportunity never came, and I drifted off thousands of miles away from any organized body of your people. But in all these years, I have never relinguished the hope entertained of visiting your family some day, and the intimate acquaintance of one of your family at Watervliet has perhaps tended to keep alive that early desire. She was then known as Cornelia Rogers, now Mrs. Powers, a widow, and her visit to my home at this time is the immediate cause of my sending you this letter. We have been, for some days, engaged in earnest conversation regarding your people, and the beautiful work of love and charity which you have been doing, in your own quiet way; and it has led me to address this appeal to you to make an effort to establish one of your families on the Pacific coast; and why not in California?

I have been since a mere child, a school-girl in my teens, working for the betterment of society, for the emancipation of women, for the redemption of mankind from the fruits of sin, and the servitude and degradation resulting from false teachings, ignorance and superstition. During all this struggle, I have ever felt that your order, and similar associative efforts, have been potent factors in accomplishing much of the results of liberalism which have come to the world the past thirty years. now I think your work should take a wider range, and the influence for good which I know has radiated from the several families you have founded in the Atlantic states, should be exerted in this new and prolific field of the Pacific.

So forcibly am I impressed with this idea, that I would even undertake a journey to New Lebanon to confer with the Ministry upon the proposition, if desired; or—what is better still—I would take great pleasure in extending most heartily to you and as many of your people as you might send out here to California, my humble hospitality, and such knowledge as I have of this wonderful state and its unparalleled resources should be cheerfully imparted to you.

I will be very glad to hear from you in regard to this matter, and to know if my impressions meet with any response from you. There is a vast field in California for just such kind of work as your self-sacrificing people can do; particularly amongst the young; and, as there is not now, to my knowledge—and I doubt if there ever has been—one of your order west of the Rocky Mountains, it would be a great satisfaction if I should be one of the humble instruments to induce you to establish a family on this coast.

You will confer a favor upon me by sending me a copy of the Life or history of Mother Ann, and I will remit the amount for the same, when I write again. Hoping to hear from you soon,

I am, very truly yours,

LAURA DE FORCE GORDON.

#### REPLY.

Mt. Lebanon, N. Y., Dec. 10, 1888.

LAURA DE FORCE GORDON, ATTORNEY AT LAW, LODI, CAL. RESPECTED FRIEND:—Yours of the 28th. ult. is at hand. We are very much pleased with the tone of your letter; it touches a chord in our hearts that vibrates in harmony with our own enthusiastic de-

sires, that the truths revealed in our Society may at no distant day extend from the Atlantic to the Pacific coast. "For this Gospel must be preached in all the world for a witness unto all nations, then shall the end come." The end of what? Of wars, civil, political and religious, of social strifes and contentions; of pestilence and famine; of inequality and monopoly; of poverty and crime; of intemperance and sensuality; of slavery and generation. has come to us; and we rejoice with an exceeding great joy, that "the lines have fallen to us in such pleasant places."

While we recognize a great army of truth-loving souls, like yourself, who are working so persistently for the advancement of the race, advocating peace principles, temperance, equality, women's rights &c, &c, we are not without hope that eventually a new earthly order will arise, wherein use and not abuse of the procreative faculties in man and woman will be observed, and wherein right makes might; even as now exists a heavenly order of peace and righteousness, revealed and established by divine wisdom and love. It needs the one to sustain the other; and we confidently look to this class as being forerunners of the all important work of redemption in which we are engaged. Are we looking in vain? Is our purblind vision obscured that hides the cloud fringed with the silver lining? "Where there is no vision the people perish." Nay, our sight is clear: The vision shows us wheels revolving in the right direction--wheels within wheelsall moving toward the One Great Center. A tangible proof of such advance you extend. It is not an impossible is seen, when in a comparatively new thing, if it is an impracticable one: the

state like California, women are filling offices of trust, becoming lawyers, doctors &c., &c.

Woman is beginning to rise in the dignity of her calling to assert her Godgiven rights. And that right does not call her from her own sphere that she is destined to fill either, indeed, if she work successfully, she must keep within it.

The Maternal Spirit in Deity is "brooding upon the face of the waters"- a spiritual Mother. It is this beautiful spirit that calleth aloud from the citadel of truth to the daughters of earth in tones of love and tenderness; angels catch the sound and reverberate it from hill-top to valley, and from ocean to ocean.

As many sin-sick, sorrowful hearts have been made glad thereby, and filled with her love to-day, so will many more rejoice in the emancipation and liberty she giveth from the terrible yoke of bondage to man's lust, and his power to oppress; as well as from her own corrupt nature, that makes her worse than a slave to his baser passions. The leaven is working. But, my friend, until it works a little more we cannot warrant the establishment of a Shaker Society in California, or in any other place at present. We very much doubt of finding faith among the people, even in the Golden State, to practically carry out in their every day lives the principles embodied in the everlasting Gospel that we preach—the final test in the judgment to which all souls must be brought either in time or eteruity.

In the meantime we bless you in your efforts, and appreciate the liberal offer

Digitized by

future must decide. If you could so arrange as to place in the public libraries our books and pamphlets, and thus lay before the people the great truths therein contained, we will agree to furnish a sufficient amount. We herewith enclose a few slips for your own perusal; and will send as you request, the "Precepts of Mother Ann Lee and the Elders." It is a new edition just issued. The letter written by your friend is forwarded to its rightful destination. Elder F. W. Evans whom you address is now in his 81st. year and as you will see is still hard at work in the missionary field. He may write you.

As you are striving to be a Redeemer in the generative order, we are aiming to be Saviors in the resurrection. Let us clasp hands.

Hoping to hear from you again, I remain your friend in the cause of human redemption,

ANNA WHITE.

New Bedford, Mass., Dec. 3, 1888. MR. ROBERT AITKEN, DEAR SIR :-- A letter of yours in the November No. of the "Shaker's Manifesto" to Henry S. Clubb attracted my attention. It gave the best and fullest exposition of the Creed of Shakerism I have ever yet After pondering over its contents in my own mind, I thought that I had seen the name before, then I recollected that in 1882 I had received a letter from you to be given to Mr. Holyoake when he visited this country that he would pay your Community a personal visit; and that it contained the information you knew of him in England. That letter was delivered personally according to your

request. Mr. Holyoake's time and business here was too limited to visit any of the Shaker Communities though urged by me to do so. The means at his command were not enough to fulfill his mission, which was to write a book on "Emigration to the United States;" it fell through for want of means. yet laboring in the cause of Cooperation at the age of 70 years with all the zeal of a young enthusiast, and his letters to the "Cooperator's News" are the most brilliant of any that appear in that jour-He is gifted with a fund of descriptive perceptibility, endowed by few men as a writer which always make his letters the most desirable of all others in the News. A testimonial is being raised for him by friends and admirers in England and America to place him beyond the reach of want when no longer enabled to earn his bread by tongue or The English people, as ever accord but scant justice to their best and truest friends; but the admirers of his consistent course amongst the upper classes have given liberally to the fund.

The Rev. William I. Potter of New Bedford, Mass., is the American Treasurer. Mrs. Thompson has given \$100, and some other friends smaller donations. Fifty-four thousand copies of Mr. Holyoake's portrait were struck off for the readers of the News some months ago. I secured two copies, one of which I enclosed to you which I hope you have received, your name being remembered by me on seeing it in the "Manifesto." Hoping I may soon hear from you again. Thanking you for your very able article in the "Manifesto," I remain yours,

PETER SIDEBOTHAM.

"THERE is no hope, but in the cross."

#### REPLY.

SHAKER STATION, CONN., DEC. 1888. PETER SIDEBOTHAM,

DEAR FRIEND :- Press of business has prevented me answering your welcome letter soouer. I am thankful for your appreciation of the correspondence in the November number of the Mani-FESTO; I shall feel amply repaid if a little good has been done by it. George Jacob Holyoake I never was personally acquainted with, further than as a lecturer at the Branch Tottenham Court Road, John St., London. I was a member then of the Branch, and I appreciated him, as well as other lecturers on socialism very highly, being then an ardent admirer and advocate of the principles of socialism. George, when in this country, lectured in the town of Holyoke, twenty miles from here and I went to hear him. I was then introduced, and had a pleasant interview It was very interesting to hear him tell how cooperation took its After the wreck of all rise in England. our efforts at Community-building, cooperation is evidently all the practical outcome of socialism; i. e., the phase of it up to 1845. Previous to my joining Shakerism, I became a convert to the theosophy of J. P. Greaves as practiced at Ham Common, in the neighborhood of Richmond, Surrey. affirmed above and beyond mere physical socialism, because his views were higher and embraced more truth. you are not acquainted with its theory, I may, at some future time, give you an insight into it. It touched somewhat elaborately on the question of spirit regeneration, as a prime essential to give the socialist power to obtain a nature

that would enable him to practice his It completely showed up principles. the unfitness of Robert Owen's philosophy to found a new state of society; as far as mere theory went it was an advance from Owen's basis but it was equally impracticable. Finding myself baffled in all my efforts, my attention was next directed to the Shakers. I found in them all the substance of what Owen and Greaves had put forth, and nothing was then left for me but to close in with Shakerism and thus realize all the good I had a conception of; and I can assure you, my friend, there has been no barren results in pursuing this I united with this Society in the year 1845, and have not yet seen the moment I had cause to regret doing so. I see no reason why all socialists may not finally arrive at the same if they would only be true to their best light given in that movement.

I thank you kindly for the portrait of G. J. Holyonke; he is a veteran, the most practical of all socialists, and has been more successful than Lloyd Jones, who died of a broken heart caused by the failure of his plans of cooperation. It would be pleasing to us to hear from you again at your convenience. do not inform us if you are a socialist, vet I should judge you to be friendly to the cause, although not of the modern stamp, which, from repeated failure, and because the light of socialism is as yet only related to the Animal Inteliectual has become the hot-bed of all vain attempts to force a new state of society The Shakers have stood into existence. because they deny self, the socialists fail because they do not. Wishing you much happiness in all good, I am,

Yours, Robert Aitken.

#### THE SABBATH.

#### SARAH J. BURGER.

It has been said that the "Sabbath was made for man and not man for the Sabbath." We read in the Scriptures, "Six days shalt thou labor and do all thy work but the seventh day thou shalt rest." Not that any day is of itself holy, but that it is necessary to set apart a portion of time for physical rest, and for the exercise of our religious feelings, in devotion, prayer and praise.

Sabbath, from the Hebrew word Shabbath, literally means rest from labor. The divine institution of the Jewish Sabbath was held sacred by the ancient people; they not only kept the seventh day holy, but they had numerous sabbatical seasons, in which they were taught to fulfill their duty to God and man.

Since the Christian era, the day of rest is called the Lord's day, because it is held in commemoration of the resurrection of Jesus.

Sabbath and Sunday are used as synonymous terms, but are different in meaning, the former denotes the institution, the latter is a name given by the Romans in honor of the Sun which they worshiped on the first day of the week.

No day is especially holy only as our deeds make it so, it is therefore good to have a day especially appropriated for spiritual culture, and for the exercise of all the better faculties of our being. The mind thus withdrawn from temporal duties, which in a great degree claim our attention, can now fully realize that we are immortal beings, and not destined to be wholly absorbed in materiality.

And as all have a right to choose their own day, and worship God according to the dictates of their own consciences, no matter what the form may be, if there is a reaching out in the soul after Divinity, that feeling should be held sacred and should command our highest respect.

Truth, knowledge and spirituality, are unfolding humanity and leading them up to grander planes of thought and life. When mankind become so progressed that they will devote all their powers for good to beneficent purposes, the earth will be blest with a perpetual Sabbath; God's kingdom shall be with men and righteousness and peace will abide forever.

Mt. Lebanon, N. Y.

#### CONSIDERATION.

#### MARY WHITCHER.

God of love and mercy too, By thy love and care for me, Great the kindness I should do. Great the love for all I see. Gently bind the broken heart, Walk in friendship with the poor, Knowing not an ill or smart But to lay it at my door. With the aged and infirm Place myself as needy there, With the young who need to learn Patient with their lacks to bear. Christ, the Savior, left his charge With his followers for their care Nothing bounded, but at large Doing good e'en everywhere. Who are we who speak his name Who but follow his advice Shall we bring our Master shame By withholding half the price? Canterbury, N. H.

It is well to remember that it was broken bread that fed the multitude; and that it is the broken heart, or in other words, the humble spirit, that will alone be able to reach, and in the hands of God be instrumental in saving the erring.—John Fox.

# ANOTHER YEAR. AGNES E. NEWTON.

WE hail the new, while of the old No sad refrain have we to sing; The arm so strong to save still guides And will complete salvation bring.

God's word to-day as in the past Is as a lamp to guide our feet; It giveth light unto our path And is with love and truth replete.

Of choice alone we heed his voice From love to Him our service flows; For grace bestowed, rich mercies given Our gratitude still deeper grows.

The hours of life pass swiftly on No human power may bid them stay; Nor change the record that they bear Creation's law they must obey.

The past has proved that God is good The present that his love controls; We know that our Redeemer lives In Him our confidence repose.

We turn the page, upon the new To write with no uncertain hand; We've felt the power of worlds to come Seen glories of a better land

We ask for wisdom from above
For grace to mould the inner life,
Until the Christ is there enshrined
And hushed the waves of earthly strife.

Ye swift ievolving years roll on And nearer bring the promised day; Thy Kingdom come, thy will be done In Heaven and earth, O Lord we pray. Canterbury N. H.

#### A NEW YEAR.

IDA LACKEY.

How swiftly the years pass by! It hardly seems possible that twelve mouths have elapsed since we were making so many good resolutions, and were so sure that the future would bear a better record than the past. But today as we sit meditating at the close of

the Old Year, and as it were on the verge of the New, we realize either in joy or sorrow, how much success has attended our efforts.

Perhaps we have felt, at times, in days past that we have been left alone, or without the special tender words of sympathy and encouragement, which childish years demanded, and upon which we then so much depended.

To-day as we look back we can trace a gentle hand that was guiding and a watchful eye ever anxious to see which path we would choose if left to our own strength. Or, if we have fallen among thieves did we not find the "Good Samaritan," or did not the "Good Samaritan" find us? and is this not a proof that we were not entirely forsaken?

Let us gather all the lessons we can from our past successes and failures, as a means of help and encouragement for another year, which we must commence at ouce for "I ime and tide wait for no man." We must begin now to write with care another volume of Life's History. As mentally I view these pages in their perfect whiteness, there is a sincere prayer rising from my heart to our Heavenly Parents and angel guardians, that we may not be left to ourselves as unprofitable servants, but

"Asking their guidance though often we stray,

When light and conviction are pointing the way."

Canterbury, N. II.

EVERY thought we foster, every word we speak, and every act we perform, is a prayer, directed either to the Throne of Grace or to the Synagogue of Satan, according to its kind or quality. G. B. A.

TRUTH replies readily, but falsehood hesitates and delays.

M. W.

Especially when I would try to get nearer to God, there were "those three cents" right in the way.

At last, I saw what God had all along been trying to make me see, that I must tell Charlie B——that I had taken them! To be sure, he was a man by this time, and so was I, but no matter, God told me as plainly as I am telling you now, that till I had done this, He could not bless me. So, then and there, I sat down and wrote to Charlie, inclosing in my letter twenty-five cents—the three cents with interest. Since then I have had peace, and God has blessed me.

#### UNITY.

#### MRS. F. O. HYZER.

God of the Crescent and the Cross, God of the Gentile and the Jew, Source of all recompense and loss Through all the old and all the new; Thy revelations on me shine Where'er a knee to Thee doth bow, For part of every faith is mine And part of min's is every vow.

God of the arch-celestial spheres, God of the deepest depths of hell, Though earth be swept by fl ods of tears Or tides of rapture o'er her swell, Thou art the cause of all effect, Thine the effect of every cause, Since man's devotion or neglect Can never break Thy changeless iaws.

God of the fire that burns and glows
Within the human brain and soul,
Refining matter till it knows
And feels Thine infinite control;
Nameless, Thy children name Thee still,
Boundless, they seek to bind Thy thought
And limit Thy eternal will
To self-conviction inly wrought.

Denying while they own Thee still,
Believing while they yet deny,
Obeying evermore Thy will
While in their madness they'd defy;
Changeless Thou art thro' ceaseless change,
For transmutations but reveal
Of truth a broader, higher range
Which fact and circumstance conceal.

Lost in Thy life, myself I find Impersonal, yet one with Thee I blend with Thy eternal Mind As drops commingle with the sea, And like the drops I seek the sky Attracted by Love's cloudless sun, Again in ocean's breast to lie When day her royal course hath run.

Or yet to linger in the cloud,
To feel the fierce tornado's sway,
Or when have ceased the thunder loud
To glitter in the rainbow's spray;
But wheresoe'er my pathway lie
I throb in Thy eternal heart,
O Love Divine, since I am I
Forevermore because Thou art.

Thus conscious of my right divine,
Of such inheritance the heir
I find my sire at every shrine,
And claim my kindred everywhere;
His Love and Wisdom on me shine
Where'er in prayer a knee doth bow,
For part of every faith is mine,
And part of mine is every vow.—R. P. Jour.

"A New Year,

A new, unsullied year, is ours. Its page Is sealed: we know not what is folded there We know not whether joy or agony; We know not whether death or life is writ Within the fearful scroll; but 'tis enough To know the gift is God's."—Selected.

You must not place too much reliance upon memory, for anything which relates to your accounts, but carefully state very particular what you may wish to know at any future period, in the same manner that you would do if you expected to forget all, or that you might not live to settle your accounts at any rate.—Preston's Manual.

#### MANNERS.

In London it is not the custom to put the knife in the mouth, for fear of accidents, and that while the fork is reserved for that use, it is not put further in than necessary. Also, the spoon, is not generally used over handed but under. This has two advantages. You get at your mouth better, which after all is the object.—Pocket.

#### THE MANIFESTO. FEBRUARY, 1889.

OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. Cochran.

#### TERMS.

One copy per year, postage paid, .75 " six months, " .40 Send for specimen copy, free.

#### Editorial.

Although the life of Jesus and his spiritual labors on the earth were of very limited duration, and his time was spent, largely, among a class of people who recorded but little of what he may have said, or of the wonderful signs that he brought forward as evidence of his divine calling, yet the brief account of a life, so thoroughly devoted to righteousness, so filled with self-renunciation and so consecrated to spiritual attainments, which has been preserved to us is a source of great consolation, and from which many, very many lessons may be learned that will serve to make one wise unto salvation.

It is of but little consequence to us that religious sects have multiplied in the earth, and have asserted a divine right to mark out a plan of salvation. Unless this plan, as well defined as it may be, is found to be in harmony

sibly be "the way, the truth and the life."

From the first introduction of man upon the earth, agreeably to historical evidence, God has been recognized and a religious influence has been manifested among men. Sacrifices have been made, self-denial has been imposed and rites and ceremonies have developed with the race. When Jerusalem was in its glory, these ceremonies were very elaborate, while the beautiful adornings of the temple and the garments of the gorgeously arrayed priests were among the wonders And the Jews were of the age. God's peculiar people. To this people he had committed his word and made known to them his divine presence.

With the advent of Jesus Christ came a wonderful change. Instead of becoming a priest and officiating in the great temple, surrounded by so much splendor, he chose rather to hold his religious service on the mountain or in a boat by the sea-shore. Instead of having the kings and princes, arrayed in their "purple and fine linen," to listen to his discourse, he had a few, poor fishermen, who toiled early and late to earn their daily bread.

The temple with its rich adornings was not appreciated as being of special value as a place for worship, and where men could more readily be led toward God. Not even to be a resident in the holy city was thought to confer any rights or privileges upon the devout worshipers within its sacred limits.

Jesus cast aside all this ostentation with the cross of Christ, it cannot pos- and glitter and gave his disciples to

temple were essential, but that those who would worship God must do it in spirit and in truth. And from that date the disciples of the lowly Nazarene have been found among those who have forsaken the customs and fashions of the world, and have conscientiously given their lives to God.

No one for a moment could entertain the thought that the calling of a disciple would lead him to become a recluse and ignore all the advantages of a progressive, civilized and highly cultivated age. That type would be a poor apology for a man, and a much poorer one for a Christian. We think of Jesus as one who was deeply in earnest, and thoroughly determined to establish among men, a knowledge of the kingdom of God. He passed from city to city and from village to village, teaching by precept and example the incoming of that righteousness, which should make the kingdoms of this world to become the kingdoms of our Without a fixed habitation Lord. "he went about doing good," among the Jews, the Samaritans, the Phenicians and other nations, preaching the acceptable day of the Lord. To those in need of spiritual care he was the minister of "good news and glad tidings." Can we do less than this and maintain the claim of true discipleship before our divine Teacher.

All this brings us to the humble mission of doing good among men; and our life work, if successful, must be so well defined and so in harmony with the Cross, that it may be "known and read of all men." If we are aggressive against the evils that are in

understand that neither mountain nor the world, we should not lose sight of the evil and the worldly element within our own sphere of action and which may well need our constant attention. To be in Christ is to be separate from the world, and whatever we have or whatever we do will be under the influence of that spirit.

# Sanitary.

#### THE NECESSITY OF BATHING.

THE fact that so few persons take regular baths seems to be due largely to a lack of the proper knowledge of the structure and function of the skin. The skin is the largest single excretory organ of the body, and the health of the individual largely depends upon the proper performance of its functions. It is only necessary to examine the skin over the end of one of the fingers with a good pocket lens to become convinced that it must have some great function to fulfill. If, now, a section be made perpendicular to the surface, and examined under a high power of the microscope, this structure will be resolved into many different elements. One of the first things noticed is the great number of minute tubes, about one-four-hundredths of an inch in diameter, twisted into coils in the deeper parts, extending through the entire thickness of the skin, and opening on the surface.

On some parts of the body there are as many as 2,700 in each square inch; and it has been estimated that the total number of sweat glands in the human body amounts to several millions. If all these coiled tubes could be unraveled, their entire length would measure about two and a half miles. Physiologists state that when the skin acts in a healthy manner, there are over two pounds, or pints, of fluid given off by these glands every 24 hours. It is now more readily understood how we can so easily "catch cold" from chilling this vast excreting surface, and throwing all this excretion back into the

Digitized by GOOSIC

body. The importance of keeping the openings of these glands on the surface clear and free, therefore, cannot be over-estimated. Proper bathing and friction are positively necessary, that the channels for this vast amount of fluid may not be clogged, for "a perfectly active skin means a great deal toward a perfectly active general system." Besides these, there are other glands, which are of especial importance, as some of the most annoying diseases of the skin have their seat in them. We refer to the glands found in connection with the hair-follicles. The secretion from these glands is of an oily nature, and if the skin be healthy this secretion is perfectly fluid at the temperature of the body. If, however, the openings of the glands become clogged, from neglected bathing, their work is thrown on other organs of the body, the skin becomes dry and hard, and slow disease follows. From this very brief account it is clearly shown that a neglected skin means endangered health, while an active, healthy skin means a great deal toward an active, healthy general system. It must follow, therefore, that an unhealthy skin bears a close relation to such affections as Bright's disease, dyspepsia, rheumatism and the long list of internal inflammatory While it is true that every complaints. house cannot afford its expensive bath room, and while the simple sponge bath is far from satisfactory, yet now that efficient, cheap, and durable portable baths, both light and compact, are extensively advertised for sale, there is no excuse for neglect of this important law of nature. Every house, surely every home, should have its bath, in health invaluable and in sickness indispensable.

-C. H. Stowell, M. D.

#### WHOLESOME STIMULANTS.

MILK heated to much above 100 degrees Fahrenheit loses for a time a degree of its sweetness and dencity. No one who fatigued by over-exertion of body or mind, has ever experienced the reviving influence of a tumbler of this beverage, heated as hot as it can be sipped, will willingly forego a resort to it because of its being rendered somewhat less

acceptable to the palate The promptness with which its cordial influence is felt is indeed surprising. Some portions of it seems to be digested and appropriated almost immediately, and many who now fancy they need alcoholic stimulants when exhausted by fatigue will find this simple draught an equivalent that will be abundantly satisfying and far more enduring in its effects. "There is many an ignorant, overworked woman who fancies she could not keep up without her beer; she mistakes its momentary exhilaration for strength, and applies the whip instead of nourishment to her poor, exhausted frame. Any honest, intelligent physician will tell her that there is more real strength and nourishment in a slice of bread than in a quart of beer; but if she loves stimulants it would be a very useless piece of information. It is claimed that some of the lady clerks in our own city, and those, too, who are employed in respectable business-houses are in the habit of ordering ale or beer at the res-They probably claim that they are 'tired,' and no one who sees their faithful devotion to customers all day will doubt their But they should not mistake beer for a blessing or stimulus for strength. A careful examination of statistics will prove that men and women who do not drink can endure more hardships and do more work and live longer than those less temperate." -New York Medical Record

#### THOSE ALLOPATHS.

#### AELLA GREENE.

God grant that all the allopaths, With all their sins forgiven, May be translated from the earth To some far distant heaven.

And all their books of medicine
And all the drugs they mix
Be ferried soon and finally
Beyond the river Styx;

And speed the day when common sense
And mild botanics rule,
Till history shall scarce record—
There was another school!
—Springfield, Mass.

WORDS OF TRUTH.

JENNIE C. WILLIAMS.

NOTHING good shall ever perish;
Only the corrupt shall die;
Truth which men and angels cherish,
Flourishes eternally.

Not a mind but has its mission,
Power of making woe or weal,
So degraded none's condition
That the world his might may feel.
Words of kindness, words of warning,
Deem not these may speak in vain;
Even those thy counsel scorning,

Oft shall they return again.

Words of kindness we have spoken,
May, when we have passed away,
Heal perhaps, a spirit broken,
Guide a brother led astray.

Not one act but is recorded,
Not a word but has its weight;
Every virtue is rewarded,
Outrage punished soon or late.

Let no being then be rated
As a thing of little worth;
Every soul that is created,
Has its part to play on earth.

-Light on the Way.

[Contributed by D. C. Brainard.] CHRIST AND WAR.

Mas unchristianized is more savage than wild beasts. Civilization without the gospel refines his methods of cruelty, but scarcely abates the passion itself. War is its phenomenal expression, its culmination. All forms of selfishness, robbery, oppression, injustice and savagery, lie back of and beneath and are contained in the spirit of war. In unorganized society, each man is a terror to his neighbor: next above this condition, tribe lurks to destroy tribe; then nations rush upon each other to rob and ruin.

"Whence come wars and fightings among you? Come they not hence out of your lusts that war in your members?" The seat of wars is in human depravity, in cruelty of heart, which can be changed only by our agency. Christ lives in all reforms within the heart and works out, and as hearts be-

come benevolent and just, laws and customs change. The United States leads all other nations in opposition to war and all nature helps us in our endeavor. The Nation favors arbitration rather than force to adjust difficulties, because so many of our people accept in their hearts the spirit of Christ, which opposed and condemned violence.

This spirit has already mitigated the evils of war and rendered them less frequent, but as yet, they are by no means cured. The greatest nations in Christendom are armed to the teeth and keep up a perpetual growl and menace toward one another and often rush at one another with the fury of demons.

Two forces especially assist our nation to rescue the Old World from the terrors of war. The spirit of invention has so increased the cost of armaments that war means bankruptcy. This force is constantly increasing and bids fair soon to be so vast that no people will be able to endure it.

Since the year 1855, just upon the close of the Crimean war, up to 1887—a period of thirty-two years the army and navy of Great Britain cost nine hundred and twenty-five million. Eight hundred and fifteen thousand six hundred and fifty-five pounds sterling! Can the mind of man grasp such a gigantic sum and contemplate it satisfactorily in all its bearings? Nearly \$5,000,000,000!

The other force comes from our rich soil and the ingenuity of our people in producing labor-saving machinery. We are undermining the aristocracy of Europe by cheapening the rental values of their estates. Our bread and meat lift up the toiling millions and pull down the ruling lords and as the former come up and the latter come down, the ability, incentives and passions for war decrease. Feudalism and all forms of aristocracy are favorable to barbarous contests. but democracy logically desires peace. True democracy springs from the sentiment of human brotherhood and that is born of the Gospel, and of that only.—Selected.

Strive to do good, rather than be too conspicuous.

Wisdom is often concealed under a threadbare garment

#### KIND WORDS.

NORTH CAMBRIDGE, MASS.,

SEPT. 25, 1888.

DEAR MANIFESTO:—It is several years since I have looked upon your pleasant face, or have written for your columns.

But recently, while on a visit to Shirley Village, in a conversation with Elder John Whiteley. I mentioned the facts relative to a vision I had had, and at his suggestion I forward it to you.

In conclusion, I do not wish to let this opportunity pass without returning my sincerest thanks for the very hospitable and kindly treatment I received at the hands of Br. Whiteley and the members of the Shirley Family, it affording additional evidence—were any required—of their proverbial hospitality and attention to the amenities of life.

I am sincerely, and truly yours, B. F. Bailey.

WATERVLIET, OHIO, DEC. 1888.

DEAR BROTHER:—We bless the Manifesto and all who are engaged in its publication. It is, no doubt, doing much good

and as good seed sown, it will bring a rich harvest.

Your Brother

STEPHEN W. BALL.

Mt. Lebanon, N. Y., Jan. 1, 1889. Beloved Elder:—Wishing prosperity to our Manifesto, I close in kindest love.

DANIEL OFFORD.

KIND THANKS to our friend, Hamilton Arnot, for a contribution of five dollars, to the Manifesto. A nice Christmas present.

Patterson, N. J., Dec. 25, 1888.

Life becomes useless and insipid when we have no longer friends or enemies.

"Positive men are most often in error."

#### HOW TO CONVERT SOULS.

One thing can never fail, and that is individual effort. When each Christian becomes to his brother as the Lord Jesus Christ, when in him is seen, not pride, and ease, and sensitiveness about appreciation, and a desire for publicity, but an absorbing passion to make everything bend to the salvation of those around us, then artisans and professional men will throng to the churches. admire genuineness. People will go where men are transformed by their religion. power of God evident in you and me will draw others to the place where we worship. That power will manifest itself in as many different ways as the power of God in nature. It will make things bend, not toward building up a denomination or a church, or doing things as the fathers did, but toward getting hold of men as they are to-day. The church, in the spirit of Jesus Christ, must always be seeking an opportunity, at cost of time and effort, of wealth and suffering, to go to those who will not come to it, and to go in such a way that it shall prove that He who came not to be ministered to, but to minister, is still going about doing good. An eloquent writer says: "The church is to tell men that if God was a Redeemer of old, He is a Redeemer now; that if He was the Judge of kings and priests and nobles in old times, . . . He is so The church is to tell men that if God in other days took cognizance of the bag of deceitful weights, and of the sins of the employer who kept back by fraud the wages of the laborer, He does so still. The church is to teach men that society exists for the sake of the human beings who compose it, not to further the accumulation of capital, which is only one of its instruments. . . . . church is to declare that the spiritual and eternal kingdom which God has prepared for them that love Him is about men now, and that they may enter into it; and that his government of this spiritual and eternal world does not make Him less interested for the earth which He has formed for the habitation of man, in which He watches over him and blesses him, and which He desires that he should till and subdue according to the command which He gave him on the creation day .- Herald and Star. Digitized by GOOGLE

#### INFINITE LOVE.

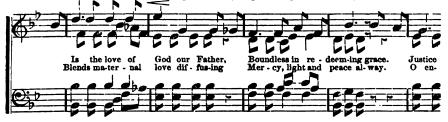
----0<del>}8</del>\$00----

\* JUDGHERT also will I lay to the line, and righteousness to the plummet."—Isaiah xxviii., 17.

CANTERBURY, N. H.



the love of God our Fa - ther, Boundless in re - deem ing grace. Justice holds ma - ter - nal love, dif - fus - ing Mer - cy, light and peace al - way. O en - shrine



an ev - en bal - ance, Judg · ment to the line is placed, Right · eous · ness our hearts in du - ty, Where no tempt · er can al · lure; Fa - ther, Moth-





# Books and Papers.

THE PHRENOLOGICAL JOURNAL. With the New Year the Phrenological Journal and Science of Health enters upon its 87th. vol. It is a long and honorable pilgrimage to make, with this incentive at heart; to have the family of man so interested in themselves that they may be able to live longer, and bappier and better in this beautiful world. With its newly illustrated cover, the Journal offers to us a very social and pleasant invitation to become acquainted. The body of the work, as usual, is filled with illustrated articles and with interesting matter on the "Science of Life" which is well calculated to win the attention of the reader.

The price of this valuable Journal is only 81.50 per annum. Fowler & Wells Co. 775 Broadway, N. Y.

THE SIGNS OF THE TIMES, by Prof. Elliot Coues, M. D. is an address delivered under the auspices of the Western Society of Psychical Research. Prof. Coues enters upon his subject with a kind and sympathetic regard for all who may be listening to his experience among the mysteries of to-day. He moves along, at first, on the lower or animal plane, where man is first found and where the demands are so largely those of the external world:

He visits the Woman's Congress at Washington and finds that the raps at Rochester and this anniversary of Woman's Rights are two great pulsations of the soul-life of the nation. Our attention is called to the mystical number or cycle of 600 years, and although but four are mentioned, the last culminates in 1888. It affords thought for farther investigation. Prof. Coues says,-"But we may recognize in what I have said some reason for the strange and other-wise inexplicable crisis which confronts us. research, if it means anything, means the investigation of the human soul. Not of the body alone, that is physiology or anatomy. Not of the mind alone; that is psychology of which you may learn from any text-book, only a step beyond ordinary physiology such as every medical man studies."

Send fifteen cents to the Religio-Philo- Elders, which office s sofhical Journal and obtain the pamphlet. than thirty-eight years.

-"The Bank Tragedy" is the title of a serial story of great power, written by Mrs. Hatch, author of "The Upland Mystery," which was published in the Transcript two years ago, which has since then had a sale of about 100,000 copies in book form. The new serial is a detective story, the plot of which is constructed with remarkable skill. exercise the ingenuity of those who are experts in guessing the plots of half-read novels. The scene is laid in northern New Hampshire, but some of the tragic and romantic incidents of a recent famous bank case in Maine are worked into it. The story is being published in the Portland Transcript, beginning Jan. 2d. The publishers offer several premiums for the best guesses at the plot sent in by subscribers before Feb. 20th. Subscriptions, \$2.00 a yr. 6 months, \$1.

#### SIX EXQUISITE WATER COLORS.

The daintiest Calendar of the senson is issued by the Smith & Anthony Stove Co., of Boston, manufacturers for the celebrated Hub Ranges. It is in six sheets, tied together by a ribbon, each sheet being a facsimile of a delicate water-color drawing, by Miss L. B. Humphrey, of Boston and made especially for this purpose.

The designs consist of six charming sketches of child life, drawn in Miss Humphrey's happiest way, together with delicate landscape scenes, and which are simply exquisite in coloring and treatment.

The set of six sheets can be had by sending 25 cts. in stamps or currency to the above address. Our readers will be fortunate if they secure a set of these Art Gems.

Our burdens seem lighter when we think of those less fortunate than ourselves.

## Beaths.

Eldress Betza Gass, at White Water, 0. Dec. 30, 1888. Age 74 yrs. 1 mo. & 10 days.

Eldress Betza entered the Society in 1850, and soon after was appointed to the order of Elders, which office she has held for more than thirty-eight years.

H. B. B.

# THE PUBLISHING AND PATENT OFFICES OF THE SCIENTIFIC AMERICAN.

PERHAPS some of our readers have visited the extensive offices of the Scientific Amer-ICAN, at 361 Broadway, New York, but many have not, and to such the following account may be of interest. A correspondent who recently had this pleasure informs us that he was greatly surprised at the magnitude of the establishment. It suggested to his mind an enormous insurance company at banking house. At the main office, which is principally devoted to the patent businessforming as it does so important a part of the establishment-may be seen the members of the firm and their able corps of examiners. Ready access to the principals is afforded to every one; and here may be seen inventors from all parts of the country showing their models and drawings, and explaining their inventions. The models left by inventors form a large and interesting collection, and are kept in a room by themselves. large corps of draughtsmen who prepare the patent drawing are for the most part experienced mechanics, electricians, or engineers, some of them having been connected with the U. S. Patent Office. Most of the correspondence is carried on by type-writers, and this necessitates a separate department, where a number of experienced female type-writers and stenographers are constantly employed. The dark room, where the photographs of the patent drawings are copied, and where the photographs for the architectural department are developed, is also on this floor. On the floor above may be found the editorial rooms, compositors' and subscription room. and the engravers' departments.

The Architectural Department occupies the top floor, and here may be seen the manager of this department, and also a number of draughtsmen at work preparing the plans and general designs for the Architect And Builder edition of the Scientific American, which is published monthly, and has attained a wide spread circulation. The printing of the paper is carried on in a separate building. At the entrance of the main effice, which alone occupies a floor space of 60 by 165 feet, may be seen one of Prof. Draper's remarkable recording barometers, with which instrument a complete record is kept of the atmospheric changes. This barometer was built specially for the Scientific American.

and is a remarkably fine and sensitive as well a very expensive instrument.

Some idea may be had of the extent of the business done at the office of the SCIENTIFIC AMERICAN when we state that over one hundred persons are employed by Munn & Co. on their several publications and in their extensive patent departments.

#### \$300 PIANO GIVEN AWAY.

On the first day of April next, a brand new \$300 00 piano will be given to the agent who shall have secured the largest number of new cash subscribers for The Evange-LIST in three months, ending March 25th. THE EVANGELIST is one of the best religious weekly papers published, and costs only \$1 It is specially authorized to publish the sermons of Rev. Sam P. Jones and Rev. Sam W. Small every week. It is the organ of the great Southern Sunday-School Assembly that meets at Monteagle, Tenn. The editor, Rev. D. C. Kelley, D. D., is one of the ablest men in the South. The paper is non-sectarian. Every agent will receive a prize worth half the money collected on new subscribers. It is an exceedingly liberal offer. Send in your own subscription and all those you can get, to Rev. Rufus J. Clark, Publisher, Nashvide, Tenn., and you will not regret it.

The dark room, where the photographs of the patent drawings are copied, and where the photographs for the architectural department are developed, is also on this floor. On the floor above may be found the editorial rooms, compositors and subscription room, and the engravers' departments.

The Architectural Department occupies the top floor, and here may be seen the manager of this department, and also a number of draughtsmen at work preparing the plans.

The Churren of the Future: An essay, containing a terrible arraignment of the Civilization and Chuistianization of the Present Age, from which and from other considerations is argued the need of a New Era, which is announced as certain and believed to be imminent. Twenty-four pages, octavo, the top floor, and here may be seen the manager of this department, and also a number of draughtsmen at work preparing the plans.

#### THE ALTRUIST

Is a menthly paper, partly in Phonetic spelling, and devoted to common property united labor, Community bomes, and equal rights to all. It is published by the Murnal Aid Community, whose members all live and work together, and hold all their property a common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote, 50 cents a year; specimen rope free. Address A. Loxottey, Editor, 213 N-801-80, St. Louis, Mo.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

chanical paper published and has the inspect distinct of any paper of its class in the world of illustrated. Rest class of Wood Engrav-Published weekly, Send for apecimen, Prion Sta year. Foor months trial, SL. NN & CO., PUBLISHERS, 361 Broadway, N. V.

## Edition of Scientific American.

A great success. Each issue contains colored librographic plates of country and city residences or public huldings. Numerous engravings and full plane and specifications for the use of such as contemplate building. Price \$2.50 a year, Side a copy. MUNN & CO., PUBLISHERS.

### TRADE MARKS.

In case your mark is not registered in the Patent Office, apply to MUNN & Co., and procure immediate protection. Send for Handbook.

CUPYRIGHTS for books, charts, maps, to, quickly propured, Address MUNN & CO., Patent Solicitors,

GENERAL OFFICE: 201 BROADWAY, N. V.

SHAKER ANTHEMS AND HTMNS Arranged for Divine Warship. Price 10 cts



#### BEST BATH EVER KNOWN

Families, Physicians, Army Men Students, Miners, Itinerants.

EVERYBODY.



Send as above for Illustrated Back Catalog

THE TESTIMONY OF CHRIST'S SECOND AD-PEARING, exemplified by the principles and practice of the true Church of Christ,

History of the progressive work of God extending from the creation of man to the "Harvest," comprising the Four Dispensetions now consummating in the Millenna Church.

SKETCHES OF SHAKERS AND SHAKERING A synopsis of Theology of the United Surety of Bellevers in Christ's Second Append Price 15 cts. By G. B. Averying.

MARCH.

THE

# MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul second."—Matt. XVI., 26.

CALVTERBURY, N. H.

1889.

#### CONTENTS.

		Pag	
Christian Virtues,			49
Christ, -	- 4		50
Atter Many Days, -			51
The Divine Inmost,			"
Coming to Her Inheritance,			53
Obedience,			55
Live for Time,			57
A Sonnet,		•	"
Letter-M L. Donne, -	- 1		
" " A. M. Bittenbender		-	58
" F. W. Evans, -	•		"
The fool hath said.		*	59
Letter-A. C. Stickney, -			60
Greeting,		٠	62
Will ye go away,	4		40
Every-day Work -		+	63
In Memory of A. Grosman,	-		64
In " R. Quimby, -		*	10
Evolution,	+		64
Self-denial,			65
Morning Thought, -	×		- 20
Editorial,		*	66
Hygienic Hints,			68
Letter-Mande Ambrose, -		×	70
He Conquers,	4		**
Composition,			- "
Noah's Ark Woul	14		7.1
Books and Papers,			72
Kind Words, -	-		330
Deaths,		ŧ	
			_

## ORIGINAL PHILADELPHIA CARAMELS.

THESE CARAMELS ARE ABSOLUTELY PURE and of the FINEST QUALITY.

Don't be deceived into buying a POOR QUALITY under this name, but ask to see our monogram composed of the letters S. C. H. & CO., stamped upon the box, as some manufacturers imitate our style of Packing and use other letters in the monogram circle.

### S. C. Hervey & Co., Boston, Mass.

The Vacuum Tipped Arrow Gun pleases everybody. The Elastic Tip Co., Sole Manufacturers, Boston, Mass. ESTABLISHED 1868.

# NEW AMERICAN FILE COMPANY,

PAWTUCKET, R. I.

PATENT PROCESS FILES AND RASPS.

CAPACITY, 1,200 DOZEN PER DAY



Complete list of Vegetables, Flowers, Bulbs and Small Fruits, with description

NEW SHAPE, NEW TYPE, COMPLETED REVISED AND IMPROVED.

Contains more varieties than any other catalogprinted. Three Elegant Colored Pinter (xto)// inches, and a frontispiece.

THE PIONEER SEED CATALOGUE OF AMERICA.

Every person who owns a foot of land or curiosa plant should have a copy. Price of

VICK'S PLORAL GUIDE, Containing a certificate good for 15 cents worth Seeds, only 15 cents.

JAMES VICK SEEDSHAN, Rochester, W.

# IF you BEES and HOVE

practical methods, send for FREE super

THE AMERICAN BEE JOURNAL

A large quarto, 16 pages, published Watan
at ONE DOLLAR a Year, Address pills
THOMAS G. NEWMAN & SON1923 & 925 West Madison St.,—CHICAGO, Ha

A SHAKER'S ANSWER to the of report question, "what will become of the World all become Shakers?" Price 10 cm

# The Manisfesto.

Vol. XIX.

#### MARCH, 1889.

No. 8.

#### THE TWELVE OHRISTIAN VIRTUES.

DANIEL FRASER.

"There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

THE inquiry arises, is this woman typical of what all women may be? or is she in this case, an exceptional—an isolated phenomenon?

The human mind being capable of indefinite expansion, and of corresponding elevation of life, leads to the assumption that all women may be so clothed—clothed with divine energy, and be crowned with all the Christian virtues—with the practicabilities of divine human life. Every star is a radiating focus, so also, is every Christian virtue.

That a woman so clothed should be a wonder in heaven, is evidence that the heavens are subject to evolutionary elevations.

Materialistic evolutionists are desirous to find evidence of progress in creation, and for that purpose go down into the geological formations of the past. No harm in that. If the lower forms of creation afford evidence of progress, the higher forms of life should do so

much more. Should men of science begin with themselves, perhaps they would find that evolutionary capabilities are theirs, that they are in possession of a higher, and of a lower human selfhood; and that it is man's distinguished and special prerogative to say which should govern; we "being servants to that we yield ourselves servants to obev." Men of science accepting this invitation may unfold themselves into divine men, first, by subjecting all the cravings of their animal self-hoods to the requirements of physiological and moral righteousness. Second, by loving the neighbor at the expense of self. In thus unfolding, they would solve many, nay, all the pressing problems of In these matters there is no to-day. time to be lost, it being noticed that it is the educated, the men of property, the leaders of society, who by their various systems of monopoly create criminals, and give birth to the anarchist. These leaders, instead of monopolizing, and of denying to the hungry unemployed access to the elements of human subsistence; the way to these elements will be gladly opened equally to all. Then, instead of war, there will be Instead of penitentiaries there will be communal homes.

Should these men happily unfold into,

and manifest the attributes of the high- they do not cultivate them. Because of er life, they will find, that in the heavens there is a Law of laws, a divine communities of modern creative Force, bringing willing souls failed. forth into the likeness of a heavenly Father and Mother; as was the case with our ever blessed elder brother, Jesus the Christ. He was the first born of many brethren; as was also the case with our ever blessed Mother Ann the Christ, the first born of many sisters. They were clothed with the virtues of the higher life. Hence, it was their delight to be among their people as those who serve. We shall find in ourselves when so clothed, the most satisfactory evidence that the heavens are the source and fountain of all human progress, and of divine elevations.

I now turn to those who have been called into, or providentially placed in our communal homes. I have addressed those who are seeking to unfold material things, to unfold themselves into divine men, and to slough off the old man with all his degrading lusts. Shall I ask you, are you clothed with divine energy? Is it your labor by day and by night, to be crowned with the stars of heaven-the Christian virtues? you know them all one by one? have you studied them? Is it the labor of your life that these virtues be incorporated in your being? Does their radiance envelop your person? or does your manner of going and spiritual attitude give a negation to these inquiries? Being clothed with the wedding garment is the only certificate of citizenship. "My "He son, give me your whole heart." who is not with me, is against me."

Communal homes can only be sustian virtues.

a lack of these virtues the men-made times have Where are they? "Brook Farm" with its high ideals, and its cultivated men and women? Where is the "Hopedale Community?" founder, Adin Ballou, endeavored to give the marriage order opportunities to manifest "Christian Socialism." craving of the "lust of the flesh and of the mind" of the animal man swamped his labors. Where is the North American Phalaux with its able men and splendid opportunities? Where is the Russian Community of Oregon? members discussed themselves to pieces while maintaining their sovereign individualities. The woman as above described was not there.

In organizing and maintaining communal homes, the presence of those who are clothed with divine energy, and crowned with the stars of heaven-the Christian virtues, will be more and more a necessity.

Mt. Lebanon, N. Y.

#### OHRIST.

Wm. L. Lincoln.

HE walked in lonely ways. knew no home, and there were few to call him friend. His deeds were lowly; but his soul was deeply toned to human He was but a man; but possessed a soul so rich in gentleness and charity; so full of love to all mankind, that God could dwell within his soul, and work great and mighty deeds.

Pure and stainless was his life, -beautained by a living exercise of the Chris- tiful, true, and good; and yet we crown Individuals fail because him every day with thorns. Oh, how

Digitized by GOOGLE

we pierce his hands and feet, and keep him crucified.

When shall we learn to love him as we ought. Not until we feel the need of living lives of goodness, truth and love. It was his life, and not his death, that makes us blessed. He is our light to heaven's courts; and when we walk amid the poor and lonely, we shall feel him by our side. We feel not his presence, because we go not where he walks. He is the way, the life; and when we feel no need of him to show us to the Father, we are not in the heavenly path. North Union, Ohio.

## AFTER MANY DAYS. ANNIE R. STEPHENS.

O, TOILERS in the vineyard!
O, workers for the Lord!
Think not your efforts fruitless,
Because of no reward;
We sigh when winter lingers,
For the bright and smiling Mays,
Yet the harvest ever cometh,
Though "after many days."

O yearning hearts! look upward,
In patient trusting wait,
The seed we sowed in spring-time
May often blossom late.
And the good that we have scattered
Along life's weary ways,
Will yield a glad fruition,
Yea, "after many days."

Go work with ardent courage,
And sow with willing hand
The seed o'er barren deserts,
And o'er the fertile land.
And lo! earth yet shall blossom,
Though the brighter morn delays;
For God perfects the harvest,
Yea, "atter many days."
Mt. Lebanon, N. T.

THERE is always joy in duties performed, and promptness in the execution, heightens that joy. M. J. T.

#### THE DIVINE INMOST.

OLIVER C. HAMPTON.

"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psa. xci., 1.

This is one of the most sublime, poetical and profound passages in the Bible. Deep proving and self-sacrifice alone will enable the Zion traveler to find this "secret place of the Most High" and enjoy the invulnerable peace and safety thereof. The road of selfabnegation and sorrow, and sincere devotion to the good and happiness of others may not seem very pleasant to the beginner in this search for the "secret place of the Most High," but will grow more and more bright and consoling the farther we progress in it. And when one has once found this "secret place," this everlasting rest, no possible variety of conditions, circumstances or external locality can evermore disturb the peace and serenity thereof. Only get once beneath this "shadow of the Almighty" and nevermore shalt thou O fainting, trembling mortal, "hunger or thirst, or the sun (of the scorching desert of sorrow and adversity) light on thee, nor any heat." For that benevolent Hand under whose shadow thou hast gathered is able at any and all times, to satisfy all thy wants and gratify all thy Heavenly desires and holy aspirations forever.

But what and where is this "secret place of the Most High," this "shadow of the Almighty?" Jesus said "The Kingdom of Heaven is within you," and also that it consisted of "righteousness, peace and joy in the Holy Spirit." And Paul inquires who shall ascend into Heaven or descend into the deep to bring down Christ or bring Him up, but

declared Him to be nigh to us, even in our hearts—that Word, which the Apostle John declared was in the beginning and "was with God and was God."

If God and Christ be in our hearts the Kingdom of Heaven must be there. In every individual, there is an inner recess, a Divine Inmost, in fact a region of infinite depth of spirit which has been explored but a very little ways by even the most spiritually minded, and not at all by a vast majority of man The portals thereof, remain kind. closed to millions of mortals during their entire life on the earth. The vestibule thereof is far, far beyond all the rudimentalisms of this mundane existence. Occasionally bright gleams from this throne of bright Glory are recognized by those far advanced in spiritual After the agonies and development. deep proving of Job, (this story of Job is one of the most true and beautiful allegories ever written) among other of his remarkable sayings is the following-"There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not troddeu it nor the fierce lion passed by Job. xxviii., 7, 8.

Every spiritual experience though painful and proving, leads us nearer to that halcyon abode. No sin, sorrow or sickness ever penetrated to its hallowed confines. "No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there." Isa. xxxv., 9. 10.

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall "flee away."

This region of everlasting rest from the sins, shams, and sorrows of this rudimental world is in us all, and accessible to every sincere seeker thereof. the microcosmic habitation of our Heavenly Father and Mother to all intents and purposes and on the same plan, that they have for their habitation, the great macrocosm. But the condition of accession is a complete surrender of our rudimental self which we are to sacrifice wholly to the benefit and comfort of We cannot do this without beothers. ing fully organized, and in systematic arrangement. This organization plies an enlistment under a banner recognizing the greatest good to the greatest number. This can be reached in no way only by obedience to that law of the Universe by which "the less is blessed of the better." This is best represented by what Believers term "The visible order of God." however, only visible by its practical (Spirit, order, faith, grace, love, wisdom, &c., are all invisible enti-This visible order is made manifest on earth by what are called Ministry, Elders, Trustees, Deacons, Members. Obedience to this order in our daily life will finally, beyond all possible peradventure land us all upon the serene shore of that inner region of eternal peace, indicated by the quotation at the head of this article, and it shall be found "that a man (and a woman as well) shall be as an hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land." Isa. xxxii., 2.

Union Village, O.

<sup>&</sup>quot;THINK not to deceive the All-seeing Eye."

#### COMING TO HER INHERITANCE.

ALONZO G. HOLLISTER.

He will give you another Helper. John xiv., 16.

Are not those who make most account of the Apostle's prohibition of wives from speaking in the church, breaking the commandment by adding to the word of God, when they stretch it so as to include all women? Evidently, the Apostle alluded not to free women but to wives, when he said "Let them ask their husbands in their own house;" and when he bade the woman "be subject to the husband, as also saith the law."

That free women spoke and preached in primitive Christian congregations, appears from the records. Thus: "Every woman praying or prophesying with her head uncovered, dishonoreth her head." In Acts we are told "Phil-1 Cor. xi. lip had four daughters, virgins, who prophesied." In his letter to Rome, the Apostle salutes "Priscilla and Aquilla, my fellow workers in Christ Jesus," placing the woman first. The Acts inform us that "Aquilla and Priscilla took Apollos and explained to him the way of God more perfectly."

1 Cor. xiv., 3, explains prophecy so as to include all that we understand by Thus; "He (or she) that prophesieth, speaketh unto men, edification, exhortation and comfort." pears quite probable that Jezebel, spoken of in Revelation as calling herself a "prophetess," took advantage of a privilege accorded to free Christian women, to shed her false, seductive, and destructive influence.

That women were not appointed pres-

woman's position in the society addressed. The Apostle appeals not to revelation, but to the common sense of the people. the tone of which is chiefly due to custom, to confirm his judgment in relation to covering the head. Why this appeal if that decision was dictated by revelation? Referring the matter to their judgment of what was comely, he asks "Doth not even nature itself teach you thus?" Ch. xi., 13. This agrees with his policy of "becoming all things to all men, that if by any means he might gain some," not to shock their prejudices unnecessarily.

Judging from reports of travelers and historians, the present mental condition of women in Eastern countries, owing perhaps to seclusion and lack of opportunity, or the absence of spur necessity. approximates rather the state of childhood, than the strength and resources of And her administrative mature age. ability is as much less developed than that of men, as there is less demanded As a consequence, society in of her. that part of the world is stationary from generation to generation, and has little if any sympathy with the restless activity of the pushing, progressive western mind.

Supposing women had shown themselves as qualified, and the customs and judgment of the people had been favorable, can any valid reason be assigned why she should not have been allowed an equal share in spiritual labors and burdens? I can see but one reason aside from custom and habits of the people, why she was not given equal authority with man, and that is this. Woman had not then attained to the complete stature of true womanhood, nor to the same level development with man on byters, is accounted for on the ground of the Christ plane, by perfecting her intel-

Digitized by GOOGIC

lectual, spiritual, and administrative capacity.

The perfect archetypal woman, the queen of the ages and of perfected humanity, had not yet appeared in mortal form to fulfill the prophetic sign of the woman seen in heaven, the empire of religion, clothed with the Sun of Righteousness, flooding the world with divine religious light and inspiration from the holy ones. Crowned with twelve stars, signifying her royal descent, and that she bears rule in heaven and in the new earth; standing her full length above the moon, which here represents those ordinances of the night of nature, given to rule man in his earthly state, in the absence of the Sun, which here represents the higher and Divine revelation in Christ Jesus, and his "Helper," the holy spirit of Truth in a feminine counterpart. Woman in this character, which is clearly foreshadowed in the signs and types of creation and of revelation, had not made her appearance when Paul Hence he said "We see in part and prophesy in part, but when that which is perfect has come, that which is in part shall be done away." Here he intimates that the arrangements of his time were incomplete and temporary, and therefore to be superseded by the perfect which was still to come.

Now if that perfect character has come to a few, or is unfolding in the many, will not too strict adherence to the past and incomplete, shut from view the new and "perfect" when present, and thus repeat the mistake made by Judaizing Christians in Paul's day? the signs of our time indicate that a change is taking place in relation to this matter, both in the custom of our coun-

Women are advancing to the front, and showing themselves as gifted with the power of oratory and as competent to instruct on the public platform, and to inspire masses of people with holier resolves, as are their brothers and cousorts. Are they not also upright and virtuous-their motives and aspirations uplifting-and their purpose in theright firm and determined? Is not their reason, judgment, conscience, under inspiration of pure motives and free from constraint, as safe guides to conduct as are men's? Do we not see many bright examples which prove that the childhood of the sex is being exchanged in some, for the mature and perfect character of responsible womanhood, answerable to the Creator of both male and female, for the use made of her gifts and talents?

Are those gifts bestowed to play with, and amuse juvenility, or are they designed to be used in ministering to humanity's great need? We call the Chinese fashion of children's feet on full grown women, absurd and foolish. Is it not a greater folly, to limit the action of mind in this enlightened age and generation, to the measure and arbitrary bylaws of two thousand years ago? mind of woman has grown and cannot be thrust back into nonentity. Lord hath created a new thing in the earth; woman hath compassed man."

Even in Catholic France, M. Bautain, Professor at the Sorbonne, says "Women naturally speak better than men. express themselves more easily, more vividly, with more simplicity, because they feel more rapidly, and more deli-Hence there are so many womcately. en who write in an admirable and remarkable manner, though they have try, and in the judgment of its people? studied neither rhetoric nor logic, and

Digitized by GOOGIC

even without knowing grammar or orthography."

In 1875, Evelyn M Chipman won the prize in an oratorical contest between representatives of eight Iowa Colleges. Her competitors were six men and one Elizabeth 'C. Stanton is reported as saying "Nothing surprises and delights me so much as to see scores of young women, coming upon the woman's rights platform, and at once stepping to the front as first-class speakers." report adds "The world holds no finer orators, perhaps never has held more logical and analytical thinkers and speakers than adoru woman's platform today."

Dr. Parker says of Miss Willard, "Woe betide the ill-equipped exegete who crosses the path of this peaceful warrior." With great force she says, "It is men who have taken the simple, loving, tender gospel of the New Testament, so suited to be the proclamation of woman's lips, and translated it in terms of sacerdotalism, dogma and martyrdom. It is men who have given us the dead letter, rather than the living gos-The Mother heart of God will never be known to the world till translated into terms of speech by mother-(Public Opinion, hearted women." To all of which, I say June, 1888.) Did Jesus forbid the much married woman of Samaria, or any other woman, to testify of him?

It is not long since the papers reported a case at Harvard University, wherein a prize was offered the students for the best essay on a given topic. the whole number of essays presented, the prize was awarded to one written by a woman, student in the Annex. the names of competitors were brought losopher, that a friend who went to see forward and the judges discovered the him, met the philosopher's little daugh-

sex of the writers, they changed the reward without recalling their decision of merit, and it was given to a man. who, according to their previous unbiassed judgment was not entitled to receive it. Because why? Did not the man need encouraging, and was he not the proper sex to wear the honors of Harvard literati?

Now this one-sexed truth has not been able to lift the curse but momentarily off humanity, in thousands of years trial. For man always to ride in the saddle, and woman always to trudge afoot carrying the luggage, appears like a relic of barbarism, where all advantages are seized by the strong. We put it to you, O enlightened and magnanimous ones; is it not time to abandon dykes and dams built to confine the Truth to a one-sex channel and allow it to flow unobstructed through both sexes, till all thirsty places receive ample supply? For was not this matter prepared by Jehovah, when he decreed that "Woman's seed" which "is the word of God," whose "word is Truth," shall bruise or crush "the serpent's head."

Most assuredly, that word of Truth and prophecy of future conquest which is now welling up in the wise, nourishing, Mother heart of humanity, is that "other Comforter" which Jesus promised should guide his disciples into all truth, perfect their training, and continue with them forever.

Mt. Lebanon, N. Y.

#### OBEDIENCE.

LUCY S. BOWERS.

It is recorded of a certain great phi-

ter before he met the philosopher him-Knowing that the father was such a deeply learned man, the friend thought that the little girl must have learned something very deep and grave from So he said to her, "What is your father teaching you?" The little maid looked up to him with her clear blue eyes and just said the "Obedience."

This noble man was teaching one of the most important lessons of life, and one which if not learned by every one in early life will bring trouble as a consequence.

Too many parents and guardians neglect their duty in this respect; they have a right to ask and enforce obedi-The command is: "Children obey your parents."

A story is told of the imperative government of an Austrian queen, Maria Theresa: in her household her word was law and none of her children ever thought it possible to disobey her.

At one time the companion of one of her sons died of virulent small-pox and was buried in the royal tombs; later a daughter was about to leave the kingdom for a union in Italy; her imperial mother reminded her of her duty to visit the tombs before departure, as was customary; she knew then that her doom was sealed, but there was no alternative and she had to submit: she went, said her short prayer as quickly as possible and left; she had caught the disease and soon died; this we must admit was rather extreme.

Children of later times are precocious and independent, and early assume the right and responsibility of their own acions, chafing under restrictions and instead of being controlled, they are al- very strict and imperious, and in theory

lowed latitude in doing as they choose, and often in their tenderest years become impertinent and insulting. they were carefully and constantly trained from infancy upward, these things would be avoided in a great degree, and parents would receive the honor due them and thus save many sufferings and griefs of a broken heart.

This same waywardness manifested in childhood follows through the stages of youth, and maintains itself in haughtiness and uncontrollable recklessness which makes them heedless of the experience of others; they scorn instruction and are carried headlong into the gulf of dissipation and every kind of sin, and consequent troubles which they might otherwise have escaped; many learn this when it is too late.

It is related of Minucius a Roman General who acted in the second of the Punic wars, that he disobeyed the orders of Fabius his wise superior, and soon found himself in great difficulty in a war which he incantiously ventured to risk, and through which Fabius kindly aided him: afterward he addressed his army in the following words: "Fellow soldiers, I have often heard it said, that the wisest men are those who possess wisdom and sagacity themselves, and next to them, those who know how to perceive and are willing to be guided by the wisdom and sagacity of others; while they are fools who do not know how to conduct themselves and will not be guided by those who do." After this they all went to the camp of Fabius and made reconciliations: there is much truth and goodness in this, and the confession showed true nobility.

The laws of military discipline are

they are never to be disobeyed. cers and soldiers of all ranks and gradations must obey the orders which they receive from the authority above them without looking at the consequences, or deviating from the line marked out, on any pretext whatever. "It is in fact the very essence of military subordination and efficiency, that a command, once given, suspends all exercise of judgment or discretion on the part of the one to whom it is addressed;" and it is said that a good general or a good government would prefer generally that harm should be done by a strict obedience to commands, rather than secure a benefit by our unauthorized deviation from them.

It is a good principle in social life where many are acting together, for it secures order and system.

It becomes us all to learn "from the wise and the unwise," and everything that passes before us, and to yield ourselves to the impressions of good.

It would be well if all would obey the still small voice in their souls. All are susceptible to the feeling of guilt and often suffer from it; by this cultivation we should have a moral standard and would be able to follow the course of righteous duty through life unimpeted by evil, being firm in sustaining and adhering to principles of truth, however much they may demand of sacrifice, this manner of action will develop character of worth and high standing.

Samuel Smiles said: "Obedience, submission, discipline, courage, these are among the characteristics which make a man."

Mt. Lebanon, N. Y.

Strength of habit is learned by a strife to discontinue. M. W.

LIVE FOR TIME PRESENT AND TO COME.

MARY WHITCHER.

WE see the ages of our friends departing,
Some over-reach our own, and some fall short,
We find ourselves just liable, while living,
To tarry yet awhile or soon depart.
But nothing shakes our nerves while thus
[beholding
The possible and probable of this out day;
We only know 'tis wise to be preparing
For our departure and for further stay.

Canterbury N. H.

"How swift the shuttle flies that weaves thy shroud."—Young.

A SONNET.

MARTHA J. ANDERSON.

Time with a swift momentum plies,
As through life's web his shuttle flies,
Twining the fibres that fate has spun
All through the years since life begun;
Threading the woof of hours and days
Drawn through our devious winding ways;
Loosing the tangled ends of time,
Weaving them all in rythmic chime;
Binding the broken threads of thought
Each by his skillful fingers caught.

Soon shall the garment woven be, Ere thou shalt cuter eternity, But, O thou mortal! be not proud, Time with his shuttle, weaves thy shroud.

Mt. Lebanon, N. Y.

Sonyea, Livingston Co., N. Y. Nov. 1888.

EDITOR MANIFESTO:—I send you the following poem written in memory of our "Angel Mother" Eldress Betsy Sneeden. I was visiting the Society at Groveland at the time of her departure for the upper home, so could not attend the last services rendered in honor of our precious mother. I have been personally acquainted with Eldress Betsy for nearly forty-eight years and have ev-

er found her to be one of the loyal, truehearted souls, dealing justly with all, at home and abroad.

Our Society at West Pittsfield fully realizes our loss, knowing that a bright Star has gone from our midst, gone but to shine brighter in the Spiritual Firmament.

MARIA L. DOANE.

In Memory of ELDRESS BETSY SNEEDEN.

WITH saddened heart I read the words
That told me mother's gone.
Gone for the Angels wanted her
To dwell in their bright home

O could she longer stayed with us Her earthly friends to bless; Most gladly we would flock to her For gifts her soul possessed.

A mother true she's ever been, Through every scene of life, Her brave and loving spirit shone A conqueror in the strife.

Though many treasures she possessed
Of one we now will speak.
It was the gift of charity,
That clothed her spirit meek.

Her very presence brought new life And cheered each weary heart, Like sunbeams casting light afar, All goodness she'd impart.

To every one some kindly word
Our sainted mother gave,
And noble deeds thro' her were wrought
Her work was souls to save.

Her spirit seemed to over-flow
With patience, peace, and love,
And round her shone a radiance
That cometh from above;

Our sainted mother Oh! we pray
Return and bless us now,
Give of your love as you have done
In prayer we humbly bow.

Again we say farewell, farewell,
Till our earth life shall end
O watch and guard your children here
And be our constant friend

You've fought the fight and kept the faith Maintained our Savior's word Your spirit pure shall ever reign Blest Angel of our Lord. Sonyea, N. Y.

## Correspondence.

NATIONAL WOMAN'S CHRISTIAN TEM-PERANCE UNION, WASHINGTON, D. C. Jan. 14, 1889.

ELDER F. W. EVANS, MY DEAR SIR:—I have read your "Reconstruction of the American Government," with much interest. Please send me a copy for my use. I mail you copy of Report of Senate Committee regarding National Constitutional Amendment prohibiting Manufacture and Sale of Alcoholic Liquors.

Also enclose you notice of hearing on Sunday Rest Bill, thinking you may desire to send for same.

Very truly yours,
ADA M. BITTENBENDER.

REPLY.

Mt. Lebanon, N. Y. Jan. 1889.
Mrs. Ada M. Bittenbender, Dear Friend:—Your favor of 14th. inst. received. Thanks for the document sent, proposing an amendment to the United States Constitution, to prohibit the manufacture of alcohol &c. I have read it carefully, and endorse it fully.

I enclose some of my articles, in addition to the one you ask for. As a religious order, we prohibit the use of alcoholic drinks; have done so with good results for the last thirty years.

Your Sunday legislation I do not approve. "This is not a Christian Government," Washington declared; and I fully agree with him. It is for all peo-

ple on earth, and is designed to secure the inalienable rights of all.

Every day of the week is a Sabbath to some religious order of people. religion has its prophets, its Bible, its creed. Do you not see that the province of government is to secure to all, what all have a right to, without interfering with the reserved rights of any one? And above all religious people should be just, and give to those whom some erroneously and slanderously call infidelslike Paine, Jefferson, Washington, and Lincoln,—the honor and credit of being the founders of our government and authors of our constitution. To use the powers of the government against those who were its authors and founders, would be high treason against Divine Providence and humanity at large. "Shall not the judge of all the earth do right?"-Abraham asked in astonishment, the God of Israel; and I ask, shall not those religious people, who claim to be, of all others, the servants of the living God, be the first to do justice to the Rationalists, who, in the nobility of their souls, framed a constitution that secured even to their most bitter, fanatical enemiesthe Christians so-called—the same freedom of faith and liberty of conscience that they themselves desired to possess and exercise without let or hindrance? If we love our religious enemies, and do right by them, will there be any danger of our wronging others?

Shakers make as high a religious profession and claim to be as spiritual, as any other denomination. They live celibate lives; own their land in common; use no alcohol or tobacco; will soon (all of them) eat no meat; do not fight; dress plain; and labor to provide things hones: in the sight of all men. Yet

they bless such men as Ingersoll, for the truth he holds, and the good he does, and the evil he refrains from doing: in other words, for the self-denial he practices, and because he loves his fellow men; they judge him by his deeds not by his belief.

Church and State governments gener-The highest form of ate Inquisitions. human hate is when men and womenwhilst tormenting their fellows with religious persecutions, and even killing them-think that they are doing God good service. Does the infidel believe in such a God, or love his worshipers? Will murder, in any of its forms, convert him? Is that overcoming evil with I hope you Reforming women good? will "make haste slowly," and keep clear of Babel priests, and Church and State legislation.

Respectfully,

F. W. Evans.

"The fool hath said in his heart, there is no God." Psalm, ziv., I.

LOUIS BASTING.

LEVERRIER, the French astronomer, measuring the courses of the planets, discovered a certain perturbation in their motions which he could not account for. Persisting in his investigations he came to the conclusion that there must be a powerful body in a certain region of the heavens whose attractive force was the cause of the otherwise inexplicable irregularity he had observed. He had not the necessary instruments to verify his conclusions, and therefore wrote to an astronomer at Berlin, asking him to search Yet for an hitherto undiscovered star; and

as a result, within one degree of the it may be questioned if it is sincere spot indicated, Neptune, a planet furthest removed from the sun, was found. Never was true science, based upon deductive philosophy that aims to show the cause of established facts, more triumphantly vindicated.

Is there not an equally unerring process of reasoning applicable to the moral and spiritual world whereby the perturbations and irregularities and disturbances of conscious human existence may be explained? When examined into without bias and with a purpose to know the truth regardless of pre-conceived opinions, it will be found that the cause of human misery lies in the tendency to stray outside of the orbit of divine law ordained by God. modern school of agnosticism is composed of such as are know-nothings by choice and of free-will. They belong to those who prefer darkness rather than Leverrier was convinced of Neptune's existence by no other proof than such as the resources of his mind afforded. What was to him absolute certainty, would have been to others incapable of his comprehensive grasp, but idle speculation. God exists whether I believe in his existence or not. For any one to deny his existence is to assume that he knows more than the vast majority of all ages, who in one form or another, acknowledged the Supreme Being; or, it is the virtual admission of being of such density of mind that the same evidence which sufficed unnumbered millions is not enough for him. Men may be wicked and depraved from one cause or another, and still believe in God; but to deliberately deny his being requires an effort of the after all for it is unnatural.

Some great sorrow or bereavement, some great misfortune or affliction. some crisis in life when the long repressed depths of emotion are broken up and the utter helplessness of human nature becomes apparent will cause the soul instinctively to cry to God for that aid without which it is impossible to bear the burden and live. Yes, it is suffering that brings us home to God.

Queen Louise of Prussia, fleeing from the capitol before the usurper, accompanied by her children, (one of whom was lately laid to the tomb as the greatest monarch of Europe) stopping at a wretched house by the wayside, wrote with a diamond ring upon a windowpane:

Who ne'er his bread with tears did eat, Who ne'er in nights of deerest sorrow Upon his lonely hed sat weeping-He knows you not, ye heavenly powers.

It is not the thoughtless children of ease and of self-indulgence, the vain butterflies of pleasure and fashion, nor the learned, the great and powerful of this world who know God best; but they who have passed through deep tribulation and have become purified through suffering can speak with confidence of God in whose sheltering arms they have found peace and rest.

West Pittsfield, Mass.

SHAKER VILLAGE, N. H. Nov. 1888. My DEAR YOUTHFUL FRIENDS:-On coming across a series of very solid facts recently concerning that very solid material which we call Iron, I purposed transcribing them for you, thinking that mind and a hardening of the heart, and you may derive some benefit from read-

Digitized by GOOGLE

ing the same. The heading which of itself is suggestive reads :-

"Increase of Value."

Here are the facts: "A bar of iron worth \$5.00, made into horse-shoes is valued at \$10.50; made into needles is worth \$355; made into penknife-blades is worth \$3,285; made into balance springs for watches is valued at \$250, You, who are somewhat interested in solving problems in Arithmetic, can easily discern by a little close attention, what a marvelous increase of value the owner of the five-dollar bar realized after it had been submitted to the manipulation of so many and varied processes. Just try to imagine, if you please, what drilling, beating, rolling, pounding and polishing one crude bar must undergo, to reach the highest state of excellence named! and how its intrinsic value was increased by every refining process! Undoubtedly, they whose duty it was to deal the blows, foresaw, that all the varied manipulations mentioned were indispensable in bringing out the finer qualities sought, to fit this single bar for extended manifold usefulness, so that, finally, not less than 250,000 persons were benefitted, rather than one alone. This foresight must have stimulated the artisans to complete the task. The writer, who penued "Progress is stamped on everything which the kind Father has made," confirmed a truth which we cannot gainsay. Now, if an object from the mineral kingdom can be wrought into such perfection, who can limit the capabilities of the immortal mind for usefulness, especially when the possessor yields its all "as clay in the hands of the Potter," to the moulding and refining processes of gospel truth. I trust that you, like myself, will dr w sprang forward to take revenge upon the

many wholesome lessons from the bare facts quoted. Some of the most important of which suggest to us, patience in trial, humility under reproof, and cheerfulness in self-denial. All of these conditions are necessary for growth in moral and spiritual excellence.

Adversity and prosperity are as necessary for mind culture as the sunshine and the rain-cloud prove indispensable agencies, in bringing forward and perfecting the fruits of the earth. fore, never yield to discouragement when severely criticised. Remember the lesson of the iron bar and the beautiful passage in Hebrews, xii., 6, "For whom the Lord loveth He chasteneth, and scourgeth every one whom He receiveth."

One more selected story as related by Rev. Martin W. Willis, and I close this somewhat lengthy epistle. lle says, "Two artists were once engaged to fresco the interior of a lofty cathedral. The swinging platforms were prepared and they commenced their work. They were both ambitious in their professions and spared no pains to render their labor as perfect as possible. One of them had just completed the central figure, and was gazing upon it with intensest delight and satisfaction. In order to obtain a better stand-point, he moved backward a few steps. The picture gradually swelled into bold relief, and again he receded, entranced with the vision, until he neared the edge of the platform. Another step and he would fall a distance of fifty feet upon the rocks and timber below. His companion. seeing him in such imminent peril, with the greatest presence of mind, grasped a brush and covered the picture with wa-The astonished artist, immediately ter.

Digitized by GOOGIC

spoiler, but found him fainting upon the platform. He at once perceived that the painting had been destroyed only to save the life of its author. So our Heavenly Father, when he sees us enraptured with the scenes of the world, and moving backward to danger and death, suddenly casts blight on the fair picture, not in anger, but only to call us back to the arms of Everlasting Love.

Please accept these varied lessons with an expression of love and sisterly regard. Kindly ever,

ASENATH C. STICKNEY.

#### GREETING.

PRUDIE A. STICKNEY.

LOVED friends of my youth,
Ye are nearer and dearer
As each day that passes,
Brings joys that are new;
In storm and in sunshine
And life's busy conflict,
The love that I bear you,
Is loyal and true.

It is not a task, but
A pleasure to write you
The hearts inmost thoughts
Of affection and love;
And each little missive
Will bind us more closely
With loved ones on earth,
And with angels above.

'Tis sweet thus to ponder
'Mid shadows of twilight,
When night hovers near
With her balm of repose;
The stars, looking down
From their high home above us,
Reveal not their mission
As time onward goes.

But, let us not faint
Nor grow weary with toiling,
The goal lies beyond,
Our friends "watch and wait;"
With them we'll be gathered,
And songs of rejoicing
Will welcome us in
At the "Beaustful Gate."
West Glovoester, Me.

#### WILL YE ALSO GO AWAY?

MARY JOHNSTON.

In the gospel of St. John how vividly is the scene presented to our view, of our Savier pleading with his brethren in the synagogue at Capernaum to accept the way of life. He freely offers the Bread of Life, "Not as their Fathers did eat manna in the wilderness and are dead," but says "He that eateth of this bread shall live forever." At this point we find great unbelief, and contention; but He does not cease to proclaim that the infinite power of God can accomplish all things and shows what is needed is greater faith and a deeper baptism requisite for the soul's redemption. As these great truths, at this time, were by many, taken in a literal sense, they were indeed, "hard sayings" and knowing their hearts of unbelief, He said, "No man can come unto me except it were given him by the l'ather."

At this time many were his professed followers, perhaps attracted by the loaves and fishes, as many are in this day. As the spirit quickeneth, consuming the dross, they cannot stand the refiner's furnace, and like the Israelites of old, seek to turn back to the flesh-pots of Egypt. But in all this backsliding He wielded the sword of truth even down to the twelve, for one of them proved false, and in auguish of soul asked, Will ye also go away?

All through the subsequent centuries this great question has stood out in bold relief equally as important as when asked at the first secession of the Primitive Church.

The past has spoken for itself. The present and future lies within our power to prove which it shall be. Which? Are

we as his followers to-day accepting or rejecting the eternal truths that are so conspicuously breaking upon the spiritual horizon, declaring that progression is the only means and hope of attaining true happiness. Some day sooner or later, all have to decide this weighty question, and may all hearts as quickly respond as Peter's, which the song poet so beautifully expresses-

"In quick response my heart replies, Lord, whither shall I turn; Thou gavest to me eternal life Thy saving power I've known, O, Thy saving power I've known."

Those who have felt and possess this saving Power, did not attain it merely in moments of emotional ecstasy, when the popular voice chimed its approval, and everything seemed attuned to the harmonious chords of the spiritualized feelings. Not so, but rather when in the wilderness of trial and temptation, and through the thorny pathway of the realities of life; by persistently bearing a daily cross against all the propensities of an evil nature. Each battle that is won in the conflict of right over wrong fills the soul with increasing joy and peace in having obeyed superior couvic-In the elements of Nature, tions. some of the most beclouded days are often followed by others in as great contrast; so it is with Christian pilgrims, storms of sorrow may almost overwhelm the soul, but if it is rightly anchored in the cardinal virtues; Faith, Hope and Love, they shall surely behold the glorious dawn and cheering rays of Heaven's blessing. Sacred history teaches that success consists not in the many, but in the devoted few. Gideon's army gives a striking example of the unselfish and sincere, who had their

trust placed in God. Thus the three hundred Gideonites were victorious over the one hundred and thirty-five thousand Midianites.

Does not the continuance of the present church depend upon the faithful efforts of each individual member in cultivating greater self-denial, and in all sincerity of heart striving to propagate the principles taught by our gospel parents, Christ and Mother. Thus giving an affirmative answer in thought, word and deed to our Savior's important question, Will ye also go away?

All who are thoroughly in earnest in advocating the great Cause, will know even as Peter did, wherein lies this saving Power; that it is, "Not by might, not by power, but by my spirit saith the Lord of hosts."

Pleasant Hill, Ky

#### EVERY DAY WORK.

GREAT deeds are trumpeted; loud bells are rung, And men turn round to see,

The high peaks echo to the peans sung O'er some great victory.

And yet great deeds are few. The mightiest men Find opportunities but now and then.

Shall one sit idly through long days of peace, Waiting for walls to scale?

Or lie in port until some "Golden Fleece" Lures him to face the gale?

There's work enough; why idly, then, de ay? His work counts most, who labors every day

A torrent sweeps adown the mountain's brow, With foam and flash and roar.

Anon its strength is spent, where is it now? Its one short day is o'er.

But the clear stream that through the meadow flows All the long summer on its mission goes.

Better the steady flow; the torrent's dash

Soon leaves its rent track dry;
The light we love is not a lightning flash
From out a midnight sky,
But the sweet sunshine, whose unfailing ray,
From its calm throne of blue, lights every day.

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of one unbroken thresd,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.—The

Catholic. Digitized by GOOGLE In Memory of dister abigail crosman.

#### HANNAH R. AGNEW.

BEAUTIFUL Sister, thy work is well done;
You've fought the good fight and the world
The joy of the Lord enter now: [overcome,
A worthy disciple art thou.
Truth is thy motto in example enshrined;
To God every faculty given;
The rest of the saints and their glory is thine,
Go join their glad chorus in heaven.
But do not forget those you're leaving below,
'Mid sorrows, though sweetened by love;
As sheaves well ripened they're ready you
[know,
To be garnered in mansions above.

To be garnered in mansions above.

And now to thy home, thy heavenly home,
All perfect in purity's sphere,
The angele rejoicing invite thee to come;
Adieu, loved one, thy rest is not here.

Mt. Lebanon, N. Y.

Lines written upon the occasion of the funeral of Brother Richard Quimby at Sonyea, N. Y., Jan. 21., 1889.

#### FREDERIC I. STEBBINS.

Why should we say farewell, Thou art not far away! Thy spirit meek and kind We feel with us to-day,

And love and tenderness
Thy presence doth impart.
'Twill glow in sympathy,
Each prayerful waiting heart.

Our thanks to thee we bring, For testimonies sure, Simple and few thy words, Thy life sincere and pure.

Thy mem'ry, ever fresh, Shall in our hearts abide, The witness of an honest life The true Believer's pride.

The lessons of thy life, To each of us shall be, A fervent trust in God, And deep humility. Groveland, N. Y.

"DIFFIDENCE is the Mother of safety."

## Evolution or Revolution, Which?

In a vision of the night, when my spirit was drawn from earthly things, a gleam of light from the heavenly shore revealed to my soul the grand coming time when the harvest home will be sounded, and all the false conditions of human society shall perish, and none shall be without the means of both physical and spiritual support, when the brotherhood of man shall be established throughout the universe of mind.

But, "Watchman, what of the night," do the faint star gleams that our vision behold betoken a bright and glorious dawning of the sun of righteousness, or is it to rise through the dark clouds of revolution? As effect follows cause so must the result of humanity's acts effect the condition of thousands yet unborn for their weal or woe. The golden age is vet to come. Are we to realize it through the peaceful evolution of the race from the false systems of the past, gradually and beautifully unfolding through the ministry of angels, or, as the revelator saw when entranced in vision the vials of wrath poured out upon the children of men for disobedience to the laws of God as revealed to them. Let us hope for the better, even though we hear the murmur of discontent from the oppressed of all lands growing louder and more determined as the years roll on.

The American people look with horror upon the scenes enacted by the French Revolution, but do we realize that we are in glass houses? that the social and economic system of life that culminated in the Revolution is finding its counterpart in the monopolistic tendencies of the day. Land monopoly,

trusts and combinations that is putting weights on the safety valve of human thought and action and creating class distinction until there is an upheaval, nay, an explosion.

The words of Thomas Jefferson when alluding to chattel slavery, are applicable to present conditions, "I tremble for my country when I think that God is just."

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." Prophets have prophesied, poets have sung, and martyrs have laid down their lives for the consummation of that long wished for time when all shall sit under their own vine and fig tree and nothing shall harm in all God's holy mountain.

An unrest and feverish condition of society's pulse beat indicate momentous changes. May the divine ministry of angels guide the footsteps of man in the paths of wisdom and peace.

Sonyea, N. Y.

#### SELF-DENIAL.

#### J. F. BUTLER.

According to the word and testimony of Jesus Christ, the work of self-denial is a Christian duty, Matt xvi., 24, and it is to be exercised in regard to every forbidden indulgence, however pleasant, or presently profitable.

He that breaks his own will in everything, and resolutely resists his natural reluctance to prayer and gospel obedience, loves humility and every good work, shows more power than another who can do it with more ease, with this faithfulness we are led to believe that God is well pleased, and will reward us in his own good time by giving us grace

to do all these things with a willing

But first we must be made truly sensible of the deep corruption o our hearts. See Rom. iii., 23. Then we may use the more violence in prayer and general effort; but if we pray only, and do not resist quickly the propensity of our hearts toward evil, there can never be such a thing as making progress at all. Since the stubbornness of the flesh requires that prayer and conflict go hand in hand, and as one writer truly observes, "Efforts to obtain righteousness are to be made in faith." Heb. xi., 6.

The same is a "fruit of the spirit, and the gift of God." "It purifies the heart, overcomes the snares and temptations of the world, is productive of good works," even so, God is faithful to his promises, faithful indeed that calls, warns, and moves our hearts by the promptings of his blessed spirit. O that we were faithful also, punctual and immediate to follow in all things wheresoever he leads.

Alfred, Me.

#### MORNING THOUGHT.

I would not fail to gladden
Some heart each day I live
But I would fail to sadden
By any word I give.
How good to think of others,
Forgetting one's own pain,
A loss which is resulting,
To yours and others gain. M. W.

CHRISTIANITY, pure, and true, is an eternal institution; and its true heirs are those who continue its work; not those who merely claim to be its adopted children; but, those who hear the word of God, and keep and obey it. G. B. A.

#### THE MANIFESTO. MARCH, 1889.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., All articles for publication should be N. H. addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

#### TBRMS.

.75 One copy per year, postage paid, " six months, " Send for specimen copy, free.

#### Editorial

THE mission of the divine Teacher introduces a subject that never grows The righteousness that it deold. mands of man is that which has ever manifested itself in the spiritual resurrection order, or the life of Christ. "Except your righteousness," said he, "shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of God."

This was, no doubt, said to the disciples, to stimulate them to greater care and faithfulness in keeping God's Law and in having a deeper regard for the admonitions of the prophets, that they might more readily accept his work, and bring their lives more in conformity to the life they had accepted.

The Scribes and Pharisees, in many things, may have been faithful to the lations. letter of the written law, and honora-

commend itself as a worthy pattern for the disciples of Jesus.

The Teacher began his work by urging his followers to make their paths strait, by changing their minds, and instead of hating their enemies, to love them and pray for them, and instead of afflicting or murdering their fellowmen, to become peace-makers and To enter this new children of God. order of discipline was to become crucified to the life elements of the world and to rise with Christ into the gospel This new life or new resurrection. creation bore no likeness to that of the old creation. One had its relation in the Kingdom of God, and was pure and peaceable, while the other was born of the flesh and was earthly and sensual.

It may seem strange, with all the plain declarations that were made by Jesus, as having reference to the life he lived and to that which should be the life of his followers, that so little of it is found to exist or even to be correctly understood. Self-renunciation as taught in the evangely of Jesus, is not very extensively accepted, not even by those who are the loudest in their proclamations of religious loyalty, and most devout in their rhetorical prayers. Infidels and Christians walk hand in hand when the subject is discussed, and all agree that Jesus, in his zeal for God, over-stepped the bounds of propriety. That some of his doctrines, if accepted, would destroy the whole system of domestic re-

Our Redeemer, the first-begotten son ble in their relations among men, but of God, of whom it was said, "This is their general course in life would not my beloved Son, hear ye him," may

now need a little of our advice, and we will say to him,-Not quite so fast! "The Church cannot accept interpretations which would be injurious instead of beneficial to the welfare of

mankind."

Of course not! The Church cannot accept the words of Christ if they do not harmonize with the life of the world, which governs the Church. Was it this uncalled-for zeal that broke forth with such a death knell to the relations of the flesh, when Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay: but rather division. The father shall be divided against the son and the son against the father, and the mother against the daughter, and the daughter

This form of doctrine, most certainly, would produce a disturbance among the Christians who advocate the life of the world.

against the mother."

The work of generation belonged to the first Adam and his disciples, while regeneration was the work of the Second Adam, and into which his disciples were called to enter. Jesus neither encouraged nor gave any instructions for the improvement or for the continuation of the work of generation, and his visit to Cana had no more to do with the institution of marriage, than the presence of a Christian would have in a saloon with the rum-drinking that was going on around him.

Jesus went about doing good and whenever or wherever opportunity offered, he was found preaching his mission of the coming of the Kingdom of God, by making the lame to walk, the wise men inform us that "under cer-

casting out demons, from among men and permitting them to enter the swine. So far was he from uniting with the world, that he even said to those who accepted his mission, "Ye are not of the world, even as I am not of the world." But, "Ye which have followed me in the regeneration and have forsaken houses or brethren or sisters or father or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred fold, and shall inherit everlasting life."

This presents to us the mission of Jesus, and into this he sought to gather his followers from the world that they might be one with him as he declared that he was one with the Fa-But there are not wanting able ther. and learned men, and those who may be called Rev. Christian guides, who stand ready to denounce any attempt to live a life of practical righteousness.

These worldly-wise men are free to inform their hearers that, "The transient and disastrous attempt at communism in the first days of the Church of Jerusalem was always partial, was very early abandoned and perhaps had its share in plunging that church into a misery and pauperism deeper than prevailed in any other Christian community."

What a compliment to the apostles and to the Pentecostal Church! disastrous attempt!! That point, then, is settled, -What next?

Jesus has said, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." But the worldlyblind to see, the deaf to hear, and by tain circumstances, war is justifiable!" With war comes all the 'horrors of brutality and lust, as its legitimate results, and over these the Chr stians pray, and call them justifiable. have urged men to sow to the flesh, and of the flesh they must, now, reap corruption.

St. Paul comes forward as our Christian advocate and very distinctly says, "I testify in the Lord that ye no longer walk as the Gentiles also walk, in the vanity of their mind, alienated from the life of God, because of the ignorance that is in them. But ye did not so learn Christ."

May our God help the Believers to continue faithful in the work of their gospel mission and in the maintenance of an unflinching testimony against all unrighteousness.

## Sanitary.

#### HYGIENIC HINTS.

WM. A. ENGLISH, M. D.

It is certain that unless we supply such articles of food as contain the elements needed to build up the tissues and organs, and replenish the waste occasioned by the various activities of the human body, this body will soon become unfitted to perform its daily functions. The following suggestions may be useful to those who are interested in this subject, at least, by way of stimulating further investigation: "Prove all things."

The principal requisites of perfect food, (after being assured that it is outwardly pure and clean) are as follows:-

First: It should be agreeable to the sense of smell.

Second: It should be decidedly palatable. Third: It should be (according to our rea-

ble, and in such condition as to admit of thorough mastication and insalivation.

Fourth: There should be sufficient variety, at different meals, and change, at different seasons, to meet the varying demands of the system.

Fifth: It should be as fresh as possible; (but this will be further explained.)

Sixth: As a general rule, simples are preferable: but in case of compounds, no ingredient entering into the preparation should be such as would be unwholesome if eaten separately.

Seventh: No stage of the processes of securing our food, or preparing it for market, or for cooking, should be repulsive to our feelings, or to the sensibilities of our spiritual natures.

Let us now consider the above points more in detail.

First: The nose, from its position directly over the mouth, is a useful sentinel, always on guard to detect the aroma of every substance that comes near; and we should heed its warnings implicitly, and allow nothing to enter the mouth that is repulsive to the sense of smell; yet this sense, like all the others, should be guided by reason, for it is not always wise to eat every article that "smells good." If the aroma is not masked by compounding or high seasoning, this agreeable smell simply testifies that the food elements are in harmony with elements previously assimilated, and by eating or drinking unwholesome articles, like tobacco and alcoholic drinks, we may finally acquire a liking for their aroma. The animals naturally obey the sense of smell, and never partake of anything repugnant to it. We could learn some lessons from animals, if we were sufficiently teachable.

Second: Food that is not palatable is never perfectly assimilated, for the digestive fluids and nerve forces do not respond as fully to an unpalatable morsel. There are idiosyncrasies of taste belonging to certain persons, these should be duly respected, and generally are of pre-natal origin.

Third . While considering the nutritions value of food, a practice which has grown out of the ignorance of the masses in regard son and experience,) nutritious and digesti- to the essentials of proper food must not be

overlooked. I allude to the separation and exclusion of a large portion of the valuable elements of the grain, in the manufacture of superfine flour, which is so impoverished by this suicidal process, as to be unfit for the general use of those who eat to live, rather than to conform to foolish or fashionable customs.

It is found that even a dog will starve when confined exclusively to the food products of superfine flour; and chemistry solves the problem for us, by proving that the better part of the elements that build up our tissues. are not to be found in such flour. their natural condition, boiled whole, cracked or ground into meal, so as to retain all these elements, form a highly nutritious class of foods, and, together with the leguminous seeds, (peas, beans, lentils, etc.) and nuts, comprise our most nutritious foods. individual seed, kernel, or nut contains a germ of life, capable, under favorable conditions, of developing to such an extent as to reproduce its species.

It would seem a very natural inference that food containing so much of the life-principle must be superior, in dietetic value, to food taken from the carcass or tissues of an animal, from which not only the life-blood but the life-principle itself-the organizing force-has departed.

The various classes of seeds above mentioned, with fresh vegetables in their season, and fruits to supply the necessary fluid elements, combined with aromas and flavors of such wonderful delicacy and variety, together with milk, butter, cheese, (and possibly eggs.) form a dietary fit for a king, or for an American citizen; each one of whom should be a true king.

But the question of the digestibility of food cannot be reduced to cast-iron rules, owing to different conditions arising from previous habits, environments, etc., and, though vegetarianism is undoubtedly the ideal dietary, it would be very unwise to counsel all people to adopt it at once; for, by ages of flesh eating, the digestive organs become so accustomed to it, that, with most people, its sudden disuse, would be attended with considerable physical discomfort.

experience, as to what agrees or disagrees, in the line of food; so, each one must, in a large measure, be his or her own judge, yet we should endeavor to perfect our ideals; and our appetites and desires will gradually conform to them.

Fourth: A monotonous diet is not adapted to the proper development of the race, or the individual. Our physical and mental activities are so varied; our temperaments so dissimilar; our pre-natal proclivities, and our environments and habits so very unlike, that the necessity for variety at meals, and change from time to time, is sufficiently apparent.

Fifth: All organic material used as food, tends to decay, after reaching its highest stage of perfection, and should be eaten when most highly endowed with the life-principle.

This applies with especial force to garden vegetables which, not being matured, rapidly wither, and become stale and unwholesome. All kinds of flour and meal should be eaten as soon as possible after being ground, as it is then constantly parting with its finer lifeelements. All food tends to deteriorate rapidly, after cooking; and, if allowed to remain long uncovered, absorbs atmospheric germs which are disease-producing.

The more moist the food is, the more danger there will be. Milk, water, and all fluids cooked or uncooked, rapidly absorb injurious gases and microscopic germs from the atmosphere, if allowed to remain uncovered or unsealed; more especially in warm weather. Nuts and some kinds of fruits, though they will keep a long time, should never be eaten after their flavor becomes impaired.

Sixth: Food that is compounded of different articles, and highly seasoned, should be regarded with suspicion, especially if meat is a leading ingredient; for it is customary with those who prepare these compounds for sale, to use a very poor article of flesh, and mask the inferiority by plenty of salt, pepper, and other condiments.

Those abominations of modern cookerypies, cakes, and puddings-which are made for gustatory pleasure, regardless of consequences, and often contain some of that delectable substance called lard, might, with propriety be given to that class of animal It would be folly to ignore any individual's scavengers from which the lard is obtained:

Digitized by GOOGIC

they are not fit to enter the human stomach— (unless belonging to some one closely allied—psychically—to the animal referred to.)

No ingredient that is not first-class, should ever enter into any dietetic compound, and simple food is usually preferable.

Seventh: As the occupation of gathering and preparing grains, nuts and fruits for the table is pleasurable, and not in any sense repulsive to our higher sensibilities, and as these kinds of food contain all the necessary elements of nutrition, why does man continue the practice of slaughtering innocent animals and devouring their dead bodies? This practice, unless one has become hardened by it, cannot be engaged in without experiencing a severe shock to the higher nature.—The Esoteric.

### Invenile.

PLEASANT HILL, KY., 1889.

BELOVED BROTHER DANIEL ORCUTT:-Through the columns of the Manifesto I take the liberty to address you; knowing its mission is to publish good news unto all. I can express the thanks of myself and little friends for the many beautiful letters of kind advice, which we have had the pleasure of reading month after month. Perhaps you would like to hear something about us in our southern home. The weather is remarkably mild this winter, not any snow at all. I go to Sunday School every Sunday and like it Last year our lessons were from Exodus to Ruth; this year they are and will be in Mark and Luke. I have not missed a single Sunday. I feel that it is a great benefit to us little folks, and I feel that we should do all we can to show our appreciation to our dear kind teachers, who do so much for our good. Elder Francis Pennebaker is our Superintendent. He is so kind and good, we like him very much. Our Sunday School has seventy-five members.

Dear Brother Daniel, "Kind words can never die," so may yours that are so kindly given, be implanted in the hearts of all Zion's children to return again unto you.

Please accept the love and thanks of your many little friends of Pleasant Hill. Hoping that we may hear from you again, we will faithfully strive to merit the love of all, by following your precious advice.

Sincerely,

MAUDE AMBROSE.

"HE CONQUERS, WHO OVERCOMES HIMSELF."

SARAH F. BODINE.

How few there are in this great world who honestly strive for victory over themselves; our principal and greatest foes are the evils of our own lives which rise up against us and destroy our peace.

Contention in the small affairs of life seems to be quite easy, and altogether too frequent among us; but there is no virtue in it nor any worthy gain; but to contend against, and gain victory over habits and vices that bring pain and trouble to others, as well as ourselves, will secure immortal glory; this I consider to be a good and a necessary work, and I will strive earnestly, strengthened by power from above, to subdue the errors of my life as fast as they appear to me.

We cannot reach perfection in a month nor a year, but if we patiently bear the cross, we shall surely win the crown and realize the reward of our labors.

It is said, that "He that conquereth his own spirit, is greater than he that taketh a city." Too many fail to realize this, and seek to obtain fame and honor on the battle field, at the sacrifice of Christian virtue, and at the expense of many human lives; such, worship the god of war, but the laurels gained in this way will perish before the true God. Let me "turn the battle to the gate" as the Scriptures say, and do the true conqueror's work, win the Christian's victory, and bear the palm of righteousness.

Mt. Lebanon, N. Y.

COMPOSITION.

LIZZIE D. HORTON.

Who likes to write a composition? The subjects are plenty, but they are either too large or too small. When the subject is se-

Digitized by GOOGLE

lected for us we often hear, I do not know what to say. I cannot remember anything I have heard about it. I have had an experience in regard to composition, which may be like that of many other young persons. But I remember one little girl who was advised to write, and the troubles she met, and how she mastered them. Her first trial was this-I cannot find a subject. At last this vanished when a friend suggested, "The Snow." She then resolved to do her best, and the result was the following. "Snow is pure white. It comes down from the sky in flakes. It looks something like sugar. but it is not good to eat. It melts when it is warm out of doors, and in the spring it all goes away all I know about snow, but when I am older I shall learn more." It was finished quite abruptly. The advice given by her teacher may be of some profit to other writers. "First choose a subject which you know something about, and before you write your thoughts on paper, have them clearly defined in your mind, and not waste time writing words. Do not fill your article with quotations, and never repeat the same idea several times, to fill out the sheet. Write just what you want to say and when you have done this, say no more." If these few rules were carefully regarded, would we not soon learn to write a composition?

Canterbury, N. H.

#### NOAH'S ARK WOOD.

WITHIN a radius of sixty miles of Nashville, Tenn., there is said to be found a tree that is said to be the shittim wood of ark fame. Celebrated botanists from all over the country have examined the trees and agree that they grow nowhere else on the globe. They have decided that it is the shittim wood of which Noah's ark was constructed, mention of which is made several times in the Bible. The tree is medium size, with very dark, smooth bark, and the wood is of a bright gold color. In early spring the trees are laden with long, white blossoms, closely resembling great ostrich plumes. seems to be no doubt about the identity of the trees, and it is remarkable that they are found only in this small area and so few at that.—Scientific American.

Hm! Indians eat dogs, said a white youth, in a slight quarrel with his Indian playmate.

Pshaw! White man eat oysters—ugh! No good! And crabs too, remonstrated the little red man, drawing up his mouth to suit the occasion.— The Red Man.

TWENTY-FIVE hundred Americans are on the records in the patent office.—R. P. J.

AT a meeting of the Charleston, S. C. Society it is said there was a discussion lasting three hours on the question of whether a Unitarian is a Christian or a heathen.—R. P. J.

[Ir probably would not have taken near

[Ir probably would not have taken near so long to have decided that the Bible Society was heathenish.]

To every African who is influenced for good by Christianity, one thousand are driven into deeper degradation by the liquor trade. Three millions of gallons are poured annually upon a mere fragment of the African coast line. Our own country sent last year fifty-two thousand gallons.—Christian at work.

PHILIP SCHAFF says, in his "History of the Christian Church," Vol. vi, p. 498, "The Anglo-American theory of the Lord's day which is based on the perpetual essential obligation of the Fourth Commandment, is of Puritan origin at the close of the sixteenth century." It is this "theory," to be enforced by law, to which I understand the "Sabbath Union" is committed. But it is not accepted by all Christians, is repugnant to the great majority of others, and is therefore impracticable.—B. J. R. in Christian Standard.

It is not every honest man that makes it his rule to do justice and speak the truth, who in all cases remembers the truth; and this is sufficient reason, were there no other, for committing to writing such facts as may be important to know at any period subsequent to the date of their occurrence.—Preston's Manuel.

## Cooks and Papers.

In the past few years Hood's Sarsaparilla Calendar has become such a favorite that the people anticipate its annual appearance with pleasure. The Calendar for '89, which is now before us, will fully satisfy every expectation as to beauty and utility. It is a little larger than ever before, retaining the cut-out feature of last year, and a handsome child's face looks over a pad of clear, plain figures, all printed in harmonious and pleasing colors. To be appreciated it must be seen. Get a copy of your druggist or send 6 cents in stamps to C. I. Hood & Co., Lowell, Mass.

NORTH'S MUSICAL JOURNAL. Jan. Con. Gertrude Danks; Minor C. Baldwin; Musical News; Little Stories of Great Musicians; The Banjo Band and Orchestra Notes; Musical Notes; Concerts and Entertainments; The Zither; Sixteen pages of Music, etc., etc. F. A. North & Co., 1308 Chestnut St., Philadelphia, Pa. Price \$1 per year.

THE ESOTERIC may be classed among the new Magazines, and yet it has been before the world, on its mission of light, for nearly two years. Its anticipated work awakens a pleasurable hope, and will be followed with the deepest interest, while its pages are "devoted to such subjects as will be best adapted to promote the highest mental and interior unfoldment of its readers."

Every religionist should study the "New Cycle of Progress" as it is only by these cycles of renewed light that we pass from one degree of spiritual travel into that of another still nearer to God.

Office of the Publishing Co., 478 Shawmut Ave., Boston, Mass.

#### BETTER THAN EVER.

It did seem as though the seedsmen outdid themselves last year in the line of elaborate catalogues, but here comes Vick's Floral Guide for 1889, from Rochester, N. Y., better than all previous issues. "Better" hardly expresses it—rather, we should say, far superior. It has been changed in every respect; new cuts, new type, enlarged in size

(opening like an old-fashioned singing-book:) contains three elegant lithographs (8x10¾ inches) of Roses, Geraniums and Melon and Tomato; besides a very fine plate of the late James Vick and his three sons who own and manage this large business. These features must make the Floral Guide valuable to their many thousands of customers in this country

We also notice that Vick returns to the plan started by the founder of the business years ago, of offering cash prizes at the State Fair. One would think they were a little out of their heads to offer to the public such a work as the Guide free, for that is what it amounts to, when they say it will be sent on receipt of fifteen cents, and that a certificate good for fifteen cents worth of seed will be returned with the Guide.

#### KIND WORDS.

SHAKER VILLAGE, N. H. JAN. 29, 1889. ELDER HENRY:—Thanks for the February Manifesto. It is "very good."

M. W.

MT. LEBANON, N. Y., FEB. 1889.

WE take an unchanging interest in THE
MANIFESTO, and always read it. Hope it
will continue to sparkle with gems of truth
and be the white-winged messenger of purity,
peace and salvation, to those who are seeking for the higher life and light.

With kindly greetings, M. J. ANDERSON.

## Beaths.

Abigail Crosman at Mt. Lebanon, N. Y., Center Family. Jan. 24, 1889. Age 81 yrs. 3 mo. and 17 days.

R. H. Quimby, at Groveland, N. Y. Jan. 28, 1889. Age 76 yrs. 1 mo. and 1 day.

Lucinda Bromley, at South Union, Ky. Feb. 15, 1889. Age 69 yrs. 9 mo. and 29 days.

# **WE WANT AGENT**

to canvass for subscribers to the AMERICAN AGRICULTURIST, the great Rural Magazine our annual premium list just issued we Bustrate and offer 200 useful and valuable

premiums which are given those sending subscribers or we pay a cash commission, as may be preferred. In addition to the premiums or cash commission allowed careassers for every club of subscribers procured we offer

to be presented the 221 Agents sending the 221 largest clubs of subscribers to the AMERICAN AGENCENTS.

\$225A	8650 Fischer Boudoir upright Piano for t	the	lar	gest	el	gb			ł		\$650 200
DEZZUU	8650 Fischer Bondoir upright Piano for t 8200 in cash for the second largest club 8150 in cash for the third largest club	÷	Ì,	. *	ı.	٦	ķ	Ĭ	e.	Ĭ	150
TOBE	\$150 Keystone Organ for the fourth large					×		×			150
	\$125 Bradley two-wheeler for the fitth la \$100 in each for the sixth largest club -	rge	81	cinb	7		ň,		٩		125 100
GIVEN	850 each for the next two largest clubs	÷	1	. 1		١	į.	ì	÷		100
	\$25 each for the next three largest clinbs		٠.			Р		٠		*	7.0
AWAY.	\$10 each for the next ten largest clubs			٠.	•		*		٠.		100
AVVAI.	85 each for the next fifty largest olubs		٠.	. *		~		•		*	250 150
******	83 each for the next fifty largest clu's 82 each for the next hundred clubs -	т.		٠.			•				200
	es raca for the next number clubs -		-	- 2		-		-		-	200

#### 221 SPECIAL PRIZES TO THE AMOUNT OF

Remember these special prizes will be presented in addition to the premiums or commission

Remember these special prizes will be presented in addition to the premiums or commission allowed for every citals of subscribers procured.

It makes no difference how large or how small the club is, the persons sending the largest number of subscribers before March 1st will receive the first of a §650 piano; the person sending the second largest club will receive 200 in cash and so on for the balance of the prizes.

You cannot work for a better publication than the Askancas Aomourrouser. Its superior excellence, fogether with its great reputation gained by nearly fifty years of continuous publication, make it one of the eastest journals to curvass for. All our promises will be carried out in ever respect and you can rely on rec iving good treatment.

SEND THREE TWO-CENT STAMPS for premium list and specimen copy giving full description of premiums and particulars of the above offers.

#### Address AMERICAN

#### AGRICULTURIST. 751 Broadway, New York City.

Mention this paper.

## ENTIRELY NEW BOOK

The most womlerfully complete collection of the The most wonderfully complete collection of the absolutely useful and practical which has ever been published in any nation on the globe. A marvel of every-day value and actual money-saving to every possessor. Hundreds upon hundreds of heauthal and helpful engravings. Its extraordinary low price beyond competition. Nothing in the whole history of the book trade like it. Select something of real value to the people, and sales are sure. Agents looking for a new and first-class book, write for full description and terms.

30 days time given Agents without capital.

30 days' time given Agents without capital. SCAMMELL & CO., Box 8071, PHILADELPHIA, PA.

A summary view of the "MILLENNIAL Church" or United Society of Believers.

It treats of the Rise and Progress of the Society, together with the general principles of the Faith and Testimony.

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property. united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their properly in common, all the men and women having equal rights in cheering officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. Longley, Editor, 213 N. 8th, St. St. Louis, Mo.

PLAIN TALKS UPON PRACTICAL RELIGION. Being candid answers for carnest inquirers: By Geo. A. Lomas.

Price 10 ets

THE LIFE AND GOSPEL EXPERIENCE HE MOTHER ANN LEE. Address Manifesto, Shaker Village



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phos-Phate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

Published weekly. Send for specime.
Price \$3 a year. Four months' trial, \$1.
NN & CO., PUBLISHERS, \$61 Broadway, N.

#### RCHITECTS & BUILDER C Edition of Scientific American.

A great auccess. Each issue contains colored lithographie plates of country and city residences or positic buildings. Numerous engravings and full plane and specifications for the use of such as contemplate building. Price \$2.50 a year, \$5 cm a copy. SUNN & CO., PUBLISHKIS.

### TRADE MARKS.

In case your mark is not registered in the Patent Office, apply to MUNN & Co., and procure immediate production. Send for Handbook.

COPYRIGHTS for books, charts, maps, MUNN & CO., Patent Solicitors.

GENERAL OFFICE: MI SHOADWAY, N. Y.

SHAKER ANTHEMS AND HYMNS Arranged for Divine Worship. Price 10 ets



BEST BATH EVER KNOWN

For Families, Physicians, Anny Men Students, Miners, Itingrants

EVERYBODY.

The thriting ally process or all the icro-and frontier Beltines with Indians, suffers a peasts, over our whole country times to the present, Lives and formous aparts
Soto, LaSalle, Stamms, Bonne, Kenne,
Crocket, Bowle, Houston, Carsem, Custer, Car
Jac, Wild Bill, Buffalo Bill, Generals lines
Crooks, great Indian thices, and tone of
Spiendidly Hustrated with 2D de
gravings. 4 GENTS WANTED
priced, and bears anything to sell.

Time for payments allowed Agents shound
11, ANET | SUB 1.15. he, Sol.



THE TESTIMOST IN CHEESE'S SECOND PEARING, exemplified by the principle practice of the true Church of Chris

History of the progressive workship extending from the creations of mat a "Harvest," comprising the Fuur betions now consummating in the same Church. KND SHOP

SKETCHES OF SHARRIES A synopsis of Theology of ety of Believers in Christ's By G. B. Avery. inst.

the Unit Second W Price 80

APRIL.

THE

# MANIFESTO

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a m profited, if he shall gain the whole world, and lose his own so wil? or what shall a man give in exchange for matter than the shall a man give in exchange for matter than the shall gain the whole world, and lose his own so will? Matter XVI., 26.

CANTERBURY, N. H.

1889.



#### CONTENTS.

	_					
					Ps	ıge.
The Spiritual Amazo	on,					78
All's well that ends			-		4	75
A Thought,	-					11
Fragments, -	-		-			37
Faith.		-				76
Retrospective, -	- 5					77
Altruism, -						10
Shakerism, -			-		-	78
Extract from a letter	г.			-		80
Two Kingdoms,			~		-	
Testimony of T. Ba	rce.			-		81
To what are we com			4		- 5	88
Brief Reply.	-	4		-		84
Gentle Manners,	- 4		-		-	85
Wait till to-morrow,						86
What of That, -	- 2		-			87
Lord's Prayer,	+.	-		·		- 17
Editorial, -			4		4	88
Dietetic Crazes,				-		90
Life saved by laught	er,		4		-	91
Letter-D. Orcutt,				-		33
" -T. Johnson			-			39
Humility, -	4			-		92
Land of Bimeby,	-		~			
Blooded Brutes,		-		-		93
In Memory of E. Al	bbott.		-		-	94
Not the proper cred-	entials	By.		-		
Music-Heaven,			4.		-81	95
Books and Papers,						96
Kind Words,	9					25
Deaths,						3.6



FOR 1889.

Complete list of Vegetables, Flowers, Bulbs and Small Fruits, with description and price.

NEW SHAPE, NEW TYPE, COMPLETELY REVISED AND IMPROVED.

Contains more varieties than any other catalogue inted. Three Elegant Colored Plates, wro 1/2 inches, and a frontispiece.

#### THE PIONEER SEED CATALOGUE OF AMERICA.

Every person who owns a foot of fand or cultivates a plant should have a copy. Price of

VICK'S FLORAL GUIDE,

Containing a certificate good for 15 cents worth of Seeds, only 15 cents.

JAMES VICK SEEDSMAN. Rachester, N. V.

THE DIVINE AFFLATUS: A force in History.

Knowlton's

Bathing ALT Gratus.



#### BEST BATH EVER KNOWN

For Families, Physicians, Army Men Students, Miners, Itinerants

EVERYBODY.

is the oldest and most paperlar scientific mechanical paper published and has the la circulation of any paper of its class in the war pull distributed. Best class of Wood Enigs. Published weekly. Send for specopy. Price \$3 a year. Four months trial, MUNN & CO., PUBLISHERS, 251 Broadway.

### RCHITECTS & BUILDE Edition of Scientific American.

A great success. Each issue contains colo lithographic plates of country and city resu es or public buildings. Numerous starter and full plans and special cations for the me such as contemplate building. Price \$1.20 s y & cts a copy.

40 years' experience 100,000 applications, eign patents. Sond pondence strictly nonne

TRADE MARKS.

In case your mark is not registered in the Pal-ant Office, apply to MUNN & Co., and process immediate protection. Send for Handbook. COPYRIGHTS for books, charts, maps, etc., quickly procured. Address

MUNN & CO., Patent Solicitors. GENERAL OPPICE: BU REMADWAY, N. V

#### WRDE to Know all about

PRODUCTION, by the most recommodal practical methods, send for PRES sample

THE AMERICAN BEE JOURNAL,

A large quarto, 16 pages, published WEEKIT at ONE DOLLAR a Year. Address plainly, THOMAS G. NEWMAN & SON,

925 & 925 West Madison St.,-CHICAGO, ILL-

SHARER ANTHEMS AND HYMNS arranged for Price 10 cts. Divine Worship. Price 10 ets.

# The Manifesto.

VOL. XIX.

#### APRIL, 1889.

No. 4.

#### THE SPIRITUAL AMAZON.

GILES B. AVERY.

As our ship's crew were tossed on the billows of life's restless ocean, suffering the disappointments of conflicting winds and tides, retarded in progress to our destined haven until our stores for life's sustenance and comfort were reduced to a minimum capacity, and our thirst becoming unendurable, while the waters of the dreary ocean waste on which our bark was drifting were brackish and bitter, seeing, in the distance a hopeful craft, we hoisted signals of distress; she hailed us and inquired the cause of our troubles. We replied, perishing for want of water. replied, "Let down the buckets. are in the mouth of the Amazon River, the largest stream of fresh water known to the inhabitants of earth; let down the buckets and help yourselves to refreshments."

But, though up borne by its waves and resting on its bosom, our ship's crew still inquire "In what latitude, in what longitude, in which hemisphere is this spiritual queen of rivers to be found? Through what kingdoms does it flow? Where its source? And where, O where, into what ocean does it pour its

sources we have traversed earth's domains and found them not They are not harbored there, yet earth's inhabitants intuitively and educationally believe in their existence."

This notable spiritual river is the philosopher's theme; the author's throne: the prophet's haven; the poet's song, and the Christian's amulet. river upon whose waters floats the heavenly argosy; yet, its stream, though broad and long, with current irresistible. is not found on earth! Then, O ye bright angels, -missionaries from wisdom's throne,-ye who know the geography of the heavens, Where is this holy river to be found? Better than all the waters of "Abana and Pharpar" deeper, clearer and sweeter than the Jordan its waters flow forth to teem with life and sweet perfume the flowers of Paradise, and watering the land or Promise it develops and matures, under the sunlight of truth, the fruits in the garden of God.

A seraph from the haven of bliss now offered to be our pilot. "This river is the waters of soul life,the love, power and salvation of God-a baptism that fills the heavens with sympathetic harmony and unselfish interest, and makes the society of the souls of living, refreshing tide? Seeking its the righteous aglow with love to all

Digitized by GOOGIC

mankind so true as to seek to lift them to mansions of rapturous joy. power which reproves the world of sin, and slakes the thirst of the sinner for its bitter waters, while it woos and entrances the soul who will drink of its refreshing stream, and strengthen it to direct its course home to God. flow of this beautiful river is on the broad plains of the spiritual continent of God's mercy and goodness; its sources are the bowers of the graces that shine forth in the life deeds, the righteousness of the saints, and the ministering angels of heaven who do the will of God."

Then we inquired of our heavenly pilot, How may mankind find access to this spiritual Amazou, to drink of its soul inspiring waters, and receive spiritual refreshment and vigor from its sparkling, sacred well-springs, bathe iu its limpid flowing stream or sail upon its sweetly rolling waves into the haven of sweet peace and celestial joy? replied, "The pathway to its fountain is not a thorny maze of disbelief in the eternal existence of souls; not through marshes of doubts of the existence of God, nor through tangled vines of que ries whether vice shall meet a punishment of sufferings of spirit, or virtue be crowned with soul joy and bliss; not whether there are shoals of disappointments to our journey's ends; nor yet through a wilderness of gloom-the erroneous notion that the change called death of the physical body is an eternal sleep, during which there is no conscious existence, and eternity is a meaningless blank, a boundless void; not through a wildwood chaparral of hopes of happiness never to be realized even by the good, the true, nor fears of sor- pleasure.

rows, the fruits of sin and folly never to have an end, nor through a thicket of hatred, malice and revenge.

Ah nay, the pathway leading to this glorious heavenly Amazon is a highway cast up by souls, who, turning from sin to righteousness, clear all obstacles to progress from the track and smooth the road by cultivating peace and union. All gates barring the way are lifted or turned from the track by forsaking the sinful pleasures of sense, and weaning the soul from earthly vanities and follies; giving the senses and aspirations of life to seek spiritual, instead of carnal enjoyments.

The scientist pursues his tireless task of observations, experiments and researches into the nature of causes and the history of their effects, for nameless years unabated, undaunted, not discouraged, and is oft rewarded with untold gains of wealth and earthly substance. The philosopher collects and arranges facts, traces the historic record of failure of that system, and success of this, thus learns wisdom and develops vision to see the truth, and strength to heed its instructions. The chemist experiments with untiring investigation to learn the properties of matter, and the relations and correlations of particles and ele-The mechanic plies his skill with limitless energy, stretches his mind to comprehend the laws of motion and inertia in order to construct some improved plan or machine for aiding human weal. The farmer regards the seasons, and toils on, though sometimes suffering fruitless endeavor and bitter disappointment; and thus life's career advances, and evolves progress, increasing earthly happiness, treasure, and

In like manner, and with similar persistency let the soul ply its powers of inquiry after the spiritual light, truth, wisdom, power and substance of spiritual life; let it increasingly travel in a straightforward path of obedience to truth revealed and comprehended, let it tire not in its application of known laws of progress in seeking the flowings of the river of life, the spiritual Amazon that waters the Paradise of the heavens. and its labors will not be fruitless. With a wand of determined and undaunted resolution let it smite Meribah's rock of promise and a fountain of living waters will gush forth-the sources of the Amazon of heaven,-a river sufficiently deep and broad to float all the Argosies belonging to the merchantmen of Paradise, and so clear, sweet and refreshing that souls may let down into it their buckets and draw therefrom living water sufficient to quench the thirst of all the creation of God.

Mt. Lebanon, N. Y.

## "ALL IS WELL THAT ENDS WELL." WATSON ANDREWS.

You tell me that I have been sinful, And you tell me, Alas! too true; But sinning is followed by suff'ring, And suff'ring by knowledge too; And knowledge gives rise to conviction, And this to repentance of wrong, And this to a walk in obedience, And this to the Victor's song. And the race is still not to the swiftest, Nor battle alone to the strong: But whose toils on in obedience, Will triumph, at length, over wrong. At the root of the trees that are evil, The ax being stoutly applied Until the last fiber is severed, The battle will surely decide. The vict'ry thus being secured, The branches will wither away;

The soul be released from its bondage, And forever will end the affray. You may smile at this rattling rhyming, And smile at the author too; But as he is gaining the vict'ry, Be assured he is smiling with you.

North Union, Ohio.

#### A THOUGHT.

M. J. TATTERTON.

If the soul of man is to live throughout the enduring ages of eternity, does it not become us at all times, while making our record here, to so live in harmony with the powers of good that when we shall have passed to the higher sphere of existence, ours shall not be a page of regrets to review?

The subject is indeed a vital one and may the time be not far distant when mankind guided by higher intelligences shall rise above earthly, sensual appetites, and even while clothed with mortality, merit the blessing of Divine love. indeed man will become a law unto himself and be prepared to continue in the other sphere, the higher life, so wisely commenced in this. Guided by the truth that, "Time is eternity begun, how carefully should the Christian live, that the introductory pages of Life's Volume, be such as will give satisfaction in the Land beyond.

Canterbury, N. H.

#### FRAGMENTS.

CHANCY DIBBLE.

WE are often looked upon as held by some authority that usurps the free agency. Credited with being industrious, consequently self-supporting, some suppose this to be the sole object of our association. We do not see,

how temporal considerations could hold a people in harmony. It is vital Christianity that purifies the heart that keeps Shakerism. Over a century ago, a revival in England separated many honest souls from old church dogmas. Among these were the Puritans, Quakers, and a few who aspired to a life of virgin puritv. after the order of Jesus and his Disciples. Ann Lec was leader of this lit-Being persecuted they tle company. repaired to America in the year 1774. Soon religious revivals sprang up in Maine, New Hampshire, Massachusetts, In each of these and New York. States Societies of Shakers were formed which are still in operation. After this, extensive revivals prevailed in Kentucky and Ohio. From these in 1805, sprang five Societies, two in Kentucky and three in Ohio which still exist. This shows that Shakerism follows the track of religious awakenings. We own that power which turns men and women from their ruinous habits. From bad to good.

When worship is merely ceremonial, satisfied without living inspiration, such churches need to awaken, whether it be Shaker or any other.

May love purify us, place our feet in virtue's paths, open our vision to fruitful fields, where the spirits are advancing to enjoy the society of each other in innocence. This will satisfy our longings for happiness. May we all be nearing this condition. "Peace on earth good will to man."

Watervliet, N. Y.

The cragged mount of difficulty may rear its snowy peak, but the steadfast soul presses on, knowing God's holy land of promise lies just beyond. A. R. S.

#### FAITH.

IDA THOMAS.

tianity that purifies the heart that keeps "For as the heaven is high above the earth, us together. This was the origin of so great is his mercy toward them that fear Him." Psa. ciii., 11.

How kind, merciful and charitable is our Heavenly Father; if we but do his will and obey his teachings, He will bestow all these blessings upon us, and oft-times when grief casts its dark vail over us, if we will look trustingly to Him in faith He will send the comforter. What comfort and blessing is this faith, this mighty anchor that stays the soul when the waves of emotion would overpower it, if this blessed power did not break forth in its full strength.

I feel that good spiri's are ever near, ready to help and support all faithful souls. I know God has made this beautiful world for the enjoyment of all his people. Why not love one another always and in speaking of each other speak kindly. The heaviness of the cold winter is slowly passing away, the birds again are returning to cheer us with their songs, and in a short time the earth will be robed in its garme it of spring beauty. Then can we say "Great and wonderful O God are all thy works and mighty is thy power over the whole nation." I would likewise weave a garment of spotless beauty that my soul could rejoice in wearing; and I pray to God and good spirits for strength to bear me on and hold me up in my faith. myself alone I could do nothing; but as God has endowed me with faith and understanding, and I feel as far as I have obeyed this light, I have been blest, and am now, in being privileged to enjoy my faith unmolested from the world in the quietness of my gospel home. daily strive to walk uprightly before God and his people and prove my life and faith by my works.

Mt. Lebanon, N. Y.

## RETROSPECTIVE. CATHEBINE ALLEN.

The screen to all externs things
Around me now doth gently close,
And in the silent vale of thought
My spirit findeth calm repose.
The changeless record of my life
Before my vision here is placed;
The thoughts and motives of my heart
By memory's pencil clearly traced.

I turn its numbered pages o'er,
And retrospectively behold
The years of sentient consciousness,
That from my life have onward rolled.
All shadowed in uncertainty
My childbood's winding paths appear,
Its joys to sorrows oft were changed,
And hope was dimmed by mingled fear.

But through those mists of dawning morn,
I know an unseen guide was near,
A friend whose tender, pitying love
My faltering steps directed here.
And when I count the fleeting years
Borne from my grasp in rapid flight,
I pause to mark that season blest,
Upoa time's pages gleaming bright,

When first that angel minister
Dropped in my heart a burning coal,
And kindled faith's unfailing fire
Upon the altar of my soul.
The love of God had warmed my heart,
And given courage for the strife,
And taught that through the gates of death
We pass to realms of angel life.

Increasing hope, and love and peace,
Since then my years with joy have fraught
As brighter in my soul have glowed
The flames through which these gifts are
[wrought.
And while upon the Book of Time,

And while upon the Book of Time,
The rolling years new records write,
From memory shall never fade
The index of that season bright.
M. Lebanon, N. Y.

LETTER WRITING.
WE trust our friends
And mightily neglect them
While enemies we serve
And can't reject them. M. W.

#### ALTRITISM.

#### MARTHA J. ANDERSON.

"Man's life can only have one reasonable object, namely, to benefit humanity; and only he can hope to live eternally, who obtains the power to live not in his perishable self, but in the spiritual elements of the race."

The divine principle in man ever struggles for the ascendency. The grossness that clings to his nature is the remnant of his animal heredity. For ages the genus homo has been climbing; slow stages of progress mark his steps onward from brutal instincts, base desires and barbarous deeds, to greater degrees of unfoldment and refinement. The cave-dweller of the past wholly given to selfish animalism, would strangely contrast with the bright soul-orbed philosopher of the present time.

Grandly distinctive types of manhood have appeared occasionally down through the centuries, superior in mind and soul to the conditions of environment; as if nature made a mighty effort to reveal the prophecies of the future, and centered the life and light of the cosmos in individual suns, as an inspiration and stimulus to lift mankind to higher altitudes of thought and action. Yet the masses still grovel in low loves and sensuous pleasures, incapable of comprehending the high destiny of the soul, or the true import of endless existence. eat, drink and be merry for to-morrow we die" is the language of the yet unenlightened.

Instinctive love, having its origin and seat in the basilar region of the brain, sways and controls the natural man and woman; its emotions are physical and sensuous, and its life was only designed

to subserve certain uses and functions on the animal plane of being.

Altruistic love resides in the upper coronal region, its impulse and activity are derived from the spiritual nature, and only as the regenerating process goes on in the soul will its influence counteract and hold in check the lower forces that bind and enslave the spirit in the gross realm of materiality.

Our nature is ennobled, and our character crystalized in virtue just in proportion as we love our fellow-beings, and merge our interest and happiness, in the interest and happiness of others. In the lofty regions of altruistic faith we lose sight of our own individuality. Self is annihilated, or absorbed in a life of unselfish devotion. To share with others our gifts, talents, pleasures and delights is supreme bliss, our ever present reward the inflowing peace and consciousness of right doing.

This sublime state of attainment is not reached while we cling to the old Adamic, generative nature, whose every thought and act is self-centered egotism.

Altruism in its broadest sense, begets love of so exalted a nature, that self is put last in consideration of the benefit and pleasure we may confer on others. It impels us to make sacrifices for the good of the race and for the advancement of righteousness and truth on the earth; it also inspires us with faith in others and a recognition of virtues and talents that are without the pale of our own personal selfish ambitions.

"If I be lifted up I will draw all men unto me" said the gentle Nazarene. It is this potent psychical power of good, centralized in the pure and noble minded, that shall be effective in uplifting and redeeming the race. If we truly

become the offspring of Wisdom and Love, we shall dwell continually in the atmosphere of Universal Benevolence, and our life-influence as far as it extends will be a constant benediction to mankind.

Mt. Lebanon, N. Y.

### SHAKERISM.

IS CELIBACY CONTRARY TO NATURAL AND REVEALED LAW?

### DANIEL FRASER.

1st.—MAN is in possession of, and manifests a two-fold life—an animal life, represented by animal emotions, and an inner, a higher life, represented by the emotions of benevolence, goodness, and aspirations God-ward.

2nd.—Adam and Eve are the type of the animal man; within their province lies the work of multiplying and replenishing the earth, subject to law, nevertheless. "The day thou eatest thereof," contrary to law, "thou shalt surely die; with shame shalt thou cover thyself. Thy conceptions shall be multiplied, and in sorrow shalt thou bring forth"-a correct delineation of the present condition of the human family. evidence that law has been, and is violated, is found in the many diseases which infect humanity. The Adamic, the old man, can only claim the right to multiply when subject to law. Use, not Lust, is the rule.

raw all men new, the inner man. "This is my beloved Son, in whom I am well pleased." He was not of the world; his life consolle mindin uplifting bate; and all in his life, are as he was. If we truly And whenever two or three are gathered

together in that life, they will constitute a new order of human society—the resurrection or Christ order; having property in common, the strong bearing the burdens of the weak, as do the Shak-"By their works ye shall know them."

4th.—Can the New man marry and be given in marriage, and follow Father Adam, the old man-and still be the new man? The new man cannot recognize the old man in any of his works, therefore, he must be a celibate.

5th.-Was Jesus, who took on himself the nature of his brethren whom he came to redeem, a celibate? And were the members of the Pentecostal Church celibates? They were; and as proof thereof, they had goods in common, and abstained from This order of society existed about four hundred years; had they married, there would have been among them a plurality of centers of affection and of interest. consequently a community of goods could not have been maintained.

6th.—Are the so-called Christians of to-day lineal descendents of the Pentecostal Church? They are not. lineal descendent of a horse is a horse, having the attributes and manners of a The Christians of to-day are the lineal descendents of the children of this world; they marry, held private property, take advantage of one another, fight a great deal, and quarrel generally. It is said of them that "There is no peace in the church, in the meeting house, in the school-house, in the sewing circle, nor anywhere else among them."

7th.—Should the Adamic man cease

accordance with law, would he still be the old man? He would still be the old man, beautiful in his order, yet of the earth, earthy.

8th.—Do you infer that it is in accordance with the higher nature or life in man to be heavenly while he is in the body? I do; it is principles worked out-embodied, which constitutes heaven. Heavenly principles, worked out, will bring forth heavenly fruit, without reference to locality. In heaven they do not marry; therefore, if heaven is ever found on earth, neither will they who are in that kingdom marry, they will be celibates, assuming that state, as a first condition that they are not of the world.

9th.—You have quoted from Scriptures, showing that celibacy is a condition of the higher life, but what manifestations have been presented in the history of our race, that celibacy is a condition necessary to the fulfillment of human wants and desires, said desires being in accordance with any laws of man's nature? We can only know of law by its manifestations, and that there is a law in our nature responding to a virgin, a celibate life, is evident. It has cropped out in all ages, from the earliest historic times. It was manifested in the Theraputæ of Egypt, and has flourished for thousands of years in Thibet. It cropped out among the Jews in the Nazarites, and was developed as a permanent institution in the community of the Esseues .- It may be traced among the Brahmins and Ascetics of the East. The Monastic orders of Europe speak of its existence during a period of nearly two thousand years. And a class of heretics so-called by the from committing sin, and propagate in Catholic Church, boldly declared that

the law was written on their learts, and they lived it out in their lives.

The order of the vestal priestesses in the Roman temples lasted about a thousand years, and gave sanctity and power, and shows the innate veneration of the human soul for a life of absolute purity. No persons could be more honored and trusted than these females were. ly, the Shakers of America are living respondents to the law, that absolute purity of body and spirit is an essential preliminary to their happiness—the manifestation and growth of the life of God in the soul. They believe that all may enter into a heavenly state, by cultivating heavenly principles. it is their mission to keep an open door for all who live as Jesus did, and walk as He did walk. He was the first born of many brethren.

Having these abundant evidences in view, we say that Shakerism is not "founded on a lie," but on that law which, when operative, has in all ages brought forth the manifestation of God in human spirits. On this rock, and with such materials, will Christ-the elder brother-found and build church, and the gates of hell will not prevail against it. And that the world may not run itself out, by its own doings, before the appointed time, we kindly advise all to draw a little nearer to the example of the Shakers, so that their offspring may not die off prematurely, and that a measure of the blessing of God, bodily health, peace and prosperity, may be theirs.

Mt. Lebanon, N. Y.

Good thoughts and holy aspirings for spiritual culture, help to form a God-like character; the best recommendation to bear to the angel world. A. R. S.

### Extract of a Letter to a Friend by Sister MARY WHITCHER.

MINE is a long experience in what we term the Higher life or in other words, the Order of Grace. The Order of Nature is God's order, and whoever chooses to walk therein, feeling no higher call, may be justified according to their uprightness in that Order.

But if the light of Higher life
Should break upon the mind,
And this we love, in vain the strife
For peace on earth to find;
We're like the bird that's fledged for flight
Mount up, we must and will,
For how can we with wing and might
Remain as nestlings still.
Canterbury, N. H.

### TWO KINGDOMS.

### AGNES E. NEWTON.

ONE of earth, presenting treasures Valued by the human heart; Knowledge, wealth and selfish pleasures Offer of their store a part.

These are thine if thou wilt worship And the God of this world serve, Pleads the tempter with the Christian; Seeks from truth his heart to swerve.

Present joys! no lasting treasure,—And for these to lose the soul!
Of what profit? said the Savior,
Though ye may obtain the whole.

One of Heaven, O Christian Pilgrim, Lift thine eyes, its glories view; Know it is your Father's pleasure To bestow this Kingdom new.

Love divine the pathway brightens, Leading to those portals fair; Calls thy soul from earth's attractions To secure an entrance there.

Lose thy life, as did the Savior; Follow where his precepts lead, "Not afar," but in life's testing His disciple prove indeed.

Seek and find, the treasure hidden, Buy the field! possess the prize. Wisely choose the Heavenly Kingdom,-This thine every need supplies.

Trust in God with faith unflinching, Holding ever on thy way. Truth will lead thy soul from darkness To the light of perfect day. Canterbury N. H.

### TESTIMONY OF THANKFUL BARGE.

WHEN I was young, I was in great trouble of mind about my sinful state, and was much concerned to know how I should find peace with God; for I often read in the scriptures that there was no peace for the wicked. While in these exercises of mind, one night, I saw a very admirable woman. As she advanced. I saw a very large flock of sheep following her. They appeared to be the most beautiful flock I ever saw, and were clothed with the cleanest and whitest wool that ever my eyes beheld. The woman advanced till she came to a large plain, where she halted; and I saw her bait the sheep with something that was in her hand; to my view it resembled salt. The sheep all seemed to gather round her and eat. I did not hear a word spoken by the woman; nor did I speak to her; but I viewed her very attentively, and wondered what it could mean: for the scene appeared very solemn.

In the spring of 1780, I heard of a strange people living above Albany, who said they served God day and night, and did not commit sin. I thought if there was such a people on earth, they must be the people of God. I did not believe the professors of Christianity

and I knew I had not found any thing that saved me from sin. Under these considerations, I went to see these remarkable strangers; for I was determined to see and know for myself what sort of people they were. When I arrived, Mother Ann met me at the door, took hold of my hand and led me into the house. Her first salutation to me was in these words: "Being a daughter of Zion, how camest thou hither without a cap on thy head?" She sat down in a chair, and I took a seat by her side. Her eyes were shut, and it appeared that her sense was withdrawn from the things of time. She sung melodiously, and appeared very beautiful. countenance appeared bright and shining, like an augel of glory, and she seemed to be overshadowed with the glory of God. The graceful motion of her hands, the beautiful appearance of her countenance, and the heavenly melody of her voice, made her seem like a glorious inhabitant of the heavenly world, singing praises to God.

As I sat by the side of her, one of her hands, while in motion, frequently touched my arm; and at every touch of her hand, I instantly felt the power of God run through my whole body. then knew she possessed the power of God, and I saw that she was the very same woman I had seen in my night vision, several years before. then dispute the work of God in this woman? Nay, in no wise; I could not but acknowledge God in her; for God was in her of a truth.

Mother Ann and the Elders always maintained a strong testimony against all sin. They taught us to abstain from around me had this power: for they "the lust of the flesh, the lust of the eye said they lived in sin, and I believed it; and the pride of life;"-to take up our

Digitized by GOOGIC

crosses against deceit and lies—agains all fraud, theft and intemperance—against wars and fightings, and every kind of evil. They taught us to confess and forsake our sins; and if we had wrouged or injured any of our fellow creatures, to go and make restitution to the full satisfaction of the injured party, and thus fulfil the strict demands of the moral law; and follow Christ in the regeneration, by a daily cross against the nature of evil.

By becoming personally and intimately acquainted with them, I found their lives and conversation to correspond with their testimony. According to their teaching. I confessed my sins to God, and told these his faithful witnesses what I had done: for I fully believed that in the communion of saints, there was forgiveness of sins. By faithful obedience to what I was taught, I received the gifts of God, and found that power over my own sinful passions, that I was never able to find before, and which gave me peace and justification. I visited Mother Ann at different times. and in different places; and I never saw anything in her or the Elders, as far as respected their Christian precepts and examples, but displayed a spirit of love and peace, gentleness and meekness, forbearance and long suffering. though their testimony was sharp and powerful against the fallen nature of man; yet they were kind and merciful to the humble and penitent soul that was convicted of sin, and sought the mercy of God. If I ever saw the image of Christ displayed, I saw it in Mother I considered her a perfect pattern of piety.

When the wicked came to take Mother Ann and the Elders to prison, I was care of her room.

present, and was an eye witness to the scene, and to us it was truly a mournful She prayed earnestly that they might be able to endure with patience all that should come upon them. She often prayed for her persecutors, when they came to abuse her, in these words: "Father, forgive them; for they know not what they do." I feel under no necessity of asking those who seldom or never saw Mother Ann, what kind of person she was; because I know for I was with her and the Elders several weeks at Hancock and Richmond; and was knowing to their being accused of swearing and blasphemy; but I saw none of these things among I there saw several mobs who came to take Mother; and I knew they were under the influence of something which made them act very inhumanly. Had she been a lewd woman, as they said, they never would have persecuted her as they did. It was the purity and innocence of her life, and the pointed plainness of her testimony against the sins and abominations in which they lived, that excited their enmity against her, and caused them to revile and persecute her.

I was with her, day and night, for weeks together; and I knew of her purity and innocence. I was with her at Ashfield, and saw the power of God among the people, through her ministration. I have known her to search out and expose sin and the secret thoughts of the heart, by the discerning power of God, and have seen sinners tremble beheart-searching testimony. fore her When she was at Nathan Goodrich's, in Hancock, I was there, and prepared food for her and the Elders, and took I know of a cer-

tainty that Christ did commence a second appearance in Mother Anr, "without sin unto salvation." And I am thankful to God that I have seen her and believed her testin.ony: for it has saved me from sin, and still affords me daily peace and consolation.

As every thing in nature brings forth its own likeness, so the gospel has always produced good fruits—the fruits of righteousness and peace, honesty, justice And by these fruits I know it to be the gospel of Christ-the fountain of eternal life—a stream that is never dry; for such it has proved to my soul; it refreshes, strengthens and comforts me day and night. Many hundreds of souls have heard, received and obeyed Mother Ann's testimony, and confessed their sins, taken up their crosses and followed Christ in the regeneration; and I know that all such souls can witness the truth of what I The people of God in ancient days, always had some one to guide and direct them in the way of righteousness; and they still have a guide. ministry has ever been maintained by her successors, who have kept her testimony pure and uncorrupted; and in obedience to their counsel and instruction, we can still feel the blessing of God upon our labors. It is my indispensable duty to bear witness to the truth; and I cannot be justified without it; for I know mankind have been greatly imposed upon by false reports. accusers say, the Elders have taken away our property, and we are kept in bondage by them; but I know this accusation to be false. We are all free that are in Christ; we act according to our own faith, and we receive the reward of our own labors, both in things spiritual and temporal.

The wicked accuse the people of God of all manner of evil; and why is it so? It is evidently because these accusers have not found a gospel which can save them from sin: for if they had found such a gospel, and were subject to it, we should hear no more of these accusations. But as they live in all mauner of wickedness themselves, they judge us out of their own wicked hearts.

When I first heard of these strange people, I was asked what I thought of I replied that I was not able to judge; that if the work they were in was of God, it would stand; but if not, it would fall without any of my help. Many deprive themselves of a great blessing by speaking against this testimony: for I know by the revelation of God, that all souls that ever find salvation, must find it by obeying this gos-This is my testimony, and I have written it in the fear of God, and can bear witness to it, in truth and soberness, before all my fellow creatures, in time and eternity.

New Lebanon, 1827.

### TO WHAT ARE WE COMING?

DB. CARL.

THE tendency of the age is toward money making. The poor wish to get rich and the rich aspire to greater riches, and in too many instances the tradesmen, the farmers, the mechanics and the professional men, are no longer satisfied with a small profit, but desire to do in one year what it took their grandfathers to accomplish in a score of years.

The slow but sure method of earning money is no longer fashionable. It belongs to the old style coach period. The six per. cent investment is laughed at.

Digitized by GOOGLE

What was called rascality by our fathers, passes current now for business shrewdness.

If a man can evade the law he is called sharp, and society hails him as a shrewd manager. If a man can represent himself something different from what he truly is, he is the man, and many will put their confidence in him.

But shall this continue? Shall we not learn something from human nature? Why not stop and ask, Is it right? Is it honest? Is it true? Is it just? Shall we not as a nation, as a people, ask what can be done to arrest this fatal tendency of the age?

The remedy we think is with the people. The public, moral condition must be improved. We must come back to the common sense virtues of the past, when a rich man was no better than a poor one, when men were honored and judged by the weight of their brains and not by their gold. Let those who would be men of influence be so only by their moral worth, men of honesty, temperance, virtue, Godliness and who will defend those of corresponding character, because it is right and for the good of mankind.

Let the press of the nation, the courts of justice, and may we not add, the pulpit, labor in defense of the right.

There are houest men yet in every community. They do not throng the side-walk nor block the street by their numbers, yet they can be found if the people will look for them.

Summon them to the front and make personal integrity the line of advancement as a means to strengthen the welfare of the nation and of all mankind.

Mt. Lebanon, N. Y.

WORKERS of evil prefer darkness to light.

### A BRIEF REPLY.

NANCY G. DANFORTH.

This question is asked many times,-How do you increase your members? On what do you depend since you discard the marital relation? We answer, God will take care of his own work; if we follow his guidance we need take no thought for the result. Again, your manner of life, if carried into general practice, would run the world out." Did not Jesus say, "The harvest is the end of the world?" God never intended the life of man to be one continued season of seed sowing; but there should come a time of harvest when he would be reaped or cut off from those elements which have their roots in the earth and be gathered into the garner of the kingdom of heaven. Every field of grain is not ripe at the same time and ready for the harvest. The husbandman has a care to gather it into order as it ripens lest it fall back into the earth and be So the great Husbandman sends forth his reapers, who are the angels of conviction to gather those who are ready to be harvested from the earth life.

The first Adam was of the earth, earthy, the second Adam, the Christ. was the Lord from heaven a quickening spirit. The tendencies of those who follow the first man incline toward the earth plane, while those who follow Christ are wholly cut off from the earth life which is the life of generation or seed sowing. Grain, after being cut, is threshed and winnowed before it becomes serviceable in the household. Even so the soul, after receiving sufficient conviction to cut it off from the pleasure of a worldly life, must pass through a cleaning and refining process

Digitized by GOOSIC

ere it can be of much service in the house of the Lord.

"The soul that sinneth it shall die"
The death is proportionate to the transgression. Under the law every sin had its penalty and the offender could not be restored without bringing the appropriate sacrifice or siu offering.

From this we learn, since "the law is our school-master," that not only is confession necessary, but also witnesses who can testify of our sincerity and humility.

The priests stood as witnesses and leaders to the people. From that time down to the dark reign of Anti-christ, the Lord always had an order where He had placed his name for salvation. During the dark ages this was corrupted and lost sight of for a season, but in great mercy it is again revealed and is now manifested through the second revelation of the Christ spirit, which admits no offering for sin, but a sacrifice of sin itself upon the altar of confession and repentance. Thus has Christ appeared the second time without sin, or a sin offering, unto salvation.

The promise was that He should so appear to those who look for him and that he would save his people from their sins, not in them. It is not to give up his natural life, in the hands of cruel persecutors, but that his daily life may be a crucifixion to the nature of sin which he took of "the seed of Abraham" that he might leave us an example that we should follow in his steps even to the laying down of the natural life, rather than deny the faith which prompts us to follow Christ our Redeemer.

Canterbury, N. H.

PROMOTE virtuous communications.

### GENTLE MANNERS.

HENRY C. BLINN.

In the cultivation that is wrought upon the mind, a tender regard should be manifested for its growth into the beau-Manners should be ty of holiness. more than a formal system of external rules; they should be the representation of life itself, pure, peaceable and full of good works. To reach this state of pleasant anticipation the sons and daughters of God must be the subjects of constant discipline, and these lessons of care and loving kindness should make their first impressions upon the lives of the children and youth.

This interest in an education which is calculated to reach, in some degree, every quality of mind, from infancy to old age, and at the same time enhances the peace and satisfaction of our own lives, is accepted with pleasure and affords us the privilege of walking with the children, and then with them passing on to more advanced age.

Gentie manners which are so essential to our happiness in this life, cannot be too cautiously guarded. Experience has taught us that the care and cultivation expended upon those who are young often becomes to them an essential glory at a future date.

It is very true that many of the early impressions, either for good or ill are permanently traced upon the young and delicate mind, and it not unfrequently happens that aged persons will make reference to that which transpired in the days of their childhood, while events of more recent date are not retained in the memory.

Some teachers have aptly illustrated this by comparing the mind in its first

years, to those substances that in their manifests a singularly checkered experiplastic state are so susceptible of impressions that time fails to blot them out or to wear them away.

We are fully persuaded that while gentle manners aid in forming the crowning glory of the youthful mind, beautifying as they do the language, and the general deportment, they will at the same time keep pace with the growth of intelligence and pleasantly bear us company through all the varied changes of our earthly pilgrimage.

In the acceptance of this treasure we have something that never grows old, and never comes as an unwelcome guest. It introduces peace into the cottages of the poor and righteousness into the homes of the wealthy. Neither the heat of summer nor the cold of winter can have any influence upon this beautiful and coveted gift.

Lytton has said :-- "What a rare gift is that of manners! Better for one to possess them than wealth, beauty or talents; they will more than supply all."

The cultivation of gentle manners forms an excellent foundation which to build for future usefulness. They are the first lessons that lead to an honorable or Christian life, and cannot be neglected without great loss, any more than truthfulness or honesty can be neglected in the formation of a good character. Even in the humble walks of life an agreeable address and a manifestation of the ordinary forms of civility do not fail to produce a good effect, and certainly a still more careful cultivation of the rules that belong to well ordered society must have a corresponding influence for peace.

The youthful mind susceptible as it is

We sometimes find in those who ence. have strong inherent tendencies to conscientiousness many deviations from a straight course; a singular combination of the good and evil influences of society; often accepting coarse and vulgar expressions instead of using chaste and correct language.

This state of the mind presents nothing more than its normal or natural in-Like the neglected garden clinations. it soon becomes the fruitful soil for the growth of weeds, and often for plants that are actually poisonous. voted to his duty should be the guardian of the growing, active mind, which in scriptural language, becomes the living soul, to eradicate this coarse and improper outgrowth, than is the faithful laborer in the earthly garden who works diligently for the preservation of his tender plants. He protects the good while those in which he has no especial interest he destroys.

Whatever success is accomplished in the cultivation of gentle manners or in the acceptance of moral principles, must be largely through the manifestation of the love of God. Guardians who have a wish to develop the best qualities of the mind must hold in loving remembrance the words of wisdom spoken by the beloved apostle:--"Whatsoever a man soweth that also shall he reap."

Canterbury, N. H.

[ Contributed by Lydia Dole, Sonyea, N. Y. ] WAIT TILL TO-MORROW.

An old lady, noted for her shrewd insight into the characters of young people, said lately:

"I owe much of the content and happiness to the multiplied presentations, often in my life to a trifling incident which oc-

Digitized by GOOGIC

curred in my girlhood. Like many ugly girls of sixteen I was morbid and jealous. craving sympathy, longing for a change, certain that a lonely future lay before me. There were, too, circumstances in our family relations that made me miserable. This misery I felt would last forever.

One day I was in a boat in a wide river with my mother. The water was full of small boats which passed and repassed us, moving to and fro, darting from bank to bank.

"'Helen,' my mother said, after I had poured out some of my misery to her, 'you leave wholly out of your ideas of life, its change. You will go through this world just as you do through this river.

"The people near you will fall back or shoot ahead of you, but they will never occupy again the position to you which they do The ban s and scenery will never be the same to you one hour as they will be the next. You find those who are cruel and foolish now; but five years hence they and you will both have changed your base and grown into different persons.

"Lay aside your hates and your sorrows for a year or two, put them out of your mind, and you will find that the cause for them has disappeared.'

"The idea pleased my fancy. I remembered it. If I found acquaintances disagreeable or malicious, I deferred my hate for them for a year or two; and lo! they were gone out of my way or had altered into friendly, pleasant members. If I tugged at some root of monstrous evil to no purpose, I bided God's time, and it crumbled away. In short, I have learned to depend on tomorrow as a cure for all of to-day's ills."

This kind of teaching seems like the most hackneyed platitude to middle-aged people, who have seen the strange revenges brought on by the whirligig of time; who know that characters of men and women do alter, and that the sharpest grief will wear out.

But if the young could be made to believe it, how much pain they would avoid, passing by on the other side. They are so sure of their convictions! Their unpleasant neighbor is a villain of deepest dye, their loneliness of soul will last till death, their grief is immortal. Perhaps only time itself can teach them the healing quality of time, or that
"The darkest day,
Wait till to-morrow, will have passed away."

–Selected.

### WHAT OF THAT?

TIRED! well, and what of that? Didst fancy life was spent on beds of ease, Fluttering the rose-leaves scattered by the breeze

Come, rouse thee! work while it is called to-Coward, arise, go forth thy way! [day.

Lonely! and what of that? Some must be lonely; 'tis not given to all To feel a heart responsive rise and fall— To blend another life into its own. Work may be done in loneliness; work on!

Dark! well what of that? Didst fondly dream the sun would never set? Dost fear to lose thy way? Take courage yet. Learn thou to walk by faith and not by sight; Thy steps will guided be, and guided right.

Hard! well, and what of that? Didst fancy life one summer holiday, [play? With lessons, none to learn, and naught but Go, get thee to thy task! Conquer or die! It must be learned. Learn it, then, patiently.

No help! nay, 'tis not so; Though human help be far, thy God is nigh, Who feeds the ravens, hears his children cry. He's near thee wheresoe'er thy footsteps roam.

And he will guide thee, light thee, help thee home.—Selected.

### THE LORD'S PRAYER REVISED.

FATHER in Heaven, hallow'd be Thy name; Make Thy will on earth and Heaven the same; Feed us with manna, as daily we need; Teach us thy precepts ever to heed. Forgive us our debts, oh! Father divine, To forgive our debtors, make us incline. If temptations assail, lead us we pray, To shun the evil, to choose the right way. Guide and direct, oh! Father above; Shield and protect with Thy infinite love. Bring us at last to Thy home in Heaven, Praise and glory shall to Thee be given.

As faith without works is dead, so prayer without endeavor is mockery. M. J. T. Digitized by Google

### THE MANIFESTO. APRIL, 1889.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published on the first of each month, at Shaker Village, Mer. Co., All articles for publication should be addressed to HENRY C. BLINN, and all letters on financial business to A. Y. COCHRAN.

### TERMS.

.75 One copy per year, postage paid, six months, " .40 Send for specimen copy, free.

# Editorial.

As disciples of our divine Teacher we must learn of him, and our obedience to his word and work will determine the blessing that will crown our efforts in righteousness. Jesus tells us that "We must work the works of Him that sent me, [Christ] while it is day; the night cometh when no man can work."

This is and ever will be an admonition to all who may accept any form of missionary duty for the elevation of the human race. We have abundant evidence of the fruitlessness of those who are lukewarm and of those who are engaged in personal selfishness, and we no less have living witnesses of the growth of righteousness in those who consecrate soul and body to God and to the prosperity of the gospel cause.

to duty could readily foresee the ne- part of his possessions to the Lord, cessity of an active service. It was and to reserve the remainder for a

given to those who were or who would be his disciples. This was an imperative lesson, "We must work the works of Him that sent me." It was to preach the kingdom of God and its righteousness. Nothing else could take the place of this heavenly mission.

This gospel testimony must preached in the light, it must be received in the light, and it must be lived in the light. It can have no fellowship with any of the works of darkness. The age, the condition of society, and in fact, everything demanded that the mission of Christ should be placed, immediately, before the people, that they need not have this mournful excuse. "The harvest is past, the summer is ended, and we are not saved." He knew so well the natural inclination of man to procrastinate, that he proffered this stimulus in the name of the Savior.

In the world of labor, it may generally be expected that those who do not work, who fail to become actively industrious will not be expected to prosper in their temporal interests and the same is equally true when applied to that which is spiritual. The parable of the man who gave all he possessed to purchase a field in which he was well assured that he should find a pearl of great price, is a beautiful illustration of a Christian worker. gave all he possessed for the privilege to work in the field, through hope of obtaining that beautiful treasure.

This story seems to close quite differently from the one that was told of Jesus in the giving of this incentive the man who concluded to give only a

rainy day. He evidently had the foresight of a modern Christian and no doubt, saved his house and some land, but spiritually he was a failure. He neglected to work honestly during his day of salvation.

We seem to have good and able witnesses who are ready to testify to the blessings that are found in the path of earnest work for righteousness and who do not hesitate to warn us of the danger of neglecting to improve the advantages that are placed before us.

It is in the revelation of truth which has been given to man, leading him on in paths of righteousness, that we are enabled to know something of God and of his divine goodness. This, at once, adapts itself to our finite understanding and takes away all mystery. It tells us that "As many as are led by the spirit of God, they are the sons of God," and that those who accept the wisdom that is from above, are pure and peaceable.

In the W. C. T. U. N. C. held at Nashville, Tenn., the prayer was addressed to—Our Mother—God. Why not? We have long been accustomed to say, "Our Father who art in heaven," and why not equally as consistent to say, "Our Mother who art in heaven." Can the fullness of manhood exist where the qualities of motherhood are rejected? Does not the term Father, imply with equal force to that of Mother? or how can we speak of the Son?

This form of prayer leads one of the Churchal brethren to manifest his er vices.

wisdom and he calls it, "either presumption or blasphemy." Perhaps he could see blasphemy in this much easier than he could in the sensational prayer of his own order, that was made recently, in the New York Senate, and for which the Rev.——was called in question.

That the overshadowing infinite power is just the same now that it ever has been, there is not the least doubt, and that it is now the incomprehensible to us poor, finite creatures, as it ever has been, is equally true. Those men or those churches who have assumed to make out an order of Deity, and then demand others to believe, would have done more credit to themselves if they had consulted, for a few moments, the Book of Job. thou by searching find out God? Canst thou find out the Almighty to perfection?"

This same worldly wise man informs us that "God and Jesus and the Holy Ghost, each takes to himself the masculine gender." A masculine Deity, indeed! but in all probability just suited to those who formed it. fails, however, to afford us any proof of his statement either in or out of the Bible, and we may, as heretofore, continue to address our prayers to "Our Father and Mother-God. Hallowed be thy name. Thy Kingdom come. Give us day by day our needful bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. Leave us not in temptation." Amen.

Ingratitude comprises in itself all the other vices.

Digitized by Google

# Sanitary.

### DIETETIC CRAZES.

Insufficiency of Nourishment as Injurious as Too Much.

A CHICAGO physician has recently taken the position that there are more people killed every year by insufficiency of nourishment than by overloading their stomachs, says a writer in the San Francisco Chronicle. fact is, he says, that most people do not eat enough, and, above all things, they do not eat meat enough. In direct opposition to this physician's opinion is the dictum of the celebrated Abernethy that a hundred people die of repletion to one of starvation. derful as its advances have been, the science of healing is still far from being exact. Given the same subject, the same conditions, and two examining physicians, and the chances are that the diagnoses will be widely different. One doctor will tell a patient that the palpitation of the heart from which he is suffering is due to permanent cardiac weakness; while the second will assure him that it is ascribable to indigestion, and is only a temporary trouble. Post mortem examinations play havoc with the concrete wisdom of an ante-mortem consultation; and a change of doctors without any change of disease invariably means a change of treatment. the object of this article is not to arraign the medical profession, but to enter a protest against the harmful utterances of the hundred and one professors of dietetics who persist in confounding their own stomachs with everybody else's stomach. A peculiarity of the authority on diet is that he is not content with anything less than a cure-all. time ago the announcement was made that the demon of dyspepsia must be drowned in hot water, taken as a drink. Forthwith the dyspeptics began to scald their insides and then wondered why that which was tender before grew to be tenderer still. Nor was the evil confined to this tenderness. new order of caloro-hydropaths insisted that it was necessary to distend the stomach, and

of being distended, was constantly demanding distension. The desire so created was an urgent one, and a craving was set up which was quite as absolute in its way as that which arises from the use of ardent spirits or chloral. Directly opposed to the hot water drinkers were those who pinned their faith upon the sovereign efficacy of cold water as an article of diet. It is God's own brewing, "Adam's ale," they said, and the flowing streams, purling brooks and limpid lakes were pointed out as a pellucid proof that cold water was intended to be the universal drink of man. The stomach should be treated to a glassful of this natural liquor before breakfast and there would be no more dyspepsia, provided cold water were used, and plenty of it. Then arose another sect who declared that much cold water was just as harmful as much hot water, and very little cold water should be drunk, and none at all unless it had been boiled. It was just as absurd, said this sect, for a man to drink water in its natural state as it was for him to eat carrots or sheep's trotters in their natural Everything was full of low and dangerous forms of existence which had to be killed by heat before it was a fit article of Just as there were trichinæ in pork, so there were microbes in water, and the man was a fool who ran the risk of taking in scarlet germs as he quenched his thirst at the purling brook, or endangered his children's health by giving them horrid and unboiled bacteria out of the limpid lake. these gentlemen of the kettle and cookpot were arrayed the believers in an Edenic diet, who held that, so far as food was concerned, whatever is, is right, and that a raw turnip was a very fit turnip. Nothing must be cooked, not even rice, and all that was necessary to achieve a lusty and well preserved old age was to feed on uncooked vegetables and munch on unboiled cereals. but few examples of the stupid way in which some one particular food or fashion of feeding has been made to do duty as a general The school of common sense is a good one to consult sometimes, and if its practitioners have only succeeded in mastering the truth that what is one man's meat is the stomach having once got into the habit another man's poison, they have, at any rate,

Digitized by GOOGIC

[Contributed by N. A. Briggs.]
Blooded Brutes vs. Scrub Humans.

How can even the Almighty take au interest in such looking people? wa. the unspoken query of my mind as I strolled along the esplanade of the West Side Driving Park the other day. Where do the fine faces, the noble brows and the sensitive mouths keep themselves, I wonder, gala days when the crowds outpour? Men with rotund stomachs and beery breaths; boys with hard faces and cigarette-stained teeth; women with whitewashed faces and painted cheeks; girls with leering faces and gum-chewing jaws; big chins, big necks, little foreheads, and thick lips, the panorama was continuous and depressing.

"Now," said I to myself, "I wouder how far I shall go before I meet a face I would take on trial!" And I walked around the grand stand again and again without meeting one, until, far off in a fenced region beyond, I found it-the delicate, sensitive face of a blooded There was more intelligence in horse! that one face than in the whole conglomerate mass of humanity I passed to find But what gave to the horse its supremacy? Care in the breeding. Stockmen exercise no end of pains to breed high and not cross the record with an inferior. But in this human genealogy of ours we give no thought to requisites of race or temper or special adaptation. In other words, we tolerate mongrels nowhere but in the human species. wonder the grand old stock is dying out. No wonder a walk to and fro in a crowd, or a ride in a street car, or an evening promenade through Clark street sends a thoughtful person home with a doub ing heart.

While men are so careful to keep a clean record of the brute stock that perishes yet are indifferent to the sort of stock destined for eternities there is little chance for us. There should be a law to govern marriage as there is one to govern commerce. It should be a finable offense for ignorance and vice to propagate their species as it is for a grocer to adulterate sugar. These are delicate matters to touch upon but they are presented with deep enruestness. I have lost all patience with preachers and public teachers of every kind who shoot perpetually over the heads of these practical and vital questions, forever holding to the picked bones of dead, crude and useless theologies. moment and think what class of people are rearing most of the children to-day which are to make the men and women Is it into the homes of of to morrow. the pure and the cultured and the lovely that the little souls are thronging? Not at all. Where one child blossoms from such a stalk, eleven are kicked and slapped on the road to vice in the homes of the drunkard and the worthless. Look on the curbstone yonder. There sits a blear-eyed woman, flat in the dirt, squeaking out the "Sweet By and By" from an asthmatic hand-organ. In her soiled arms nestles a bit of a baby, and at her feet play feebly, like animals, three other children, dirty and uncombed, bearing in their faces already the marks of their heritage. If no law can govern propagation among the criminal classes surely there should be a law to take such children out of the environments of their birth and bring them up to be a benefit rather than a curse to their country. Talk about redeeming the world, uplifting the masses, cleans-

ing the ballot! The only way to do it is to save the children. As well expect a physician to cure a man of pneumonia by applying hot poultices to a patch of moonlight on his bed-room wall, as expect this fever-racked and pain-tormented patient of an adverse time to recover vigor and manhood by the application of nothing but theories.

If the Heavenly powers would only make me ruler for a time do you know what I would do? I would fine every father \$1,000 and make him work it out, too, for every child of his which he could not decently educate and properly Every couple proposing to be married, should join a protection class to study each other up and gain some idea of the solemnity of angelbreeding, quite as important in its way as perhaps the propagation of Clydesdale or Alderney stock. And when I had that matter settled if I had any ammunition left I'd bring down the gum chewer and the woman who wears a dead bird on her hat. I keep a thunderbolt always in pickle for feather-heads. -Amber in Chicago Tribune.

### A Tribute to the Memory of Sister Eliza Abbott.

### ADA CUMMINGS.

Just in the early dawn of day
An angel came unseen
And bore our loved one far away
To groves of evergreen.

We heard not a sound of his footsteps fleet, Not a gleam of his robes saw we, The sufferer hailed his coming swee They sped out silently.

The hands which fourscore years have toiled We folded on her breast, A peaceful calm came o'er her face Which tells of heavenly rest. We gently lay the body down
With tender thoughtful care,
And turn our eyes to God above
Where loving angels are.

A mansion of eternal rest
She claims in you fair land,
She goes to meet the loved and blest,
Of Heaven's happy land.

A glimpse of that bright holy port
We feign would catch to-day
And see the joy, the love, the crown,
Our loved one shares alway.

We're told that all is summer there,
That rest and peace sublime
Reigns throughout the kingdom fair
In that sweet heavenly clime.

And would we share that blest abode
A home beyond the skies?
We too must pass the pearly gate
To enter Paradise.

Rest on in peace! good faithful one
Thy years of toil are o'er.
Rest on in joy! thy work is done.
We see thy face no more.
West Gloucester, Ms.

### NOT THE PROPER CREDENTIALS.

THE following incident is said to be true: A preacher out west, Mr. H., was a good man, but very rough in his ways and very much given to chewing tobacco. One time he was riding on horse-back through the country when there came up a shower. Riding up to a cabin he hastily hitched his horse and knocked at the door. A sharp looking old lady answered the summons. The preacher asked for shelter.

"I don't take in strangers—I don't know you," replied the old lady suspiciously.

"But you know what the Bible says," said the preacher. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."

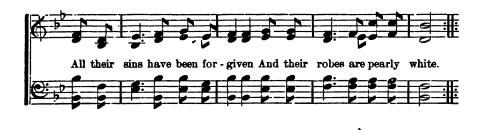
"You needn't quote Bible," said the old lady quickly; "no angel would come down from Heaven with a quid of tobacco in his mouth, as you have." The door was shut and the preacher unhitched his horse and rode away in the rain.

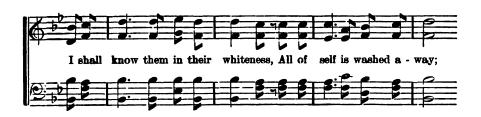
### HEAVEN.

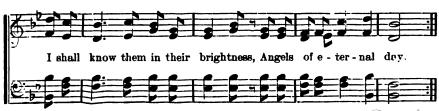
-------

CANTERBURY, N. H.









# Cooks and Papers.

HALL'S JOURNAL OF HEALTH. March, Contents: The Raid on the M. D's; A Victim of Trances; Science of Psychometry: San Marino; Magnetic Hygiene; Monaco; A Materialist converted; Domestic Science; Concerning Criminals; The Human Body as a Machine: The Camphor Tree, etc., etc. 206 Broadway, N. Y. \$1.00 per yr.

Heaven Revised, a narrative of personal experiences after the change called Death By Mrs. E. B. Duffey. This is a most singular title as it militates so directly against the churchal idea of the term heaven. Personal experiences before death are not uncommon, but personal experiences, after death will be looked upon, by many, as savoring of the marvelous! The narrative is very interesting and instructive and abounds in inspirational emotions of so pure a character that they cannot, otherwise, than do good to those who still remain on the material side of life.

The work embraces ten chapters. Death, The Resurrection, Day of Judgment, As the Angels, Into the Depths, Work, Knowledge and Wisdom, The Pure in Heart, A great Multitude, Temples for Holy Spirits and The Field. Although every chapter will be read with interest, "In the Depths" has a passage so in harmony with our own spirit teaching, that we give it as written.

"What class of people in earth life contribute to people this sphere? Those whose hearts are not inherently bad, but whose spiritual natures have not been developed; those who have lived selfish lives, finding in the gratification of the animal instincts and propensities their greatest, in fact their only pleasure. They are incredulous as to even the existence of a higher sphere than their own, because their spiritual perceptions have not been awakened."

"What is their manner of living? Very similar to that to which they were accustomed on earth. Good and evil impulses alike sway them by turns. They know no pleasure beyond those of the senses, and selfishness is the dominant feeling. They

have their discords and contentions, their misunderstandings and their feuds, the same as on earth; yet they will tell you that they are contented and happy."

Some of this chapter will remind one of Dante's pilgrimage through Purgatory, a country so full of strange experiences and through which so many incline to pass.

From the Religio-Philosophical Pub. House, Chicago, Ill. Price 25 cts.

### KIND WORDS.

Mt. Lebanon, N. Y., Mar. 1889.
Beloved Elder Henry:—The Manifesto comes to us freighted with much that is calculated to stimulate thought and give us food for mental growth in the Divine Life. We wish you God speed in sowing the seed of truth. The harvest lags for want of laborers and we pray the Lord to send more earnest workers into the field.

Your Brother, TIMOTHY RAYSON.

SHAKER STATION, CT., FEB. 1889.
BELOVED EDITOR:—The MANIFESTO is a real comforter, speaking many a word of cheer to me in the midst of toil and burden, and I want to say a good word in return. Were I deprived of its benefits I should be at a great loss. Please continue it. God bless you in your efforts to extend the truth.

Your Brother,

DANIEL ORCUTT.

HE who sins, sins against himself.

# Deaths.

Eliza Abbott at New Gloucester, Me. Jan. 18, 1889. Age 80 yrs. 3 mo. and 9 days.

William Justice at Mt. Lebanon, N. Y., Feb. 16, 1889. Age 86 yrs. 5 mo. and 16 days.

Amanda Miller, at the Believer's Home in Philadelphia, Pa., Feb. 17, 1889. Age 68 yrs.

# Glanbige im zweiten Ericheinen Chrifti.

# Belehrung für Fragefieller.

aum befferen Berftaubniß aller, bie unfere bie ber allgemeinen Bermaltung angemeffen Regeln und Ginrichtungen fennen lernen wollen. - Beitere Mustunft ertbeilt jebes Mitalied ber Gefellichaft.

- 1. Die Form ber Berwaltung in ber Befellichaft ift angemeffen ben verichiebe= nen Ginrichtungen, aus welchen fie besteht; bie Bollmacht entfpringt aus bem gegenfeitigen Bertrauen und Glauben ber Ditalieber.
- 2. Die um muffen im religiofen Glauben ber Befell= icaft grundlich unterrichtet werben, fo wie auch bon ben Bflichten und Obliegenbeiten ber Mitglieber. - Die Mitgliebicaft ift eine freiwillige Bidmung ber Seele und bes Rorpers für bie eblen Grundfate, nach welchen bie Befellichaft gebalten wirb.
- 3. Alle, welche fich bei une aufbalten, und alle, die une besuchen, um Aufflarung ju erhalten, werben fich nach ben Regeln ber Befellichaft richten.
- 4. Einem gläubigen Ebemanne ober Chefrau ift es nicht gestattet, fich bon ber ungläubigen Chebalfte gu trennen, ausgenommen nach gegenseitiger ober gefetlicher Uebereinfunft.
- bie Obbut ihrer Rinber behalten. Minber- in ber Familie unterworfen. jabrige werben nie in bie Gefellicaft aufgenommen, ausgenommen auf Erfuchen ober Einwilligung jener, Die gefetliches Unrecht auf fie baben.
- 6. Reine forperliche Strafe wird in ber und Bermalter (Trustees) bestimmt. Bermaltung ber Gefellicaft gebilligt, ebenfowenig wird außerliche Bewalt an eine vernünftige Perfon genbt.
  - 7. Rinber, bie in bie Gefellicaft auf-

Folgenbe furge Unweifung wurde verfaßt genommen werben, erhalten eine Erziebung

- 8. Probemitglieber mogen bas gefegliche Eigenthumsrecht ibres Bermogens behalten, jeboch werden die Binfen bavon bem Rugen ber Wefellicaft gewibmet, bis fie aus freiem Billen und mit Ginwilligung ber Berwalter bejagtes Gigenthum ber Unterftugung ber Familie wibmen, bei ber fie fich aufhalten.
- 9. Die Befellichaft wurd nicht verant-Mufnabme Ersuchenben wortlich fein für Schulden, welche Berfonen machen, bevor fie Mitglieber werben.
  - 10. Gine Berfon, welche Mitglied gu werben wünicht, muß allen gerechten und gefetlichen Unfforberungen borber gerecht merben.
  - 11. Wir erwarten von Berfonen, welche Aufnahme in unferem Beim fuchen, bag fie nach mehr Wahrbeit und Licht fuchen; baber ift es ein wichtiger Grundfag in ber Chafer-Bemeinbe, ein Gunben : Be= tenntniß gu Gott in Anwesenheit eines Beugen abzulegen.
- 12. Um ale Bruber und Schweftern in Glauben Chrifti gu leben, fonnen wir feine Brivat Correfpondeng balten. - Alle Mittheilungen, bie von ber Ramilie geschickt ober erhalten merben, ob gebrudt ober ge= 5. Eltern, Die Mitglieber werben, mogen ichrieben, werben bem Rathe ber Melteften
  - 13. Die leitenbe Mutoritat ber Befellfcaft rubt in ben Sanben einer "Ministry," bie aus zwei Brubern und zwei Schweftern befteht. Mußerbem werben Meltefte (Elders)

Diefe Regeln bestimmen bie allgemeine Berwaltung ber Gefellichaft in allen ibren Abtheilungen.

C/ STERBURY, MER. Co., N. H.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multi-tude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BARING POWDER Co., 105 Wall-st., N. Y.

The Vacuum Tipped Arrow Gun pleases everybody. The Elastic Tip Co., Sole Manufacturers, Boston, Mass.

ESTABLISHED 1863.

# NEW AMERICAN FILE COMPANY,

PAWTUCKET, R. I.
PATENT PROCESS FILES AND
RASPS.

CAPACITY, 1,200 DOZEN PER DAY-

A SHARER'S ANSWER to the off repeated question, "what will become of the World if all become Shakers?" Price 10 cts.



# SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Professor and Profane, especially all Lovins of TRUTH,—It contains not only the

SHAKER'S FAITH.

but explains

### SCRIPTURE METAPHOR

better than any other Book, showing its agreement with the truths of SCIENCE—It also contains Criticisms on the ABLEST CLERGYMEN and INFIDELS, and good for COLLEGIATES, LAWYERS and DOCTORS, but above all it should be

CAREFULLY READ BY EVERY PERSON who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postpaid to any one on receipt of price. Address H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union, Ky.

A summary view of the "MILLESWAL CHURCH" or United Society of Bellevers.

It treats of the Rise and Progress of the Society, together with the general principles of the Faith and Testimony.

PLAIN TALES UPON PRACTICAL RELEGIOS.

Being candid answers for earnest inquirers

By Geo. A. Leman.

Price 10 cm

THE LIFE AND GOSPEL EXPERIENCE OF MOTHER ANN LEE. Proce 16 co-Address Manifesto, Shaker Village, N. H.

JUNE.

THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.





CONTENTS.	Page.
Letter-Wm. Leonard,	121
Reflections,	122
How much will Remain	125
Vice.	***
While we may,	127
God's Goodness	**
Pulling up Stakes.	128
Love,	**
Have Charity,	129
Prayer for the Youth,	96
Letter-L. A. Kidd,	
" Eld. D. Boler -	130
" Thos. Benge,	131
True Riches,	132
Theosophy,	133
In-as-much,	135
Preaching,	10
Editorial,	136
Water,	137
Cost of Saloons,	138
Religion,	"
Mechanical Singing,	140
A Merchant's Story,	91
The Tongue,	141
Oil Yourself,	33
In Remembrance,	142
Mother Margaret,	7
Music,-Sowing,	148
Books and Papers,	144
Deaths,	186

-"The Bank Tragedy" is the title of a serial story of great power, written by Mrs. Hatch, anthor of "The Upland Mystery," which was published in the Transcript two years ago, which has since then had a sale of about 100,000 copies in book form. The new serial is a detective story, the plot of which is constructed with remarkable skill. It will exercise the ingenuity of those who are experts in guessing the plots of half-read nov-The scene is laid in northern New Hampshire, but some of the tragic and romantic incidents of a recent famous bank ease in Maine are worked into it. The story is being published in the Portland Transcript, beginning Jan. 2d. The publishers offer several premiums for the best guesses at the plot sent in by subscribers before Feb. 20th. Subscriptions, \$2.00 a yr. 6 months, 81.



TAKE-A-CAKE?

### MRS. HENRY BEECHER

Says, "I like it exceedingly."

TA-KA-KAKE is a New Cereal, Sogar Com Flour, which cooks in 15 minutes, and makes Griddie Cakes, Germs and Muslins that are far more dencious than any made from Wheat Plourer Com-Meal. Ask your grocer for a package.

POTTER & WRIGHTINGTON, Boston

# Boar's Head Hotel, Hampton Beach, N. H.

THE most delightful seaside resort on the Atlantic coast. Opens June 16, 1889. Er-ery facility for bathing, fishing, salling, riding, etc. Telegraph and telephone in home. Six trains daily each way

S. H. DUMAS, Propr.

1623-1888. Price, \$3.50.

Svo, 764 pages, illustrated with 75 wood-curs 39 seed engravings. Issued January, 1889. A Editor and Publisher Granite Monthly, Concord, N. H.

you want PRODUCTION, by the

practical methods, send for PREE sample of THE AMERICAN BEE JOURNAL,

large quarto, in pages, published WEEKII at ONE BOLLAR a Year. Addrso philip THOMAS G. NEWMAN & SON. 923 & 925 West Madlaop, St.,

Digitized by GOOQLE AND III

# The Manifesto.

Vol. XIX.

JUNE, 1889.

No. 6.

We take pleasure in publishing this letter from Elder Wm. Leonard of Harvard, Mass. as it contains much interesting and valuable information. - Ed.]

South Groton, Mass. July, 1865.

BELOVED ELDER HENRY :-- WE Were quite pleased on the receipt of your interesting letter. If kind friends impart messages of joy, it brings them very near, to allow us to share the blessing with them. If at times we feel overborne, we know by experience that we can look to no better source for consolation than to those who are traveling the same course, and bearing up under the weary toils of the same journey. You speak kindly of our former letters. We certainly thank you for your encouraging words, for we had almost concluded that we had written so many long letters, that perhaps they had become tedious. If they have been of any benefit we are pleased to have it so.

You say that when "I am full to overflowing you would be pleased to have me We think we had better not wait to be transported into that happy We fear you would have to condition. wait quite too long for an answer to your last, although in such cases we have always noticed, during our pilgrimage among Believers, that if any soar

upon the earth again when they feel their own state roll back upon them. All who set out on the Believer's journey, may as well prepare their hearts for sorrow as for joy and their souls for temptation as well as victory, if our experience teaches right. But it is all Deep, painful, heartfelt experience, is an unerring, truthful teacher.

We are a heavy debtor to our true friends, who have kindly endorsed for us when our funds of strength were low, and our social poverty notorious. When we have been burdened with many cares and tried with failures at home and afar off, with few strong hearts to tender support, and vexation and perplexity was our portion, we have suddenly received a line from some old and tried friend and have had our soul moved within us while perusing it. then sat down and read it, and re-read it, and then read it again, feeling cheered by the inspiration it imparted.

Dr. Johnson entered London, young, friendless and penniless, with his pack on his back, intending to gain distinction by his pen. It was a bold undertaking to seek notoriety among many thousands of scribes. A great political question soon agitated the metropolis and Johnson wrote on the popular side, too high toward heaven, they soon light which attracted the attention of an in-

fluential Lord, who spoke in flattering terms of the unknown author, which brought him to light and favor. Through life he used to say, "I have undying love for that great man, because he praised me when I needed to be praised." In this we are all much alike. friendship, praise or good-will, is to us the most precious when we really need it; and in these days of upheaving, that time comes quite often. While passing through the trial, give us a few friends, the more, the better, who stand firm with faith unshaken, stand in the light and bow to government, and I prize them higher than ministering angels.

Of the indifference of the world to the gospel call, we are too well posted. All old stereotyped religious teaching presents to men a tyrannical angry God and no probation beyond time. The fears and terrors aroused by holding up these theories produces an agitation called conviction. When many honest souls enter the gospel, it is more labor to get them out of their false zeal and creeds, than it is their sins. they stand in the way of the next gospel increase, should not such errors and all the convictions which grow out of them be swept away?

TO BE CONTINUED.

### CONSIDERATE REFLECTIONS.

GEORGE M. WICKERSHAM.

CAN it be true that our young people, those upon whom we have set our hearts, to save them from the sins and follies of the world, those for whom we have spent weary hours of toil to serve, and to make life enjoyable, and to educate them for virtue and usefulness, we ask, can it be possible that they leave us because and all regulation to the unskillful notions of inexperience. The ungoverned child is ungrateful and unhappy; even though it is sheer affection that indulges it. It is a slave to its own passionate impulses, and is tormented with their restless and ceaseless demands. Only the governed child knows how to appre-

they are driven away from us? who, or what is it that drives them? If we drive them away, why does the memory of their experience here haunt them like a dream of Paradise towards which they frequently turn, hoping, sometime when the fetters of their exile are brokin, to be allowed to return even to a lower statica than the one from which they went. If they are driven out by unreasonable treatment, we say, why do the brightest and best behaved delight to come back and call up old memories, associatio is which must bring back the recollections of ill-treatment, so much greater than the benefits, as to have forced them to depart; if that was Or, why do others under the the case. same treatment, abide with us? pears to us, that the cause of leaving is not so much in being driven away by others, as it is by being enticed away by natural and ungoverned propensities. The same as the first pair were driven or more properly entited from a state of purity in Eden. It has been the policy and practice of our leaders to concede many things to young people, and overlook many indiscretions in order to hold them, hoping that as the; grew in knowledge, and understanding themselves. they would see the propriety of the greater restriction, and come to it voluntarily. It will not do to yield to all the wants of young people; for that would be to surrender all government and all regulation to the unskillful notions of inexperience. The ungoverned child is ungrateful and unhappy; even though it is sheer affection that indulg-It is a slave to its own passionate impulses, and is tormented with their restless and ceaseless demands.

ciate kindness; only those who are disciplined by love have much to be thankful for. Only such can be held by obligation, or heed the call of duty.

The ungoverned child on arriving at the youthful period, is impatient of all restraint but that of caution and secretiveness, and is driven by his masterpassions and impulses to all sorts of expedients, tricks, and rogueries to accomplish their desires, till finally they drive him from order-loving society to repeat his exploits elsewhere. This is an extreme character, but there is a mixture of every grade from the governed to the not governed. And it is the mixture of ungoverned and un lisciplined elements of character which causes all the trouble disaster and ruin. Many seeds of the world have germinated in the heart of the child before it is given into our charge. These are nourished and others spring up as the opportunities of the child enlarge by continual communication and contact with worldly elements and conditions, kept up by frequent communication with outside friends or relations, and their exchanges by letters, presents, and social visits, both ways.

Most young people in these days are readers of books and story-papers, newspapers and magazines, which charged with influences foul or fair. Those coming from the world convey knowledge of the world, both its truth, and falsehood, good and evil, selfish and unselfish, clean and filthy, wise and foolish from which the reader's mind attracts and assimilates as food, consciously and unconsciously, whatever agrees most with its leading impulses and de-For the heart is a magnet, and as sure as magnet draws steel, it attracts to itself whatever it most desires, or latter repels.

else it finally draws to it; if the desire be not given up or exchanged for another. This is the law of all growth in life.

The unavoidable frequent contact with hirelings and strangers, increases the number of avenues by which the great outside world flows into the youthful mind to nourish and claim its own, planted there in its beginning. mind of a child having such a start, all these feeders grow into a compound that thinks happiness consists in the attraction of pictures that are excitable, useless games that if indulged in lead to gambling, and trying to bring in many things contrary to the feelings and judgment of the officers of Society. Loving to think only on the agreeable part of the pictures photographed on his mental atmosphere; he is dazzled by surface glitter and display, and lives in an unreal world created by the imaginations of his own heart. To some the world appears as a vast play-house, and it seems to be enjoying a holiday. Others look upou it as an open market where most things sought by young people are supposed purchasable with brains, muscles, or money.

All these things operate like magnets upon the youthful mind to weaken the sense of obligation and of duty in serving; and to lessen in its esteem the value of moral law, and the necessity of daily faithful service to Society as an essential ingredient of happiness, because these interrupt its dreams of pleasure and bring it face to face with sober realities. Outside, idle ease and fancied freedom, or pleasure and selfish gain invite; inside, is toil, crucifixion, The former attracts, the and restraint. The former appeals whol-

ly to what is external and transitory, the latter builds up the internal, and enduring, and aids growth by exercise of faculty. To counteract these is needed, First, a sense of duty arising from a proper cultivation of conscience, a principle to do right because it is right. Any one who has not this principle enthroned within, is not prepared for happiness in this world or any other.

If we cannot succeed in planting or unfolding it in those who regard it not, they will be like thorns in the side of their friends and neighbors, and very unsuitable material for our Society. Second, youthful minds should be allowed such innocent pleasures as do not interfere with proper discipline and the performance of necessary duties. think, good judges will agree that children and young people should never be spoken to in anger, or crossed unnecessarily. For certainly the faithful performance of all life's duties brings crosses and burdens enough to perfect discipline without inventing any extra ones. Third, it is necessary to cultivate Spirituality in the young mind, to teach it the value and importance of the life after this, and how our conduct here will determine our conditions there. obey our best light and understanding, and heed the monitions of conscience, and the teachings of our superiors who have had experience, renouncing present pleasure for future good, our condition hereafter will be happifying and all that we can desire, far beyond anything we can conceive while here. Such as neglect duty-disregard conscience, disobey teachers and guardians in a careless, self-willed, headstrong way, unless they repent of such ways and change their course they are hedging up their own make-up of their minds.

way, and are gathering fuel for their own destruction; are making work for future repentance before they can gain that degree of happiness which gives peace and comfort to the soul.

Our bodies contain appetites and passions which are self-impelling forces, and if we do not acquire complete dominion and perfect control over them, by obedience to the highest light given us through understanding, and the moral and reasoning faculties, and thus obtain our relation and union with the order of rational, spiritual beings above us, they will acquire dominion over us, and cut us off from associating with higher intelligences, and degrade us to the level of the animal creation, holding such relation to the universe as animals hold. without their peaceful, restful state, because out of our true order and relationship to the superior Intelligences. Spirituality gives faith in the unseen, which is the key that unlocks the kingdom of heaven within. It lifts all the sublunary functions of the mental faculties, and bears them on its own heaventending pinions in a more refined and clearer atmosphere. It is the organ of enthusiasm, and of higher aims than those which relate solely to man's material welfare, and discloses within an immovable center of attraction, opposed to the attractions of the worldly elements. If the young be not taught how present conduct will effect their future condition, and to employ a reflection and forethought which looks beyond the present moment, to a retributive harvest by which to regulate their actions, and test their aims; they will be most sure to leave us, drawn by attraction to that which is most agreeable to the general

ly by forethought, by keeping in view a distant and specific object to which lesser aims are deemed at least as subservient, that the mind endures with undiverted purpose.

Mt. Lebanon, N. Y.

# HOW MUCH WILL REMAIN! AGNES E. NEWTON.

How much will be left when all of self Shall be washed from the soul away? How much will remain when nature's dross With the gold may no longer stay?

How much will be left of ripened grain When the tares no longer have place? Shall we gather sheaves of golden wheat Or life's field be a barren waste?

When the master comes expecting fruit From the vine he has pruned with care Shall we be able of perfect growth To present an offering fair?

How much will remain and stand the test When the true from the false shall part? When the light of God shall clearly shine And illume with its rays each heart?

What we have valued as priceless gems And have classed with our jewels rare; When the Lord shall come to claim his own Will they count with the treasures there?

Ab! well may we ask in earnest prayer That enough pure gold may remain: When the furnace tries and melts the dross To inscribe with the Father's name. Canterbury, N. H.

### VIOE.

### MARTHA J. ANDERSON.

Rum, tobacco and social impurity are among the many curses that demoralize and blight modern society. Despite all our boasted progress in art, science, literature and refinement, these vices are attaining hideous proportions, destroying the fair image of God that should lor, and many a silly fly through vain

be enstamped on the form and visage of all his creatures.

These great evils differently affect several classes of people; namely, the pleasure-seeker, the remunerated, the victimized and the humanitarian. Those who love their alcohol, their nicotine and carnal indulgence, and those who buy the bodies and souls of men and women through immoral traffic, would hush the voice, and quell the agitation, that arouse the community to a seuse of duty in regard to their suppression; because self-interest is at stake, and conscience is lulled to sleep.

Thousands of suffering spirits could tell a tale of agony and woe, for there are few households that have not one or all of these cancerous spots, eating out its very heart of joy; making sorrowful and desolate what might have been a happy circle.

From many who realize the situation, a war cry has gone forth against destructive beverages and narcotic poisons; but when shall a prophet arise to confront Agag-the king of evil-the lust of the flesh, which must be utterly destroyed before peace and happiness shall reign among men?

Drinking saloons are but the glittering entrances to dens of infamy and hell, where souls barter their virtue for gold, and ruin stamps its victims of both sexes by the thousands annually.

"DEW-DROP INN"-literally meaning Do Drop in-was the attractive sign hung out by one of the gilded and illumined halls, where the young, the gay and thoughtless flocked to quaff from the sparkling goblet, what they deemed a little harmless beverage; but the door was opened to the spider's par-

flattery was trapped in the intricate meshes of sin.

There are individuals who know somewhat of the ravages of that most seductive and destructive vice, the Social Evil; and their very souls are filled with horror and indignation; but few dare speak the truth, lest they be silenced or persecuted by the bold champions of lust, whose infamous debauchery knows no bounds, and whose ill-gotten gains can license or bribe any form of evil they cherish.

Every civilized community was shocked by the startling news of London's venal sin; but what of our own great cities, towns, villages, schools and homes? We need but lift the thin yeil of secrecy to behold the social Molech in all its revolting hideousness.

The sacred laws of God in nature wantonly disregarded in the relations of life, result in dwarfed and undeveloped specimeus of humarity, whose distorted forms and facial expression, bears the stamp of demoralization and degradation, and whose innate inclinations lead the downward course.

Our reformatories, hospitals and asylums,-vastly on the increase-are filled with mental, physical and moral wrecks, fruits of our hot-bed civilization, the very sight of which would make the simple children of nature, untutored and unspoiled, blush for shame.

Our charities are boundless, and we may provide ad infinitum, but if we do not strike at the root of the evil tree, there will be no end to its productions.

One of our modern philosophers truly says, "In all past time there has been no ethical system potent to establish a perfectly harmonious social state, and

lift society to a higher life. Education as it has been, brightens life with literature and art but does not elevate it. The same old element of poverty, misery, disease, crime and insanity, march on hand in hand with the hunting and warring barbarians of the past; and the dull blunted conscience of our time. lulled by the softly solemn platitudes of the pulpit, and the soulless system of education, rebels not against the old social order."

Rebellion and insubordination children, so marked in the present age, are but the result of passional indulgence; and when parents lose all control over them-without tracing the consequences to the cause—they are ready to devise means of ridding themselves of the burden; and seek to place them in some charitable institution or spiritual community, where they soon prove past reclaiming by any reasonable or moral means, and n.ust be cast forth upon society, to become its vagrants, criminals and anarchists, often ending their days in prison or on the gallows.

The most facile pen could draw but a faint delineation of the evils resulting from the practice of a vice, which proves a thousand times more destructive to human beings than liquor, or the many narcotics that craze and stupify the brain, or wreck the nervous system; because, it pollutes the very fountains of life, and entails untold miseries upon future generations.

God speed the good work that some noble individuels have commenced in the field of moral reform, this is the stepping stone to all true progress.

Not until humanity rise in the scale of morality, can Christian communism no system of education competent to hope for an increase of souls; for the

pleasure-loving world cling to their cherished idols, and waive all thought of future good, in the vain hope of attaining happiness that is only the result of virtue, self-denial and a life consecrated to the service of God and the good of humanity.

Mt. Lebanon, N. Y.

### WHILE WE MAY.

### ADA CUMMINOS.

Now while we are on life's journey, And can see our friends each day, Let us learn to love and cherish Their true friendship "while we may." For too soon we'll see them lying 'Neath the turf all white with snow. Which will cause the deepest anguish That our loving hearts can know. For there's not a household circle That has not one empty chair; There is not one earthly tenant That of grief has not a share. And we know the All Wise Father Gathers home our dearest friends: Those to whom our souls cling closest, Those on whom our hope depends. Tender are the sacred voices, Those we know, whose love is true; Lightly tread the willing footsteps That bring joy and pleasure too. Gentle are the hands that hasten Love's own mission to complete, Closely binding all together, By the cords of friendship sweet. All too soon these pass before us, One by one they fade from sight; All too soon they join the chorus In the happy land of Light. Leaving us, they'll find their mansion Where the flowers bloom alway, Then let us, O dearest kindred, Cherish loved ones, "while we may!" "While we may," the heart is throbbing

Like the heaving ocean's song;

"While we may," the veil is lifting, And the time will not be long. "Not be long;" we often murmur,
E'er they all will pass from sight;
But at last we too may anchor
Safely in the port of light
West Gloucester, Me.

### GOD'S GOODNESS.

### LUCY S. BOWERS.

"Sing unto the Lord; for He hath done excellent things; this is known in all the earth." Isaiah, xii., 5.

YEA indeed, and unthankful and unholy are they who know it not. God has been good to all the generations of the earth through all ages. His loving-kindness and unceasing abundance of good things have filled the earth to its uttermost parts; never has the sun ceased to shine for a day, nor the stars to light the ebon shades of night; nor vegetation to bloom and bear fruit; nor the waters to rise and fall in due time and appropriate season.

Never has God forsaken the hearts of mankind, nor has his providence ceased to control their destinies. Deeply has truth in the soul been hidden beneath sin's heavy cloud, and man-made creeds and conceptions fashioned into hideous forms his holy and divine image, but still He is good, lovingly and in mercy pardoning, drawing and accepting the penitent heart, and even the persistent evil-doer He will not cast aside but with forbearance seeks to lead and help.

Glory to God in the highest, let us worship and bow down. Let us kneel before the Lord our Maker, for He hath done excellent things, this is known in all the earth.

Mt. Lebanon, N. Y.

Do your utmost and say little of yourself. Tacitus.

### PULLING UP STAKES.

### ALEXANDER Y. COCHRAN.

I HAVE been interested, very much of late, in the published accounts of the thousands and thousands of people who are moving into the new territory of Oklahoma. Five hundred covered wagons on one line, and each wagon contained a family and possibly all they possessed of this world's goods. were moving on to their anticipated Land of Promise, to a new laud. They are decidedly in earnest to improve their fortunes. They mean business, the acquisition of wealth, and all other matters are of secondary impor-They had moved off from their old earth territory, had in fact pulled up stakes, and were determined to occupy a new place.

Are we who profess to be Christians as earnest in seeking the kingdom of heaven? It would do us good to pull up stakes and start for a new spiritual territory—and be determined to own a right to a privilege in the kingdom of God.

We too may find the promised Land, and this, like an earthly possession must be taken by violence, by persistent, individual effort. Let us all take a new departure spiritually. Do a little better than we have ever done before; take new steps in the path of righteousness. Canterbury, N. H.

THE Father and Mother have opened the way so well adapted to our needs, that we begin here to reap the benefits of salvation. Here is where the Mother spirit has surpassed the understanding of man of the earth. She has

devised a plan which supersedes aristoc-Theologies and creeds melt beracy. fore the warming rays of a Parent's Selfish ties hold no sway where the Mother spirit brings all into one universal family. The lives of such are a standing miracle before the world. Beautiful are the feet of those who walk the path of virtue. Their example sheds forth healing balm. I heir homes are arbors of peace, away from the turmoil that reigns among the selfish. Come and walk with us in Wisdom's ways, for her ways are pleasantness and her paths are peace.

### LOVE.

### M. J. TATTERTON.

THE Savior's command was, "Love your enemies." How purely unselfish must be the heart that really obeys the divine injunction; but the Savior both by precept and example illustrated the worth of this love; not only did he love those who were kind to him but those who reviled and persecuted him. all the influences brought to bear upon the human soul, the work of love is the most wondrous and divine. It sheds a halo of heavenly light over all with whom its possessor is associated. soul in the possession of the love of God is rich beyond comparison. The earth may withhold her treasures and the fortunes of this world never smile: but the wealth of love is a mine that can never be exhausted. When earthly riches shall have taken wings, love shall remain as the Christian's abiding treasure,—the test of the soul's discipleship.

Canterbury, N. H.

"HE may find fault who cannot mend."

### HAVE CHARITY.

Ir we knew the cares and crosses, Crowded round our neighbors' way: Ir we knew the little losses, Sorely grievous day by day, Would we then so often chide him For the lack of thrift and gain Leaving on his heart a shadow, Leaving on our lives a stain? Ir we knew the clouds above us Held by gentle blessing there, Would we turn away, all trembling, In our blind and weak despair? Would we shrink from little shadows. Lying on the dewy grass, While 'tis only birds of Eden Just in mercy flitting past? Ir we knew the silent story Quivering through the heart of pain, Would our manhood dare to doom it Back to haunts of vice and shame? Life has many a tangled crossing, Joy has many a break of woe, And the cheeks tear-washed are whitest. And the blessed angels know. Let us reach within our bosoms For the key to other lives, And with love to erring nature, Cherish good that still survives: So that when our disrobed spirits Soar to realms of light again, We may say "Dear Father, judge us As we judged our fellow men."

# PRAYER FOR THE YOUTH.

-Selected.

### EUNICE WYTHE.

God of love and life eternal,
Power and wisdom, peace and truth;
From that nature vile and carnal,
In thy mercy save the youth.
Blooming branches, young and tender,
Springing from the holy vine;
Let not sin nor satan hinder,
Nor the smallest bough disjoin.
We behold the youth with pleasure.

And rejoice to see them grow;

They are mother's precious treasure, 'Tis the seed her hands did sow.

Let the faithful, first Believer
Cry to God with all his might,
Never let the old deciever
Rob the youth of their birthright.

Ye to whom all power is given,
Both in heaven and on earth;
Raise your piercing cry to heaven,
Labor for your children's birth.
Father, in Thy mercy save them,
Keep them from the wolves around;
In Thy arms, kind Shepherd, bear them,
Keep them from polluted ground.

How the precious work advances, Fast increasing in the youth; Heavenly songs and joyful dances, Powerful in the word of truth. They adorn God's sanctuary, While they strengthen Zion's wall; Let them run and not be weary, Let them walk and never fall Harrard, Mass.

# Correspondence.

Mt. Lebanon, N. Y., Mar. 1889.

DEAR MANIFESTO:-You are ever a welcome visitor in our home. A source of comfort and joy as month after month we grasp each number and eagerly feast on the good things therein, kindly bestowed upon us by dear, beloved, gospel friends from the several Societies. The Editorials are able, instructive and highly entertaining. Personally, I have found encouragement and strength, and oftentimes much comfort in the perusal. I was much pleased with the March Number. It came replete with goodness and blessing, illumined with bright hope bearing tidings of good cheer to all. The letter from our Sister, A. C. Stickney is a model of kindliness and true-hearted Christianity, and the doubting heart may well be strengthened after

perusing the article from the pen of Br. Louis Basting. To sum it all, there is the deep, Fatherly wisdom, sweet Motherly love and counsel, the sturdy companionship of youth combined with the precious utterances of childhood, to be found in the March Manifesto.

For twelve years or more, I have been an interested reader of the beautiful and encouraging articles from Br. Daniel Orcutt, and long ago anticipated sending a word of thanks for the same. But oh! procrastination, the thief of time, stole away the opportunity, and lo! in the March No., I find a kind and appreciative soul has heartily responded. I gladly join with my unknown Sister in far away Kentucky in the tribute of love and thanks for the good Brother's untiring zeal in behalf of the youth. Dear Manifesto, may your light ever continue to shine brighter and brighter. I believe the ties of brother-hood and sister-hood are strengthened through your pages and can be more and more. There are those in every Community that I love and most eagerly are the articles read when a familiar name is attached, and when there is no signature we feel that it comes from some beloved co-worker in the field of action. other day I asked a Brother, "have you read a certain article in the MANIFESTO?' He answered, "I have not yet come to I always begin at the beginning and go through it." May this interest in the Manifesto increase. With the new year came new hopes, and new promises, and one of my resolutions was to cheerfully perform every duty that presented itself. I felt that it was my duty and indeed a pleasure to address these few lines to you, dear Mani-FESTO, and will conclude in the words of a song.

"Oh praise ye the Lord And rejoice in his goodness, Bright, living souls who in Righteous works abound, 'Tis your right to be joyful And sing holy praises, And glorify Him For the prize you have found. Oh sing hallelujah, glory and honor be To those who have brought the Gospel on earth, We bless the pure source And we'll drink the sweet waters That fill us with joy, Thanksgiving and mirth." Ever yours for truth,

LIZZIE A. KIDD.

[The following beautiful letter from the pen of our beloved gospel father, Elder Daniel, is placed before the readers of the Manifesto, that all may share in a treasure which is made precious to the Believer as we remember the consecrated life work of our aged parent. Ed.]

WATERVLIET, N. Y., MAY 2, 1889.

MUCH BELOVED ELDER HENRY:—
We have quite lately been favored with the perusal, of a very interesting and pleasant communication, from your ready pen, addressed to the traveling ministerial delegation who have, and will pass a limited sojourn at every Society in the

Elder Giles forwarded said notice for the edification and attention of the remaining half, who "are now at home," in the midst of surrounding Brethren and Sisters.

west and south.

We are indeed made very happy and comfortable in the full knowledge of charitable considerations extended to us. As the stiff right hand of your aged Brother can only hold or move the pen with much difficulty, we trust that charity may pass over an indefinite multitude of ill-shapen pen-marks. It is only uni-

versal, interested gospel love that causes the pen to move at the present time.

After imparting the special love, kind thanks, and affectionate remembrance of Eldress Ann. to all the dear souls at Canterbury, the remainder of this small sheet may be more personal.

This day, the second of May, is the birthday of your Brother of 85 years; being born in the year 1804, in Logan County, Ky., you will perceive that the

count is correct.

In taking a retrospective view of the past, I am led to reflect on what has been well done, with pleasure; but some good things that have been left undone, cause a little uneasiness. In my declining years I have received numerous tokens of love and respect from various loved Brethren and Sisters. May these pen-marks give evidence that all of them have been fully appreciated, and now, heart-felt thanks are here presented to every Sister and Brother at loved Canterbury. Even a highly prized letter written by request, (and a very good sample by the way,) was duly and thankfully received, but not responded to. Many thanks and kindest love, is hereby extended to the writer thereof.

We left Mt. Lebanon on the 24th ult. Left Society at that place, in common health, and busily engaged in making or earning money, cleaning house and door-yard. Farming and gardening nearly a month more forward than usual. Here at our valley home, we find usual health, but do not realize sickness to be a very "strange" or uncommon thing. Vegetation at this place more forward than at the Mount; cherry and plum trees in full bloom. Of late we have been favored with a lovely rain, which makes us still more thankful, as the rain was much needed.

Now good Elder Henry, we tender to you, and kind Sisters of the printing department, our most hearty thanks, for your kindness and promptness in forwarding the Manifesto,—for the extra one sent to this place, Eldress Ann sends a thousand and one, thanks.

Ever yours in love,

DANIEL BOLER.

FORT LEAVENWORTH, KANSAS.
APRIL, 1889.

To the Manifesto; -When I was quite young, my mother was called from earth, to explore the unknown country from whence no traveler returns. her death, I had no easy time, as my father was poor, yet he strove houestly and faithfully to support a large family of children and of course when our mother was taken it was with us like sheep without a shepherd. We were scattered. I chanced to get with a man who promised to pay me five dollars per. He worked me in the field, and at everything that came along, but ten dollars was all I ever received for my After leaving him, I worked for a man by the name of G. A. Brown. This good man was very kind, and advised me to go to Pleasant Hill, Ky., and join the Shakers.

This good man also had a son, who is now Elder Napoleon D. Brown, of Pleasant Hill, Ky. On, or about the fifteenth of February, one day at ten o'clock, I started for Pleasant Hill, a distance of twenty eight miles, but before reaching the place it was late in the night. In the afternoon it began to rain and soon darkness was spread over the earth. I tried long before dark to secure shelter and something to eat, as I

had fasted since early in the morning. I was refused at every place, and when asked where I was going, they would say, "Oh, you can soon get there, it is only two or three miles." Some of them would advise me not to go there, although they refused me a crust of bread.

The last house at which I stopped after being refused, I tried to hire the man to let me come in and rest on his floor. I told him I had no money but would give him all my school-books, which consisted of several readers, a geography, slates and such things, but he told me some member of his house was sick and he could not let me stay. He showed me the lights, and said, "There is where you want to go." After asking how far it was, he said, "three miles."

It, was then very dark. I started on, for though I had been denied charity from the children of this world, I felt sure that when I reached Pleasant Hill. I should find friends. After climbing over many high cliffs, and deep ravines, I reached, in safety, the street in front of the East House. Although it was late, some of the good Sisters were up sewing and knitting, and just about that time the clouds parted and the full moon shoue out brightly over the beautiful city of God's chosen people. Most of them were slumbering in peace.

As I stood there viewing the place, I exclaimed aloud, "Praise God for this beautiful home, the blessings of which I can so freely enjoy." I intended going to the Central House, but as I knocked at the front door of East House one of the Sisters was coming to bar the door for the night, she asked, "Who comes there?" I said, me, and she thought I was one of their own boys.

but on opening the door she found who I was. I was invited to walk in. Refreshments were given me, and it reminded me of Christian when on his heavenward journey, as he stopped at the house of the Interpreter. Since then, nor before, have I had such kindness shown me.

I wish to have it known, that although I departed from the place, I hold the people in kindest remembrance. The Shakers have done more good than they will ever know on this earth. The contrast between the Christian, and those who are not interested to do good, I have tried to show in this piece. The Shakers are doing more now towards educating children than when I was a boy. At that time public school was not taught there, and I did not have the chance that many others have now. I have obtained my education as best I could, and that is not much.

I now tender my thanks, and pray the blessings of a merciful God to rest and abide with the Shakers wherever they may be.

Respectfully yours,
THOMAS BENGE.

### TRUE RICHES.

H. H. SEARBROUGH.

THERE is nothing within the power of an individual, which will pay such large and satisfactory returns in pure happiness as the conscientious and persistent cultivation of self-denial for the good of others.

knocked at the front door of East House one of the Sisters was coming to bar the door for the night, she asked, "Who comes there?" I said, me, and she thought I was one of their own boys,

fluence in the legislation of the world. He may be as a prince among them, and like a sovereign as to his power over others; indeed, he may revel in all the pleasures of sensuality; surround himself with every earthly luxury, and deny himself of nothing which wealth and power can command; but, at last, the evening of life is closing around him and he is forced to face the reality of death.

The grandeur of his success which before had been his joy and pride, now fails to awaken any pleasing emotion in his breast, for this alas, is fleeting, mutable and unsatisfactory. Groping in his despair for one solid rock to stand upon, in his extremity, he now recalls all those he rejected and cast out. Sacrificed were the principles of integrity, charity and purity for his greed for the mammon of unrighteousness.

It is not possible for all to acquire worldly wealth, power or fame, but it is within the power of the humblest of God's people to make daily investments of the true riches in the banks of sure compensation. This may be accomplished by taking up the daily cross of self-denial; by making ourselves useful to the world; by bringing joy to the sad, and by making some one's burden lighter by striving to render the grief of the unfortunate more endurable. though it may require the sacrifice of some selfish consideration, the reward will be sufficient even at the present to well repay the cost, and when at the end of our journey we look over our past lives and behold the good deeds we have done, the kind words we have spoken, the peaceful spirit we have carried with us, the degree of patience we have ex-

stood by the principles of justice, purity. love and progress; the memory of these things and the possession of that up rightness of spirit to which we shall have attained, will constitute a fund of true riches. This can never be destroyed and will insure to us the continual approbation of our Heavenly Parents and the love of the followers of Christ.

South Union, Ky.

[WRITTEN FOR THE MANIFESTO.] THEOSOPHY.

B. F. BAILEY.

Of the many topics which will naturally interest the readers of the Manifesto, the discussion concerning theosophy, will prove most valuable.

I refer not only to the rapid dissemination of theosophical literature and organization of theosophical societies generally, in this country, but especially to the criticism of Dr. J. R. Buchanan who, as is well known, stands in the foremost rank of the spiritual writers of the day, and the very able and exhaustive reply of E. I. K. Noyes Esq. F. T. S. published in the Religeo-Philosophical Journal of Chicago, in its issue of Apr. 2. 1889.

I would that time and space permitted quoting the latter article entire, in lieu of being content with a few excerpts.

will be sufficient even at the present to well repay the cost, and when at the end of our journey we look over our past lives and behold the good deeds we have done, the kind words we have spoken, the peaceful spirit we have carried with us, the degree of patience we have exercised, the fidelity with which we have nature which has been claimed by The-

ology as its special field, yet which must be in reality just as much under the rule of absolute law, and as scientific as the physical side of nature." "It was under this definition of theosophist that the Theosophical Society was founded by a few sincere seekers after truth, and has grown and prospered up to the present time. It is not a religious society in the ordinary sense of that term, as it has not a set creed, requires assent to no dogmas, and has no prescribed theology." \* \* \* "It numbers among its members, people of all beliefs, Buddhists, Brahmins, Hindus, Parsees, Mohamedans, Liberal Christians, Spiritualists and Agnostics, each studying from his own standpoint, and allowing full liberty to others, to do the same, recognizing that no one observer has, or can have, the whole truth." \* \* \* "The objects of the Society are as follows:

- 1. To form the nucleus of a universal Brotherhood of Humanity without distinction of race, creed or color.
- 2. To promote the study of Aryan and other Eastern literatures, religions and sciences.
- 3. To investigate unexplained laws of nature and the Physchical powers of man.
- "The principle object of the society is the first, not simply in order but in importance. We believe that the inculcation of the principle of brotherhood and the essential unity of the race spiritually, is of the utmost importance at the present time, and that the carrying out of the principles of love and brotherhood, not simply in theory but in practical life, is the only remedy for the present ominous and uneasy condition of the working classes, (so called) and is is dawn of a new day. G. B. A.

necessary to prevent the catastrophe. which must come as the logical and inevitable result of a civilization, which is purely selfish in its aim, putting every man against his neighbor in the struggle for material aggrandizement, instead of looking to the advancement of the community as a whole. We believe that mankind are one in their higher spiritual aspect, and that all true progress spiritually or materially, must be made as a race through the inculcation of the principle of love, and help of our fellow men; that it is as impossible to really progress spiritually through the present selfish rules of life, where each strives to rise at the expense of his neighbor, as it would be for one to nourish one finger at the expense of the other fingers."

"To aid in an humble way, the future spiritual growth of humanity through the inculcation and practice of the principle of brotherhood and love, and by unselfish impersonal work for humanity.

Personally by striving to kill out selfishness in ourselves, forgetting self in work for others and as a society, by spreading these ideas as widely as possible and trying to bring their truth home to as many individuals as we cau."

It will readily be discerned by our Shaker friends that the Theosophical society is an arant courier in disseminating the very doctrines and principles which are fundamental in all Shaker Societies.

North Cambridge, Mass.

As Churches from the creedal and numerical point of view, are approaching religion's darkest hour, from the progressive view, it

### IN-AS-MUOH.

NANCY G. DANFORTH.

WHEN we see it announced by the public press, as we often do, that some one has donated thousand of dollars to this or that charity, usually stipulating that his name be in some way attached to the funds, we are lead to ask the question, "Did that man acquire his wealth by dishonest means, and is he now seeking to ease a guilty conscience, and buy a place in heaven? Or is love of fame the impelling motive?" Does it seem compatible with the injunction, "Let not thy left hand know what thy right hand doeth." In the parable of the sheep and goats, we do not find any mention made of such high-sounding benevolence, as influencing the balance of a just reward.

But the simple duties of life faithfully performed or otherwise guide the decis-The word is, "In-as-much as ye have or have not done unto the least of these my brethren." Who are these brethren? Not the self-exalted, with many high-sounding titles which please the ear. They are the "least." Their names may not be registered on any church book, because the Master beholds the heart. Every deed of kindness done to the suffering poor of earth, however obscurely performed, will be sure to bring its own reward to the soul. How many have passed through life with scarcely a recognition! They are so quiet and unobtrusive in their manners, neither looking nor asking for any other reward, than the pleasure of bestowing comfort and happiness upon others. We think there will be two disappointed classes; the one, those who have lauded their own merits, and recieved the ap-

plause of mortals. These will expect a joyful greeting on the other shore.

Jesus says, "Verily I say unto you, they have their reward." The other class are those who, as we have said before, pass unnoticed through life, and expect nothing hereafter but the quiet and peace in their own souls resulting from "Little acts of kindness and little deeds of love." These will hear the welcome sound of "In-as-much as ye have done it unto these ye have done it unto me." Which shall we choose?

Canterbury, N. H.

### PREACHING.

Francis of Assissi once stepped down into the cloisters of his monastery, and laying his hand on the shoulder of a young monk, said:

"Brother, let us go down into the town and preach."

So they went forth, the venerable father and the young man, conversing as they went.

They wound their way down the principal streets, round the lowly alleys and lanes, and even to the outskirts of the town, and to the village beyond, till they found themselves back at the monastery again.

Then said the young monk, "Father, when shall we begin to preach?"

And the father looked kindly down upon his son, and said:

"My child, we have been preaching; we were preaching while we were walking. We have been seen, looked at; our behavior has been remarked; and so we have delivered a morning sermon. Ah! my son, it is of no use that we walk anywhere to preach unless we preach as we walk."—Paxton Hood.

LOOK within thee for the kingdom of Heaven. There should be a fountain of love springing up to water the soul. H. J. Shepard.

"God looks to pure and to full hands."

# THE MANIFESTO.

JUNE, 1889.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "United Society of Believers" on the first of each month, and is the only work issued regularly by the Community. Its aim is to furnish a plain and simple statement of the religious views of the Order and to inculcate the spirit of righteousness.

All communications should be addressed to HENRY C. BLINN,

SHAKER VILLAGE, MER. Co.,

N H.

#### TERMS.

One copy per year, postage paid, .75
" " six months, " " .40
Send for specimen copy, free.

## Editorial.

ALTHOUGH religionists, above all others, seem to enjoy a satisfaction while being enshrouded in some form of mystery, and in making that mystery an essential point in the scheme of salvation from sin, there cannot be the least necessity for pursuing any such course. The gospel work of our divine Teacher, Jesus Christ, is so plainly and beautifully marked out that no one need mistake the road which leads on toward God.

It must be those who walk in darkness, having eyes but see not, who change the simplicity of the way of truth into one of mystery. It may be readily conceded that their theology is obscure, and possibly their lives may be questionable.

"Wisdom's ways," when we find them, "are ways of pleasantness and all her paths are peace," and if our minds are attuned in harmony with the way, we need have no fear of being lost from God.

If we retain the wanderings from the truth and from the light of revelation and also the innovations introduced into the Christian church by a class of selfish, quarrelsome men who have been styled Egyptian doctors or philosophers they will be quite certain to make us like themselves, children of this world.

The life of Christ is light; and to be like him we must walk in the light. His life is truth, and to be like him we must abide in the truth. His life is in God, full of mercy, righteousness and love, and to be like him, we must have our life in God and abound in the same gospel fruits. Failing to secure these good gifts which must come by a living, growing testimony for God and against the elements of the world, individuals, churches and communities, ultimately become like the church of Laodicea and must fade away like the mist before the morning sun. The nearer any body of religionists walk by the side of the world the more obscurely will these states be presented, and should they unfortunately fall to the same level as the world, then the difference between the two orders will be known only by the names which they may bear.

Jesus as he walked among his brethren and instructed them in a life of righteousness, he was a model of simplicity. His lessons, delivered often in parables, were remarkable in their gentle application to the truth. His care was as that of the shepherd over his flock. Jesus wanted all who would accept the truth to enter with him into the kingdom of God, and to enjoy this privilege while upon the earth.

As he was anxious to do the will of God, so was he anxious that his followers should learn to do the same. Give all to God and then the solving of every spiritual difficulty was by a very simple process. Ask, Seek. pilgrim on the way need not travel in doubt, He has only to ask and the information will be given to him. can have no excuse for remaining in ignorance and wasting away precious If a little more effort is needed to insure a positive success, the advice from Jesus is to SEEK and he promises the assurance that the desired object will be found. This will require an increase of zeal and any Christian who is determined to make his calling sure, must keep his eyes open and his mind active or he may fail to find the strait gate which is so essential to his happiness.

Having found it, we must be sure to keep within it. Jesus calls this life of righteousness a "narrow way" because those who walk in it must deny themselves of all ungodliness. He has told us quite distinctly of some things that will not be admitted in this new and narrow way, but the broad way takes in the whole world and those who attempt to follow in the footsteps of the world, will, most assuredly, find themselves in this way which Jesus says leads to destruction. All this is remarkably simple and without any theology, without system of any

His churchal creed and without any forms or ceremonies. The righteous and unrighteous must each reap the reward of their own labors. No qualifications attained unto in any earthly order can warrant a protective passage on this heavenly highway, unless it has for its foundation an exceeding righteousness. To bear good fruits which may readily be seen and known of all men, there must be a growing vitality, and this life must come from God.

> [ARTICLES published in the Man-IFESTO must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people. Ed.]

# Sanitary.

#### WATER.

A PITCHER of cold water placed on a table or a bureau will absorb all the gases with which a room is filled from the respiration of those eating or sleeping in the apartment. Very few realize how important such purification is for the health of the family, or, indeed, understand or realize, that there can be any impurity in the rooms, yet in a few hours a pitcher of cold water-the colder the better and more effective-will make the air of the room pure, but the water will be entirely unfit for use. In bed-rooms a buc. et or pitcher of water should always be kept and changed often if any one stays in the room during the day, and certainly be put in fresh when the inmates retire. One should never drink such water; if it is needed for drink, use a closely covered vessel. Impure

water causes more sickness than even impure air, and for that reason, before using water from a pump or reservoir for drinking or cooking, one should pump or draw out enough to clear the pipes before using it, particularly in the morning, after the water has been standing in the pipes all night.—Ex.

FOR a long time the above has been recognized as a scientific fact, yet sensible people speak of malaria arising from rivers and lakes. Why! Bless everybody, were it not for the absorbing powers of water, man would not long survive. He would soon die of the accumulated waste and defilement of his own body.

Water is a reservoir for the impure emanations of man and animals.

Large cities are never built only near large bodies of water, either a large running river, where the water is being constantly renewed, or near a large lake, sea or gulf, where the waves are dashing and the water is kept constantly in commotion.

By the motion of the water, the impurities it gathers are precipitated to the earth beneath: there they are decomposed, returned to earth conditions. The water receives the impurities, carries them to the earth and by its soluble influence, aids in their decomposition.

The evaporation of water by artificial means, or by the sun's rays, carries no impurities with it; and when condensed the water thus produced is always pure.

O, Water! thou blest of all material, prepared by the Giver of all for his children. "Water, precious essence of life! Rippling in the glade and grassy dell where the red deer wanders and the child loves to play, there God prepares it.

Down, away down in the deepest valleys, where the fountain murmurs and the rills ring, high on the mountain tops, where the naked granite glitters like gold in the sun, where storm-clouds brood and thunderstorms crash; and out, out on the wide, wide sea, where the hurricane howls music, and the big waves roar their chorus, sweeping the march of God, there He prepares it. Beverage of life—health-giving water."—The Journal of Hygeio-Therapy.

# Temperance-

THE COST OF SALOONS.

Nor less than 80,000 go annually to a drunkard's grave from the homes of this land. The waste of life wrought every five years by our 200,000 saloons, is equal to the destruction of life by both armies, during the entire war of the rebellion. 500,000 drunkard-makers are able to accomplish more than four time their number could with shot and shell. To realize the relentless cruelty of the liquor power go to the dishonored homes. read the haggard faces, hear helpless children crying for food, see them stricken down by infuriated fathers. Witness the ruin of youth, and their utter degradation. Alas, how true and terrible is this indictment of the saloon, which transmits to our children a heritage of distilleries and breweries and chains to society, paupers, criminals, idiots and insane. More than 30,000 children in Chicago are addicted to the use of strong drink .- Clinton B. Fisk, in the Pioneer.

I am going to prove to you the liquor traffic is an evil; if you don't know that, you don't know anything. Forty eight years ago, there was one brewery in this country, now there are ten thousand. Figure how much longer it will take to get rid of the beer traffic. The kegs of beer emptied last year, piled up, would make a tower 27,000 miles high.—Michal J. Fanning.(Irish Orator.)

[Contributed by Sister Mary Whitcher.] RELIGION.

God has given to man religion, the most priceless gift that flows from his boundless love, but alas! what horrible, what detestable things have gathered around it! Religion, what crimes have been committed in thy name! we say, What! religion guilty of wrong! it is not, it cannot be. Religion! it is of God, divine and holy. It is pure light, undarkened by a single shadow of wrong. Religion! it is the pure heart, the tender love and sympathy, the devout and aspiring

soul, the Christ, embodied in human flesh, bowed in reverence and adoration before the God of infinite truth, love and goodness. Religion! it is an angel of light and peace, in whose serene countenance is no taint of evil passion, no sign of bitterness, but with its radiant and divinely illumined presence ever pointing and lifting men upward and ever upward to that rift in the clouds of sin and misery through which streams forever a ray from the everlasting light and peace of heav-What is it then that taints the fair name and reputation of that which should be above all reproach or suspicion, what is it that permits the scoffer or the skeptic to pronounce the holy name of religion with a sneer of ridicule and contempt? It is this monster theology that has all along clung to its garments surrounding it with all the hideous distortions of human passion and error. is theology that has burnt heretics at the stake; it is theology that has led armies forth to scenes of blood and carnage, shamefully forging the sacred name of religion to inscribe it on their brutal banners; it is theology that in all the ages have made men narrow, hard and cruel, and if anywhere in religion past or present there has been anything lowering, weakening or degrading to human life it can be traced back to this destructive parasite of doctrine and creed which has all along well- igh strangled all life and fruitfulness out of this delicate and tender plant rooted as it is in the finer elements of the human soul. Oh theology what crimes against religion hast thou committed, what terrible wrong and injury hast thou done to this divinely sent messenger that would fain lift men up from their small and sluggish ways of living! I have seen it crush all the religion out of a soul that otherwise might have been religious. I have seen conversions which were nothing but conversions to a peculiar belief or dogma produce a change for the worse and not for the better. I have seen it transform a natural hearty and buoyant life into an artificial, sanctimonious socalled professor of religion. Instead making the soul broader and larger, more open and receptive to truth and goodness wherever found, theology narrows and darkens the mind, and fosters only distrust and scales shall fall from the eyes and the soul

enmity toward anything not labeled with its own little petty creed and profession.

Theology again is skilful and cunning in its power to counterfeit religion. It permits a person to live thirty, forty or fifty years under the delusion that he is living a religious life, when there is nothing of religion about him. Forty years of religion, what would that mean? Why, it would mean forty years of uninterrupted growth and progress toward divinity. It would mean forty years every day of which would make the heart more tender, loving and generous: the temper sweeter and more subdued, the spirit quickened and alive to holier influences. the very countenance transfigured with love to God and man. Why, I believe that if there was among us to-day one single soul that for forty years had professed religion pure and undefiled that soul would be fitted to the homage and worship of man as was Christ himself. We should flock around that soul as did sinners of old around the Master. We should strive to gain one touch of his garment, to hear one gracious word from his lips, to catch one glimpse of his face. And from that vision of a life made divine as from a vision of the Father we should turn to take up our cross and follow in his footsteps. Why do we not see something like that as a result of Christian disci-Why, because there has never yet been a life-time consecrated to pure and undefiled religion. There have been lives consecrated to theology usurping the sacred name of religion. It has been a belief, a dogma that through all those years has led and governed the life. For that dry, hard doctrine they have lived and fought and contended; for that they have hated and denounced as heretics all those who did not agree with them; on account of that belief they have congratulated themselves upon securing God's grace and salvation; account of that profession of the one true creed they have looked forward some sort of a heaven that awaits them here-Theology has driven out religion, the letter has driven out the spirit, the form has dried up the very fountains of life. is only by and by in that great day when all

shall stand clear and full before the eternal light, when it shall be seen that God judges not by what a man believes but by what he is, it will then be seen how utterly useless and contemptible is all the theology that the world contains in comparison with one single spark of pure and undefiled religion.

—Rev. L. B. Macdonald.

#### MECHANICAL SINGING.

THE acquirement of the "technique" of vocalization is in the highest degree desirable by any one purposing to become an artistic performer; in-as-much as it comprehends the best method of producing musical tones by the proper use of the vocal organs, the adjustment, equalization and connection of the "registers," the practice of scales and various other exercises for flexibility, the expansion and diminution of the voice, the distinguishing between the clear and the "sombre" qualities of tone, the "nuances" or shadings for various effects; the proper phrasing of both words and music, etc. Without which, a singer, however talented, must feel conscious of a lack of power to produce all the effects he is desirous of making. Yet, purely mechanical training, without regard to the peculiar characteristic of both voice and genius of the pupil, may result in only a monotonous and conventional style and expression, which has become quite observable among pupils of the "iron clad" one method school. It takes a great deal more than we find in vocal "methods" to make a good singer, as ev-The manery experienced teacher knows. agement of the breath, the attitude, gesture, pronunciation, the mouth generally most of all, and the thousand and various suggestions which a competent teacher finds it constantly necessary to give.

But now what is understood as "expression" in singing, which may be called the most vital part of all; as without it singing is dead. If expression is spontaneous, so much the better, provided it is accompanied by good judgment and sense; as in the painting of a landscape we might make the skies green and the trees blue, an incongruity readily perceived. The experience of the

writer leads him to believe that the practice of tasteful, classical sacred music, makes the best ground-work for true and genuine expression (which with some gifted persons comes almost intuitively.) Even children should learn to sing the best class of sacred music, and be taught to love it, as well as to avoid all merely "namby pamby" music, and especially songs of a "slangy" style, or with words of doubtful purity, as depraving to the taste and to the divine mission of music. Adoration and gratitude to Almighty God, tears for sin, sorrow for the suffering Savior, love for his unbounded and unmeasurable love to us are surely themes to draw forth our most soul-exciting emotions. Words are not brought to music, but music to words, to enhance, diversify and beautify their expression, therefore the words should be the first consideration.

Good and tasteful ballads, also other compositions of merit, are of course available. I rather sympathize with those with words "kind, sweet and true."

The canzonets of Haydn and many fine old English compositions make good help for expression. It is always best to use songs in one's own language in order to improve in expression, as you think and feel in it. When in a tongue you do not understand your attempts at expression are merely imitation, and meretricious. The Italian language is easier and pleasanter for the voice than some others.

The vocal methods of Garcio, Panseros Gavosscohe, Panofka, Damereuer, and Marchesi, are all good in themselves, but how to make a right use of them and not misuse them is an important matter.—Robt. Geo. Pasgs, in Phil. Musical Journal.

[Contributed by Elder G. B. Avery.]
A MERCHANT'S STORY.

How he secured a situation—a lesson to young men.

I was seventeen years old when I left the country store I had tended for three years and came to Boston in search of a place. Anxious, of course, to appear to the best advantage, I spent an unusual amount of

time and solicitude upon my toilet, and when it was completed, I surveyed my reflection in the glass with no little satisfaction, glancing lastly and most approvingly upon a seal ring which embellished my little finger, and my cane, a very fine affair, which I purchased with direct reference to this occasion. first day's experience was not encouraging; I traversed street after street-up on one side and down on the other-without success. I fancied, toward the last, the clerks all knew my business the moment I entered the door, and they winked ill-naturedly at my discomfiture as I passed out. But nature endowed me with a good degree of persistency, and the next day I started again. noon I entered a store where an elderly gentleman stood talking with a lady by the door. I waited till the visitor had left, and then "No, sir," was the anstated my errand. swer, given in a peculiarly crisp and decided manner. Possibly I looked the discouragement I began to feel; for he added, in a kindlier tone, "Are you good at taking a hint?" "I don't know," I answered, while my face flushed painfully. "What I wish to say is this," said he, smiling at my embarrassment: "if I were in want of a clerk, I would not engage a young man who came seeking employment with a flashy ring on his finger and swinging a fancy cane." moment, mortified vanity struggled against common sense, but sense gained the victory, and I replied-with rather a shaky voice, I am afiaid-"I'm very much obliged to you," and then beat a hasty retreat. As soon as I got out of sight, I slipped the ring into my pocket, and walking rapidly to the Worcester depot, I left the cane in charge of the baggage master "until called for." It is there now, for aught I know. At any rate I never called for it. That afternoon I obtained a situation with the firm of which I am now a partner. How much my unfortunate finery had injured my prospects the previous day I shall never know, but I never think of the old gentleman and his plain dealing, without feeling as I told him at the time, very much obliged to him. - Selected.

LEARNING elicits the innate powers of the mind.

#### THE TONGUE.

"THE boneless tongue, so small and weak, Can crush and kill," declared the Greek.

"The tongue destroys a greater horde,"

The Turk asserts, "than does the sword."

The Persian proverb wisely saith

"A lengthy tongue—an early death."

Or sometimes takes this form instead,

"Don't let your tongue cut off your head."

"The tongue can speak a word whose speed," Says the Chinese, "outstrips the steed."

While Arab sages this impart,

"The tongue's great storehouse is the heart."

From Hebrew writ the maxim sprung,

"Though feet should slip ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps his tongue doth keep his soul."

—Selected.

#### OIL YOURSELF A LITTLE.

ONCE upon a time there lived an old gentleman in a large house. He had servants and everything he wanted; and yet he was not happy, and when things did not go as he wished he was very cross. At last his servants left him. Quite out of temper he went to a neighbor with the story of his distresses.

"It seems to me," said the neighbor, sagaciously, "'twould be well for you to oil yourself a little."

"To oil myself?"

"Yes, and I will explain. Some time ago one of the doors in my house creaked. Nobody, therefore, liked to go in or out of it. One day I oiled its hinges, and it has been constantly used by everybody ever since."

"Then you think I am like a creaking door," cried the old gentleman. "How do you want me to oil myself?"

"That's an easy matter," said the neighbor. "Go home and engage a servant, and when he does right praise him. If, on the contrary, he does something amiss, do not be cross; oil your voice and your words with the oil of love."

The old gentleman went home, and no harsh or ugly words were ever heard in the house afterward. Everybody should have a

supply of this precious oil, for every family is liable to have a creaking hinge in the shape of a fretful disposition, a cross temper, a harsh tone, or a fault-finding spirit.—

Selected.

# IN REMEMBRANCE OF Brother PETER BOYD.

BY O. C. HAMPTON.

"A wir's a feather and a chit's a rod, An honest man's the noblest work of God." See page 144.

It may be said that Br. Peter has lived among Believers during a period of 82 yrs., as his parents believed and united with the Society a short time before he was born. The writer has been intimately acquainted with the deceased for about 54 years, and a more genial fair-minded upright man he never saw.

Years and years may take their silent flight across the horizon of our Western Zion ere we shall look upon his like again. When I think of his truly glorious career, I am filled with the aspiration of the rapt seer of old "Let me die the death of the righteous and let my last end be like his." He bas filled with honor and unimpeachable integrity the highest and most sacred Offices of trust and responsibility for years and years which were within the gift and patronage of the Church, and has uniformly vacated the same when requested so to do, with the same cheerfulness and tranquility with which he assumed them. His modesty was above all praise and his kindness and humanity to mankind and even all creatures susceptible to pain was simply unbounded. When asked if poor and homeless persons should be lodged over night and fed, his uniform answer was, The Order, and also Mother said, "You should not turn the poor and needy from your doors." When some were about to sell to the world two faithful old horses, he sent them an indignant interdict and stopped the sale. I heard him say he had care of cows for seven years, and had treated them with care and tenderness in weaning the calves. It is safe to say that no one has ever lived at Union Village who has enjoyed

the esteem and confidence of all both inside and outside of Zion far and near and on all sides to a greater extent than good Bro. Peter. And yet so altogether unassuming was he, that although acquainted with the Higher Mathematics and Astronomy, equal to constructing Logarithms and calculating Eclipses, yet made so little parade of the same that one would never discover it only by inquiring of him. The solemn inference from all which is, Let us all go and do likewise and we shall depart hence in peace having bettered the world by having lived in it well and faithfully,

North Union, Ohio.

WE all believe in the power of good deeds, and the fragrance of kindly offices rendered to the poor and lowly of earth.

The only monument erected to the memory of a woman in America is the one erected in a "Public Square" in New Orleans to "Mother Margaret."

Some one inquired of a street Arab as to "who is that?" He replied "why, that's Mother Margaret."

"Margaret whom?" the stranger questioned.

"Dunno, sir, Mother Margaret, that is all I know. Everybody in New Orleans knows Mother Margaret."

"What did Mother Margaret do? that the city should give her a monument?"

"Well, sir, folks say she was the kindest woman that ever lived. She kept a bakershop, "Mother Margaret" did, and she was always kind to the poor, and especially to orphan children, and she left them all her money when she died, and so I suppose that's the reason the rich people built her this monument."—The Knight.

Where days of youth are wisely spent.
And days of strength and prime,
We have no reason to repent
Of ours as misspent time;
No "evil days" can enter here,
Repentant for the past,
But joy and pleasure ever near
And triumph to the last. M. W.

Digitized by GOOGIC

#### SOWING.

"Blessed are they that sow beside all waters."-Isaiah xxxii., 20.



# Books and Papers.

THE JOURNAL OF HYGEIO-THERAPY. Apr. Contents. Open Winters; Bowel Enemas; Sewage: Water; What is Heredity: A Fashionable Disease; Truisms Anti-Vaccination Department; Horticultural Corner; A Wayside Blossom; Be Clean; Pure Water; etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

THE PHILADELPHIA MUSICAL JOURNAL. Apr. Contents. The Mining Camp Piano; Mechanical Singing; Local Musical News; Memoirs of a Singer; Concerts and Entertainments; Musical News; Philadelphia Musical Trade; Washington Letter; M. T. N. A. Secretary's Dilema, and some sixteen pages of music. Gould and Woolley, 1416 Chestnut St., Phil. Pa. \$1 per year.

HALL'S JOURNAL OF HEALTH. May. Contents. Health and Hell; How Women Rest; Cinnamon; Water in Relation to Obesity; Uses of Cotton Seed; What is Heredity; Valuable Remedies in Diphtheria; Execution by Electricity; Origin of Strong Liquors; Lard, its adulteration, etc; The Consumption of Opium in China; Christian Science Outdone; Sleep; The true Relation of Filth and Diphtheria; A Safe Cordial; Fruit as Food,—etc., etc. Office 206 Broadway, N. Y.

#### A PRAYER.

EMILY B. LORD.

MAKER of earth and sea and sky, Creation's sovereign, Lord and King, Who hung the starry worlds on high,

And formed alike the sparrow's wing: Bless the dumb creatures of thy care, And listen to their voiceless prayer.

For us they toil, for us they die,

These humble creatures thou hast made: How shall we dare their rights deny,

On whom thy seal of love is laid?

Teach Thou our hearts to hear their plea,

As Thou dost man's in prayer to Thee!

—Humans Educator.

#### KIND WORDS.

THE MANIFESTO, the organ of the Shaker Church, a monthly, full of beautiful and tender Christian Thought. God bless THE MANIFESTO and the good people it represents.— The Journal of Hygeio-Therapy.

BIBLICAL scholars should be very liberal in their interpretations of that wonderful book. For reasons best known to the early translators, great latitude was allowed. For instance the Hebrew "Elohim" a plural proper name, in the first chapter of Genesis, is translated "God." Now the English word God, is but another form of the old Scandinavian Odin, from which eminent scholars claim it originated. Again in the second chapter of Genesis, the creating power "Yahveh" is rendered "Lord God;" a strictly correct but concise translation of which into English is "Will." In the religion of the Hebrews, Yahveh represented the external world impersonated as a wild, and not the personal God worshiped by the Christian churches of to-day.

The Bible is as yet a sealed book, and will so remain so long as its interpretation is warped to cover some dogma. It undoubtedly contains unfathomed oceans of truth, which can only be sounded by translators of both spiritual and intellectual unfoldment. — Modern Thought.

THERE is great danger of losing money by not keeping an accurate book account, as we may not live to settle our own accounts. A solemn truth, which should remind every man of the importance of settling his accounts often, and not as the manner of thousands is, to procrastinate from time to time, until at last posterity is taxed with the unwelcome task of adjusting affairs which so one can explain, and which they themselves cannot understand.—Preston's Manual.

## Beaths.

Peter Boyd at Union Village, Ohio, April 28, 1889. Age 82 yrs, and 8 mo.,

# HEAD-QUARTERS AND GENERAL AGENCY OF THE EAST, FOR THE

and most powerful Cutter over built in any country. Possess all the latest wements, including Patent Safety Fly-wheel. F and reliable Empire Agricultural Works, over 30 y

MINARD HARDER, Proprietor, Cobleskill, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL is now published by Messrs, Gould and Woolley, 1416 Chestnut St., Philadelphia, they having purchased it from its former proprieters April 1st., and the May issue, now at hand, shows a marked improvement in all departments over previous issues of this well-known and popular publication. literary portion includes a portrait and Interesting sketch of Von Bulow; an Educational Department, edited by Dr. Hugh A. Clarke, of the University of Pennsylvania, an addition to the editorial force of the paper that will add much to its value from an eduentional standpoint; Musical news, reports of concerts, a charming story entitled "A Musical Interlude," articles on the Banjo; the M. T. N. A; Band News; Musical Biography; Sketches and Anecdotes interesting and valuable to all. The musical numbers are "Gavotte Antique" by F. W. E. Di. derichs; "Breath of Spring Polka," the famous "Yorke Dance;" a charming vocal number. "Joys of Spring," by Adam Geibel, and the "Eight O'clock Club Polka," for the Lanjo, by Armstrong. This music, if purchased in sheet form, would cost fully \$2.00, and is but a fair specimen of that given every month. In addition to all this valuable variery of music and musical literature twelve times a year, every subscriber receives a musical premium, "The Musical Journal Folio," sixty-four pages, containing over thirty choice vocal and instrumental compositions, alone worth many times the price o subscription-only \$1.00. Specimen copie-10 cents. Gould & Woolley, 1416 Chestnu St., Philadelphia.

THE Vacuum Tipped Arrow Gun pleases everybody. The Elastic Tip Co., Sole Manufacturers, Boston, Mass.

THE LIFE AND GOSPEL EXPERIENCE OF MOTHER ANN LEE. Price 10 cts. Address, H. C. BLINN, Shaker Village, N. H.



Complete list of Vegetables, Flowers, Bulbs and Small Fruits, with description

NEW SHAPE, NEW TYPE, COMPLETELY REVISED AND IMPROVED.

Contains more varieties than any other catalogue printed. Three Elegant Colored Plates, 3x10½ inches, and a frontispiece.

#### THE PIONEER SEED CATALOGUE OF AMERICA.

Every person who owns a foot of land or cultivates a plant should have a copy. Price of

VICK'S FLORAL GUIDE,

Containing a certificate good for 15 cents worth of Seeds, only 15 cents.

JAMES VICK SEEDSMAN. Rochester, N. Y.

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property. upited labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. Longley, Editor, 213 N. 8th, St, St. Louis, Mo.



This Threshing-machina received the processes a sense of any at the Centennial Exhibition; the two last Code Priced and a sense that the New York Stars Accidental Sense; and has been also that you all others, and linterated and described in that prices work "Architect" Codescilla Schore to N. Y. Alice with the Codescilla Schore to N. Y. Alice at York The Processing Rye - three-been, Clover-haddens, I constructors, Feed-mills, Fanning-callis and Sawmachines; all of the best in market.

The Pengless Hursen-powers are the process.

The Peopless Horse-powers are the most economical and heat Powers built for the running of Paulage outters and Cotton glas, and for general form and plantation use.

Digitized by TOOS C



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phos-phate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

# JUST PUBLISHED. Every-Day Biography.

Containing a collection of nearly 1400 brief Biographies, arranged for Every Day in the Year, as a Reference for the Teacher, Student, Chantauquan, and Home Circles. By Amelia J. Calver. A large handsome vol , nearly 400 pages, handsomely bound; price, 81.50.

"Every-Day Biography," is an outgrowth of the increasing popularity of observing the

birthdays of noted people.

Nearly 1500 names are here found, representing sovereigns, rulers, statesmen, founders of colleges, institutions, etc., besides ploneers in every art, science, and profes-

To Chautauquans it will prove invaluable, since every week will bring some name to mind prominent in that universal study.

This work will be found a valuable addition to any library or collection of books. Agents wanted to introduce this, and take orders for it. Sent by mail, postpaid, on receipt of price, \$1.50. Address, POWLER & WELL'S CO., 775 BROAD-WAY, New Yo k.

SHARRE ANTHOMS AND HYMNS Arranged for Divine Worship, Price 10 etc.



ESTABLISHED 1863.

# NEW AMERICAN FILE COMPANY,

PAWTUCKET, R. L PATENT PROCESS FILES AND RASPS.

CAPACITY, 1,200 DOZEN PER DAY



BEST BATH EVER KNOWN

For Families, Physicians, Amy M. Students, Miners, Itinerants,

EVERYBODY.

AGENTS WANTED

(O-2: B %

JULY.

THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES,

VOL. XIX.

lose his own man profited, if he shall gain the whole world, and lose his own man profited, if he shall gain the whole soul? or what shall a man give in exchange for his soul." Matt. XVI., 26.

CANTERBURY, N. H.

1889.

### CONTENTS.

		P	age.
a xx, T.ebanon, -	-		145
distory of Mt Lebanon, -			148
etter-Wm. Beam	15		151
Pross On,			152
The Golden Side,	- 20		10
Experience of Amos Buttrick,			154
Tiffo.	40		11
The Poor Believer			.11
The Good "			155
Forty Days Without Food,	73		156
Original Ideas,		О.	158
Letter-A. Perkins.			159
Who are the Infidels,			160
Editorial,	-		162
Use of Tobacco,			164
Disaster at Samoa,			10±
Example in Humility,			
Overcome evil with good,			165
Trashy Stories,	4	3	
Evil designing people, -	-		166
Words improperly used,		*	167
Reapers,	-		31
Broks & Papers,	-	-	168
Kind Words,	-		77
		-	- 11
Deaths,		-	



# TAKE-A-CAKE?

Says, "I like it exceedingly,"

TA-KA-KAKE is a New Cereal, Sugar Corn Flour, which conks in 15 minutes, and makes Gridthe Cakes, Gems and Muffins that are far more debeloas than any made from Wheat Flour or Corn Menl. Ask your grocer for a package.

POTTER & WRIGHTINGTON, Boston.

#### Boar's Head Hote Hampton Beach, N. H.

The most delightful seaside resort Atlantic coast. Opens June 16, 1889. ery facility for bathing, fishing sallinging, etc. Telegraph and telephone in h Six traits daily each way

S. H. DUMAS. Pr



"Appleton" Cvelopedia of Applied Merhealer." Cui Lidres. HINARD HARDER, Cottainli, Schol Also straw-preserving Hye-the shers, lers, Fodder-cuttern, Fosdemills, Fannis Saw-machines; all of the best in market The Fearless Horse-powers are the mi ical and best Powers built for the runs inge-cutters and Cotton-gins, and for g and plantation use.

Anawkon's Bathing UNIVERSAL BATH KNOWLTON, Ann Arm

#### BEST BATH EVER KNOWN

Families, Physicians, Army M Students, Miners, Linerants

EVERYBODY.

AGENTS WANTED FOR THE BO

A thrilling account of the awfulflood A thrilling account of the awin flood appling rains. Graphic descriptes a struction of Houses, Facuoics, Charde and Thousands of Live; Heavistonian Thousands of Live; Heavistonian Separation of Loved One; Takes of Her Narrow Escapes from Beath, through Thousands the Bodies of Viction; Defering of the Survivors; the transit of the times. Pully likewrated Scalin in stanges for outfly to save time. The FORSMER AND AND AND AND SECTION OF THE PROPERTY OF THE PROP FORSHEE & MCMAKIN Godson

# The Manisesto.

VOL. XIX.

JULY, 1889.

No. 7.

#### HISTORY OF THE CHURCH OF MT. LEBANON, N. Y.

THE term Church, in our religious order, is used in several senses, but, in its most dignified and proper sense, it implies the whole body of Believers, who profess and maintain the faith of Christ's first and second appearing. These have one general object and interest in a spiritual sense, but may be composed of distinct and separate Societies, in different localities. They may hold a separate interest in temporal things, as the Church of Mt. Lebanon, the Church of Hancock, or the Church of Watervliet.

While each Society holds a United Interest within itself in temporal things, it is united with all the other branches of the whole united body which has taken to itself the appellation of UNITED SOCIETY.

#### THE CHURCH OF CHRIST.

When Jesus Christ commenced his mission on the earth, he called his disciples, and they became a united body, joined to their Lord and Teacher. After his departure from this world, his disciples and followers organized themselves into a church, and maintained a residence in Jerusalem.

This church gathered other bodies of Believers which were called branches, and yet they, as a whole, constituted the one church of Christ. This church was trodden under foot by anti-christ, and for several centuries no true church of Christ existed on the earth.

This testimony was again revived through the ministration of Ann Lee, and of the Elders who assisted her. During the manifestation of this remarkable work, she received from her devoted followers the title of Mother in Christ, and since that date has been known as Mother Ann.

The glad tidings of this gospel of peace were published first in Manchester, England, but after remaining a few years in that country, the little church, through the revelation of God, came to America in the year 1774. A detailed account of this may be found in the "MILLENNIAL CHURCH." In the spring of 1780 Mother Ann and the Elders began an open testimony before the world. The morning light broke forth, and the sowers went forth to sow the true seed. and many came and confessed, and showed their deeds, as is written of the pentecostal church.

The testimony of these first Elders, Mother Ann Lee, Elder William Lee and Elder James Whittaker, spread rap-

idly. The doctrine was new and strange and those who were desiring the way of the Cross of Christ, received it with joy. Many were attracted to the home of the Believers, in Watervliet, N. Y., and conviction prevailed among those who went to see and to hear.

Returning home, they spread the tidings still farther, and confirmed the truth of what had been reported. While many believed and obeyed the voice which called them from the world, others were found who turned from it and through false reports, did much harm.

In the course of three or four years the Believers became quite numerous, and were to be found in the States of New York, Mass., Conn., N. H., and That those who had received faith in the gospel might be more firmly established, and an increase obtained in the work of redemption, it was indispensable that there should be a constant ministration from the Elders then at Watervliet. For this purpose the Believers visited them at their home, and then returned each to their own residence, with increased strength and understanding. In 1781 and 2 Mother Ann and the Elders visited many of the places where the Believers had gathered into families, and ministered to them a greater degree of the spiritual gift. these several places the people came, of one accord, and held their meetings, and this, by the Believers, was called, "Visiting the church."

After the Elders had established more order and discipline among the Believers, and had appointed leaders and laborers, they returned again to Watervliet, where Mother Ann, and Elder William, soon after closed their short but devoted work on the earth.

Elder James continued for a while, to minister to the people and to assist them in attaining to an increase of righteousness, order and harmony.

During this period from 1784 to 1787, the time of the ministry of Elder James, the Believers remained scattered, or at their own private residences, conducting their business of buying and selling, as well as all other matters of domestic economy.

They lived in their small families of husband, and wife and children, or more or less according to the new faith, as father and mother, son and daughter. A part of these, as was often the case, were Believers, and the others stood as opposers. In this state they had a thorough trial of their faith, in taking up the cross against former habits, and in separating themselves from the world, and unbelievers, which gave light to the word of Jesus. "A man's foes shall be those of his own household."

Father James, as he was now called, was greatly blessed with the power and gifts of God, visited the several towns where the gospel had been planted. Wherever he sojourned, he was kindly greeted by many of the Believers, and particularly by those who had been appointed as Elders. Among them were Joseph Meacham, Calvin Harlow, and David Meacham. Father James spent his life in arduous labors for the protection of the Believers. He encouraged and strengthened them, and instructed them as preparatory to an advanced order, of a more united condition, in both temporal and spiritual things, and this was in a good degree effected during his In a vision, Mother Ann saw the life. state of Believers. They were advancing but as a scattered people. Sudden-

ly, they came against a wall, and could proceed no further. At this place they collected and began to form into a united Soon there was an opening in the wall through which they passed, and then they were able to advance with Mother Ann interpreted what success. she had seen, as the scattered state of the Believers, being situated so distant from each other and without the necessary means of guidance and protection. She then predicted that the Church would be gathered, "but," said she, "that will not be my work. Joseph Meacham and others will perform it."

From this time, 1784, the Believers were anticipating a great increase, and were laboring as far as circumstances would permit, to become more united. Different familes united their domestic interests, and gradually approached more to a uniformity. Where one or more was gathered from a family, they entered these that were already organized, as did those who were poor, so that all might share equally in the blessings of this life.

Father James Whittaker and his assistant Elders, were at this time, zealously laboring to promote peace and order among the Believers, that all might be able to accept the increasing work. As a preliminary step to the gathering of the Church, Father James directed the Brethren, in the year 1785 to build a house for public worship, at New Lebanon, N. Y. In response to this call the Believers, begau, at once, to contribute of their means so far as they were able, while others not so well blessed in the goods of this world, gave as freely, their time and ability.

The deep interest manifested in the

with the gospel union which animated every heart, gave such an impetus to the consecrated labors, that the whole was speedily accomplished, and on the 29th of January 1786, the Believers were privileged to assemble, in this new house, for the worship of God. a beautiful, a sacred and a joyful occasion to every faithful soul.

Father James delivered a very soulstirring discourse, in which he said, "If you will obey the voice of the Lord your God, you will be protected, and his blessing will rest upon this place. ple will come from every pation under heaven and hear the word of God."

From this date, 1787, New Lebanon began to be considered as the central home where the first Church would be Many persons visited the established. place, who were anxious to share in the privilege of the new, religious order. Hurried preparations were made; all their business relations were adjusted, and everything being settled with their social relations, they were now ready to enter a Community of united interest.

It was a time of trial of the faith of Believers. The parable of the net that was cast into the sea, was having a prac-Hundreds had been tical application. accepted as probationary members, and among these were to be found, men and women of the best character, and of deep religious conviction, while many were of the class quite unprepared for so great a sacrifice of personal selfishness, and a separation between the classes must necessarily follow.

The testimony grew more and more It was the whole cross of Christ, and this includes a decided farewell to the world, and all its relations. work, by those of all ages, together "That which is born of the flesh, is

flesh," and flesh relations must be sacrificed to give place to an order which is new and spiritual, and which belongs to the kingdom of Christ. As might be expected, in all religious revivals, some will be found who have more zeal than wisdom, who are eccentric or who are ready to cry Lord, Lord, while the purifying work of the cross, can find but little that comes from, or belongs to, a consecrated life of God.

Through excessive labors for the care and protection of the Believers, Father James was prostrated by sickness, and many feared that he would not be able to recover. Those who were affectionately attached to him, as a gospel Father, began to realize that their cup of sorrow was already quite full. Some were brought under severe trials of their faith. while others were disheartened and finally fell back into the elements of the world.

Corresponding instances have taken frolic. place many times in religious history, and evidently will take place, after the same manner, in the work of the future. As Father James continued to decline in health, his last sleep is recorded as having taken place on the 20th of July 1787, he being thirty-eight years of age.

The gospel work, however, moved The people were prepared to enter the communistic life, and the time was fast approaching when the formation of a Society would be commenced. were anxiously waiting as at the gate of a walled city, desiring to enter that they might partake of a greater blessing.

As Elders in this great work of spiritual progress, Father James had chosen Joseph Meacham, Calvin Harlow, and These acted in con-David Meacham.

tecting the people, and they were unanimously received and acknowledged to be the rightful leaders of all who had accepted the testimony of the cross of Christ.

(TO BE CONTINUED.)

#### LETTER FROM WILLIAM LEONARD. No. 2.

SOUTH GROTON, MASS., JULY, 1865. Our writers and others have said hard things against Luther and he gave them good reasons for so doing. what would have been the condition of the religious world, by this time, if as heaven directed, the so-called Reformation had not been brought in by Luther. The state of the religious world needed just such a character to be inspired to commence a successful war. This was just as necessary as that Jesus should first turn water into wine, which finally aided men in carrying out a drunken

In each case it was right, they could appreciate nothing higher. Each did the work necessary to be done and this was as it should be. When the Episcopal church took the lead, it was sixteen twentieths world and four religion, and was soon imposed upon. When Whitefield and the Wesleys dissented from the church amidst the fires of persecution who would have thought that they could have turned such multitudes in the old and new world out of the churches, into higher degrees of the spirit, though still short of the true light.

From the Reformation down to the French Prophets, all continued to prophesy of a coming judgment, the gradual increase of the Holy Spirit, and greater cert, in counseling, directing and pro- light, as these bodies rose, sealed the

Digitized by GOOGLE

These fiery truth of their testimony. witnesses testified that formal professors had stopped the waters of life, and they predicted their breaking through to sweep away the wicked, and suddenly inundate all nations. They spoke and anticipated like n.en, but the fulfillment came gradually, like the doings of a merciful God.

When the increasing light and spirit which was leading the way to the New Heavens, had come up to a certain period, a Columbus was inspired to dream out the region where God had ordained to erect a new order on the earth. agitating inspiration was upon him, which gave him, and those who heard him, no rest, till the Catholic power cleared the way, by which he opened a passage to the New World. This gave an asylum to the pilgrims, whose posterity laid the foundation for the church Eight souls directed of the latter day. by a woman, settled near the city of Albany, N. Y., and were tried, tempted, disheartened and fell into doubts respecting the opening of the testimony. But that gathering came not as they calculated but in God's own time and Mother Ann promised in a gift of God, that the next opening should The Lebanon fabe at the far West. thers and mothers looked for the fulfillment of that promise, till their faith was sorely tried, but in its season that came also.

However frail and imperfect human agency may be, when true inspiration moves the honest leader, he fearlessly delivers God's word respecting coming events.

great faults, were honest. They were in the city of the pilgrim fathers, and organized to see the crumbling away of had to seek refuge from violence.

old religious structures, and were inspired to testify it, reckless of consequences. Columbus saw the green fields, mountains, forests, rivers, living forms and golden sands of this western world rise up before him like an enchanting vision. Like the Hebrew Seer radiant with hope, he spread it before scepters and thrones, because he felt and knew what he saw was true. The pilgrims were inspired to look for a brighter church in the wild regions of America, and their intuitions were true. Mother Ann was inspired to promise the planting of the Church, and predict the second opening of the gospel testimony and by the same word of God, the mediums in Zion have proclaimed that heaven designs a third enlargement. and as former predictions have come out, as reasonable beings, why should we despair of the last?

Nearly forty years ago, the spirit of prophecy on the earth plane, began to rise in the political horizon, like the little cloud, scarcely perceptible, predicting that God would break the fetters of every bond-man in America. rison, living on his crust and cup of cold water, was moved to print a little sheet, unpopular to the last degree, which at first, few would read, but finally agitated the nation. This sheet breathed the spirit of the universal rights of tribes of all colors. This inspiration agitated his soul like the pent up fires of a volcano. His startling narratives of the slave's wrongs, his hopeless bondage and the driver's lash, fell like burning brands among the citi-His office was assailed, his type Luther and others, though men of cast into the street, and he was mobbed

Who would then have thought that God intended by the efforts of that unpretending man, that in 1865 the slaves of America would be set free, and like Wilberforce, Fox and Burke, who fought the battle, which paved the way for West India emancipation, who thought he would live to see it commenced as they saw the slave trade overthrown?

With a pen dipped in liquid fire he still uttered truths which fell like convictions from on high upon tender con-We well remember these exciting scenes, the legislature of Mass., sympathizing with the South denounced the man and his measures, and he was solemnly arraigned before that body to answer to charges which they magnified to the crime of treason. They had seized papers, pictorial and written, as positive evidence, and in full assembly they as unbelievers, and he as a firm believer in the truths he uttered commenced the contest. After accusing him of hard things, which he met like a reformer and a hero, he was permitted like Paul to stand forth and speak for himself.

Armed with the power of truth (not as it is in Jesus) as it should be in the suffrage of the nation, he spoke long and powerful enough to convert two thirds of that august body to his own conclusions, and thus scattered his views all over the state. This spread these fires in other states. It became the battle cry of the Presidential canvas, elected Lincoln, unsheathed the sword and finally uprooted slavery forever. These bold reformers and discoverers are not the men that have moved the They nor other men ever had

they felt and proved and uttered which overturned old systems, and created new ones. Truth deeply planted in human understandings will roll down through unborn generations and never die.

The consciousness of this prompted Jesus to say, "I come to bring fire upon earth and what if it be already kindled?" Jesus saw that this fire would kindle up a host of Christian reformers, who would shine like blazing torches, quite through the dark night of antichrist.

The intuitions of Columbus were founded on the clearest deductions drawn from science. Through these, spirits kindled a burning inspiration, founded in truth which finally brought in the reality. William Lloyd Garrison is a conscientious believer in God. He learned by fugitives and others, that multitudes of wretched bondmen, were crying to God for deliverance. cry wrung his soul with agony. Through this distress he was inspired to help raise the Macedonian cry for help. Past history taught him that the prayers of the oppressed had always been heard and at some time answered. strong power of this truth, he cried, prayed and wrote day and night as one bound with them. They told their wrongs to that God who is never out of hearing, and he proclaimed them to the nation. This was spreading the truth by faith. This truth moved others, in the same power these moved the nation. which shook it to its foundation, poured out rivers of blood and finally broke down the power of the oppressor.

These bold reformers and discoverers are not the men that have moved the world. They nor other men ever had the power to do it. It was the truths God brought in succeeding dispensa-

tions, they were founded in truth, which he intended should run down a line till a certain period, and where this truth was planted by the finger of God, men on earth could never overthrow it. Now, was there ever a clearer set of truths founded on law and order, given to redeem the race than may be found in this body? Are they not truths for which men and women of all ages have sacrificed their lives by thousands, to bring in for the final benefit of themselves and others?

If the less important truths have cut their way through and finished their destined mission among men, will the most important fail and break down? There is no estimating the tears, the prayers and anguish that millions have bowed under, to bring out these mighty truths. If many that we have named, have never failed to run their course like the sun in the heavens, who cannot see that it is impossible for these to fail of doing so? Through self-denial we are building new realizations on the simple word of God which must go through; for the prophet says, "As the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth and maketh it bring forth and bud that it may give seed to the sower and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but shall accomplish that which I please and it shall prosper in the thing whereto I sent it." Isa. lv., 10.

TO BE CONTINUED.

Religion, so-called, fails to be genuine, when it is divorced from reason, and practical goodness of life, separating man from his sins.—G. B. A.

#### PRESS ON!

Annie R. Stephens.

Press on true soul! with patient firm endeavor,

Tho' life's to thee a heavy load of care; Keeping thy heart in trust and hope forever, God helpeth those who bravely do and bear. What tho' there dawns for thee no glad tomorrow.

And life's made cold by harsh, embittering scorns;

What tho' thou wear'st the robe of grief and sorrow,

And on thy brow a crown of many thorns. Press on true soul! e'en tho' the seed thou'st scattered,

On barren and unwatered ground was sown;

Think not in vain was all thy toil expended, Because no blessedness of fruit is shown. There is no deed nor aspiration holy.

But meets its recompense in realms above; And loving ones descend to bless the lowly,

Who daily make their life, a work of love.

Press on true soul! nor let thy footsteps
falter,

They win the prize, whose purpose will not alter,

They reach the goal who brave each adverse scene.

All feet must pass the thorny road of trial,
All hearts must suffer for the truth—the
right;

And they who tread the way of self-denial,

Are precious in our heavenly Father's sight.

Press on true soul! no night but hath its

morning,
And God's all radiant love shall shine at

Tho' ebon clouds eclipse the golden dawning, Faint not; the gloom of night will soon have passed.

Therefore, press on through weary scenes of sadness,

Through summer's heat, and winter's stormy strife;

Thou soon shalt reach the vernal heights of gladness.

Where blooms the summer of eternal life.

Mt. Lebanon, N. Y.

Digitized by GOOGE

#### THE GOLDEN SIDE.

THERE is many a rose in the road of life, If we would only stop to take it; And many a tone from the better land, If the querulous heart would make it: To the sunny soul that is full of hope, And whose beautiful trust ne'er faileth, The grass is green and the flowers are bright, Though the winter storm prevaileth.

There is many a gem in the path of life, -Which we pass in our idle pleasure, That is richer far than the jewelled crown, Or the miser's hoarded treasure: It may be the love of a little child, Or a mother's prayer to heaven, Or only a beggar's thanks For a cup of water given.

Better to weave in the web of life A bright and golden filling, And to do God's will with a ready heart. And hands that are ready and willing, Than to snap the delicate, minute threads Of our curious lives asunder, And then blame heaven for tangled ends And sit and grieve and wonder. -Home Journal.

#### EXPERIENCE OF AMOS BUTTRICK.

I FIRST met Mother Ann Lee and heard her speak, while in meeting, in encouragement to the willing mind and in reproof to the transgressor of God's law. I was convicted that she spoke by inspiration and the power of her spirit made me tremble. With her divine gift I was well assured that she could read my mind. I ventured even after this to attend a meeting at the Square House, in Harvard.

Here I saw Brother Auron Wood under the influence of the spirit and in the manifestation of sorrow. I then thought I shall be like that if I do not honestly confess and forsake my sins. At that me, and said, "Young man, you had better obey your faith." Soon after this I made up my mind to forsake the world, and to confess my sins to God. This I did, faithfully, agreeably to the advice of Father William.

After I had accepted the life of a Believer, Mother Ann said to me, Amos, you are a large man, and a man of faith, but the cross will effectually try your faith, and will prove you. As Mother Ann had said to me, that if I was honest in my confession, I should prosper, my confidence in God's work remained unshaken, although I was made to fear and tremble when I felt that her reproof belonged to me.

I remained at Watervliet several weeks and assisted the Brethren, as best I could, in felling trees or chopping wood. At the close of the week, and as the Sabbath was approaching, I thought I must prepare to be more serious, as that was the general manner of keeping a New England Sabbath. Mother Ann on meeting me, said, "You have been bright and lively all the week, and now because it is Saturday afternoon, you have taken on a long antichristian face. When there is any testimony against the old heavens, you are not touched, as you never made any profession of religion, but you should know that your churchal religion sticks to you as does the bark to a tree, and what if I should prove it to you?"

Mother Ann thought I had better not come to the house where the meeting was to be held till after the service. My supper was brought to me, and during the meeting not less than two persons were sent to me with messages of reproof. I thought this was more than time Father William Lee approached a man should bear. In fact I was real-

Digitized by GOOGIC

ly provoked, and if any horse had been there, I think I should have gone to some other place for the night, but seemingly I could not get away. After meeting I went into the house and Mother Ann spoke very kindly to me.

Amos said that soon after this he returned to Harvard. He loved the Elders and maintained his gospel faith. At the time of his next visit he reached Watervliet during a severe rain storm. The people were in meeting and as soon as he entered the house, Mother Ann spoke to him and he was made welcome to their home. Mother Ann said, "Jov on, Amos." Without stopping for a change of garments he went directly into the worship and remained during the service.

While on a visit to the Elders, Mother Ann asked him if he loved the Elders as well as he would, if they were not English. (Amos had been a soldier in the war of the Revolution and was much prejudiced against the English, or the red coats, as he called them, but he replied,) "I do."

The Elders in reply said, "That is hardly correct Amos." This was a severe trial to him as he thought so much of his character and about speaking the truth, but his faith in the gospel caused him to look into his heart, and he felt convinced that they had told him the truth, and he accordingly acknowledged it.

Mother Ann then said, "How is it James, did not Christ say, Blessed are they who have believed and have not seen?"

"Yea," said Elder James, and Amos received the blessing and was comforted.

Amos was at Watervliet when Eleazer Rand (afterwards known as Father

Eleazer) was about to leave the place for his home in Mass., Father William came into the room and said, "Eleazer I have not felt the liberty from God to speak to you since you came to visit us, (Eleazer had then been at Watervliet about two weeks,) and I have prayed to God to know the cause, and he has made it known to me."

"You are ashamed of the power of God and the testimony of truth before the world." Eleazer accepted the admonition and fell upon his knees, and in tears of repentance, sought the forgiveness of God. He then received the blessing of the Elders, and returned in peace to his home.

Amos said a young man told him the following incident.

"I went to see Mother Ann once in company with an elderly man who was called a good Christian. I did not wish to go alone as I was a very wild young man. I did not expect to be noticed at all myself, but hoped that by being in good company, I should obtain a chance to see Mother Ann as I had a great desire to see her.

On my way I told my companion that perhaps I had better put a piece of money in my mouth, so that she should not be-witch me. On being introduced to Mother Ann, she did not seem to notice, particularly, my companion, but said to me very pleasantly.

"Young man, take that piece of money out of your mouth, as we are not witches, and will not hurt you."

She talked with me so kindly and feelingly that I became convicted, and accepted the faith of the Believers.

Mt. Lebanon, N. Y.

<sup>&</sup>quot;PARDON others often, thyself seldom."



#### LIFE.

#### CHANCY DIBBLE.

It has been said that life and its responsibilities are really more solemn than death. Life to answer its object must be a constant application to duty, watchfulness and care. Neither wealth nor luxury affords happiness. who keep nature's laws and live in compliance to their light are an honor to humanity, but a life conformable to the fushious of the world is full of selfish-We are singular inasmuch as we follow him who was not selfish or worldly. To be a true Christian it requires a brave heart. Jesus has told us so. To overcome evil habits and be renewed to a perfect life is not attained by selfish indulgence. The allurements of a worldly life are treacherous. Passional excesses are constantly shortening the life of human beings. It is these excesses which Christianity has to contend against. Christianity follows to resurrect the spiritual part, to mature and consummate man and woman's glory and happiness. It is the harvest of the ripe fruits of humanity. Surely none will cast the arrows of malignant spite against those who are enlightened to live above the follies which are sinking the race below the animal.

Watervliet, N. Y.

#### THE POOR BELIEVER.

#### MARY WHITCHER.

No habits formed for Higher Life, With all the labor and the strife That's been for many years.

Does not arise at sound of bell,— For breakfast is not fitted well, Beginning day thus slack. The things begun, not time to end, The spirit that would not contend Is tried and fretted sore.

And will give way to troubles small, While many an unexpected call Brings vent to fret and moan.

Look back and see the start was wrong, And time is short that would been long And equal to our need.

How wisely then, that those begin Who have not found this life of sin, To start aright at morn.

Let such take heed and live to God, For order is his safe abode And ours may be the same. Canterbury, N. H.

#### THE GOOD BELIEVER.

#### MARY WHITCHER.

CONTENT at home, content to be A help, wherever need we see And happy in our place.

Up in the morn at early call, Prepared for duties that may fall Upon us through the day.

No face awry, no feeling sad, But for our call so very glad, Makes all things move in peace.

No turning to the world for ease Or anything the sense might please, For ours is measure full.

A peaceful manner for the young,
A cheery word for those who're strong
And kindness everywhere.

The bliss within, is bliss without,
That we are right, we have no doubt,
And with a trust we pray.

Canterbury, N. H.

It is in the small, or unseen acts of life, that an enlightened conscience warms us to beware of the hidden shoals, where danger would be least expected. M. J. T.

THE Christian's triumph is only known to those who cease not to watch and pray.

#### FORTY DAYS WITHOUT FOOD.

To Dr. H. S. Tanner: --Your book, addressed "To whom it may concern" is addressed to me, seeing I am deeply interested in your successful, fruitful, and self-denying experiment. The results of which, coupled with your former experiences, are suggestive that the long train of maladies incident to humanity may be disposed of. I see the importance, and highly estimate your labors in the above line.

Again, your retirement in the Shalam community New Mexico, is not without its importance. Its non-success involves lessons of great value. I recognize in that Community an effort to rid its subjects of the prevailing social maladies of our times. Underlying all social formations there are laws, as invariable, and as omnipotent, as are the laws productive of material phenomena. I find in the leaders of that community, the same forces that inhere in all men and women. And that these forces when active produce definite results.

The universality in the prevailing form of social life on our planet, points to a corresponding force, or cause, which uniformly brings forth the usual family relationships. The animal affectional affinities existing between men and women, is the force which creates the private family. It is worthy of note, that all animals are the subjects of that force; therefore, it may be called "The animal emotional force," it being represented by the propensities. Now, I find in your leaders, and also in those who sympathize with them another force, a force to form a universal brother and sisterhood having one common interest; and to eliminate from themselves bodily, as well as moral maladies; and also, to substitute peace for war. This force, may be called the divine, emotional force; it being represented by manifestations of "Good-will to men," justice, benevolence, mercy, and by aspirations after, and a growth into these divine attributes. To live under the vitality of this force exclusively, is to have heaven in and among us.

As the said leaders manifested in forming such community the divine emotional—the higher life, why did they not succeed? History deals in facts, not in personalities. Well, what are the facts in reference to said leaders, or rather At first he taught abstithe leader? nence from propagative emotions, and afterwards married a woman. formed a community having goods in common, and then introduced the force, having goods in severality! also a matter of history, that the women in the Shalam community remained under the influence of their animal emotional And that there was neither power in said community to destroy the organizing affinities of Adamic relationships, nor ability to unfold within these women, angelic life. On these points, hinge the success, or failure of communal homes. Woman is the organizing force in social formations. If you will have divine homes, first, find the divine woman-the woman clothed with divine The moon—animal desires unenergy. der her feet. Her children will bruise the serpeut's head, and render communal homes an everlasting success.

The teachings of the Faithists to go direct to Jehovah, without the necessary preparation of step by step on the ladder of ascension, suggests the inquiry is dictum growth?

I have the happiness to be very respectfully your much obliged friend,

Daniel Fraser.

Digitized by 100916

#### ORIGINAL IDEAS.

#### F. W. EVANS.

Through Ann Lee and her followers has come a new class of ideas, that have been received and spread broadcast by the press and lecturers; they are shaking the old heavens and earth all to pieces;—

- 1. That God is a duality, not a trinity, and is a heavenly Father and Mother.
- 2. The Jewish God of Israel was not Deity, but a tutelary divinity.
- 3. The Jewish Bible, some portion of it, is a record of the word of God. In it we are told what the living word of God really is—thus, "The word of God is quick and powerful and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Heb. iv., 12.
- 4. Jesus, when born of Mary, was not yet the Christ, but had to be born again by being anointed by the Christ Spirit, and thus became the Christ.
- 5. Probation extends into eternity. Whenever a soul is convicted of sin, and seeks the mercy of God, by confession and repentance, it will be met in mercy. "The mercy of the Lord endureth forever." But effects must be endured.
- 6. There is no resurrection of the body: the Resurrection is, rising out of Generation. "I am the resurrection and the life," Jesus said. He had risen by the Christ spirit, out of and above the generative order.
- 7. Atonement must be made by the sinner, not by Jesus. The soul that sinnerh, it shall die; and the sinner that repents, is raised from that death.

- 8. Man has worked out his own condemnation; and he must work out his own salvation and redemption.
- 9. The law is included in the Gospel. It is "the song of Moses the servant of God and the song of the Lamb." The song of the Lamb is the Gospel Testimony of Christ's first and Second Appearing. Luther and Calvin separated them, and repudiated "good works, as filthy rags." They substituted the right-eousness of Christ or Jesus, in place of their own righteousness—of doing right themselves, individually.
- 10. Swedenborg was the angel of spiritualism, and Ann Lee of religion.
- 11. The seven thunders are seven cycles of travail by the Millennial, or resurrection Church itself. The other sevens of the Revelator—seals, vials, plagues and trumpets, are the seven cycles of travail of the great Antichristian world-"Seven Churches of Asia"-Gentile Christianity, from the first to the second Appearing of Christ. history of the Church and State generative, fighting, poverty-creating governments, who have the poor always with them to make soldiers out of; and with the soldiers they fill the earth with vio-"In her-Babylon-was found the blood of all saints and martyrs, and of all the blood that was shed upon the earth."
- 12. The marriage of the Lamb and Bride, is the union of the first and second Pentecostal Churches—Jew and Gentile. The first church has been in the spirit world 1260 years; and the second, in a wilderness state on earth, amongst the Two Witnesses, for 1260 years.
- 13. The kingdom of heaven is now being created upon earth, and is fulfill-

ing all the promises, both physical and spiritual. belonging thereunto. It furnishes the "hundred fold" of houses and lands, to those who have forsaken their selfish private property—houses and lands; and it provides, uniformly the "daily bread"—good, substantial, hygienic food—to all its members.

14. There is no effect without a cause. There would have been no late Civil War—destroying millions of life and property—if no chattel slavery; and no chattel slavery, if no wages-slavery. There would have been no wages-slavery, if no land-monopoly—single persons holding, and claiming to own, more land than they used. If no land-monopoly, no poor, landless, homeless people. If no poor, homeless people, then no soldiers, and nothing to fight about.

For more than a century, these radical ideas and millennial truths have been going forth from Zion. They are creating material for the two Orders-New Heavens and a New Earth, of Righteousness and Holiness.

#### APPENDIX.

Many notable persons have been interested in the Shaker theological ideas.

Theodore Parker adopted "The Second Appearing of Christ" as his text-book, to preach from He was one of the first to own God as a Father and Mother, and to publicly pray to a dual God.

Hepworth Dixou has much to say about Shaker ideas, affirming that "they have modified the religious thought of America." He says:—"One man with ideas may be worth a Parliament—nay, a whole nation, without them. The

Shakers may not be scholars and men of genius. In appearance they are often very simple; but they are men with ideas, men capable of sacrifice. No one can look into the heart of American society without seeing that these Shaker unions have a power upon men beyond that of mere numbers. If a poll-tax were decre: d, they might pay into the exchequer less than many of the sects; but their influence on American thought is out of all comparison with that of such sects. The Shakers have a genius, a faith, an organization, which are not only strange but seductive, which have been tried in the fire of persecution, and are hostile to society as it stands.

A Shaker village is not only a new church, but a new nation. This church is based upon these grand ideas:-The kingdom of heaven has come; Christ has actually appeared again on earth: the personal rule of God is restored. In the wake of these ideas and dependupon them, follow many more. Mount Lebanon is the center of a system which has a distinct genius, strong organization, a perfect life of its own, through which it would appear to be helping to shape and guide, in no slight measure, the spiritual career of the United States of America.

#### SPIRITUALISM.

Dixon sees a connection between Shakerism and spiritualism. He says:—
"When Mother Ann had been lodged in jail in this river town (Poughkeepsie,) she had gathered a little court of curious people around her, to whom she communicated her strange experience of the unseen world. Andrew Jackson Davis, a poor cobbler, is the spiritual

descendent of Ann Lee, the poor factory Davis sees sights, and dreams dreams; but his revelations have scarcely gone beyond the hints afforded by Mother Ann.

When we essay to judge spiritualisma system so repugnant to our feelings, so hostile to our institutions as this school of spiritualism—it is needful, if we would be fair in our censure, to remember that, strange as it may seem to on-lookers, it has been embraced by hundreds of learned men and pious women. Such a fact will appear to many the most singular part of the movement; but no one can assert that a thing is simply foolish, beneath the notice of investigators, which has been accepted by men like Judge Edmonds, Dr. Hare, Elder Frederick, and Professor Bush."

Bishop Hughes is reported as saying, "The Catholics have nothing to fear from the Protestants: we know them, their organizations, numbers, and power. But the Spiritualists are a nameless number, an unknown quantity; know neither their numbers nor their future." And that is true. Spiritualism will be the agent to undermine the great Catholic Church; and Shakerism will crumble it to pieces. It is the fall of Babylon.

Mt. Lebanon, Col. Co., N. Y.

ENFIELD, N. H., APRIL, 1889. BELOVED BROTHER SULLIVAN, MY GOOD AND WELL TRIED FRIEND:-You and I are slowly creeping along to the end of life's journey. Those of our class and age have mostly passed the wondrous river, while we stand wait- 14, 30. Then it must be that our cofing upon the banks for the boat to take fers are full of blessing and love, and

us on board. A signal is not unfrequently given notifying me that the ferry-man is approaching the near shore for passengers. To embark, I am in no haste; yet from the course of nature. I know the time of my departure draweth nigh.

You and I have had our day. battles in life are nearly at their close, our good fight nearly fought and our victories we can count upon with a degree of rejoicing. Our relations we have learned to value, and to us are very dear, and our treasures of immortality no one can take from us.

However much we may realize we are not millionaires, yet our possessions are not trifling, the thought of which is very comforting. We are not ignorant of our burden and strife, and we know that our labors have rewarded us with life and being, bringing peace, love, and joy, with a home and a relation whose value is incomputable.

Dear brother, for a long time my mind has been especially drawn to Canterbury, to old friends and to you in particular as one whom I have long loved, who has nobly faced the enemy. fearlessly braved the storms and terrors of the battle and come out a victor. your conquests, I congratulate you. As we sing the songs of triumph now and here, I am thinking how more exultingly we can swell the songs of the Lamb in that undiscovered land.

And still we are marching on, with the expectation of a continuous journey which ends not with time, but extendeth on and on, until like Jesus we can say,-"The prince of this world cometh and hath nothing in me." St. John,

our ministrations will be devoid of any savor of earth, of self, or the powers of darkness.

Good brother, please accept these simple lines as conversational, with my undying love. Your Brother,

ABRAHAM PERKINS.

#### WHO ARE THE INFIDELS?

HAMILTON DE GRAW.

LET us analyze the word, Fidelity.— Honesty, veracity, adherence to truth. Then Infidelity must be the opposite. The question, who are infidels? reformers of the world who in all ages have been branded with the epithet of Infidel or the reactionists who have assumed to themselves the honor of Fidelitv.

Was Jesus an infidel? Let us examine into his record; while a child he was faithful to his parents and grew to manhood imbued with the principle of fidelity to truth, and loyalty of soul to that grand central truth of the final consummation of the brotherhood of man; while his bigoted persecutors were the infidels and he was forced to exclaim, "Woe unto you Scribes and Pharisees, hypocrites, ye devour widows' houses and for a pretence make long prayers." Those who have stood on the danger line in the advance guard of human progress have always been hounded with the cry, "Infidel, Crucify him."

Moving down the ages we meet the grand army of progressive thinkers that have sealed their devotion to the truth with their lives. Which were the infidels, Polycarp, Huss, Bruno, Servetus or those who so fiendishly sacrificed them to satiate that lust for dominion over the Boston."-R. P Journal.

souls of men and could not tolerate Fidelity to the truth?

When through the spiritual evolution of the race it became possible for that highly spiritualized and inspired woman Ann Lee to announce her mission as one of the advanced reformers of the world: when her announcement was flashed upon the world that woman must be free to work out her own redemption, a mingled howl of rage and terror arose from the advocates of the Pauline doctrine. that woman must be subject to man, fearing that their idol would be destroyed, the cry of infidel, fanatic, arose "Crucify her" she did not merely stand on the danger line but was advancing with dangers besetting her on every side, she sealed her Fidelity to the truth with her life, while her persecutors the Christian clergy (?) could profess to be shocked at the sight of a woman preaching.

When that grand man, one of nature's noblemen, William Loyd Garrison thundered his protest against chattel slavery and in demanding immediate abolition made his ineffectual appeal to the clergy what was the result? standing in their pulpits and quoting the Bible to uphold the infamcus system could hiss Iufidel, while they were the infidels to those principles of truth that were working for the emancipation of the race.

Sonyea, N. Y.

"Pure homes, clean hearts and honest lives and an abiding faith in the immortality of the soul, and the infinite justice and goodness of nature are what the people need, not 'spiritual attainments' and 'soul developments,' especially that ship of 'soul-unfoldment' which manifests itself in polygamy and general nastiness, whether at Salt Lake or

Digitized by GOOGLE

# THE MANIFESTO. JULY, 1889.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the Order and to inculcate the spirit of righteousness.

All communications should be addressed to HENRY C. BLINN,

SHAKER VILLAGE, MER. Co.,

N. H.

#### TERMS.

One copy per year, postage paid, .75
" six months, " .40
Send for specimen copy, free.

## Editorial.

THERE are times when it may be quite justifiable to speak of AWFUL calamities; of the fires and floods that so frightfully devastate the earth. As appalling as the recital of these conditions may be, we are led to think of the thousands upon thousands of men, women and children, who in one moment became as helpless as infants and were overwhelmed in a watery grave or gave up their lives in the devouring flames.

The breaking away of the reservoir at Johnstown, Pa., has produced a scene that no language may be able to describe, nor pen fully to illustrate. That fearful exhibition of a wall of water more than thirty feet in height, whose voice was like that of rolling

thunder, which went dashing along in demoniac fury, crushing every building in its path, with the swiftness and ease that one would crush the shell of an egg, can never fade from sight.

Within the space of one hour that great body of water, four miles long, one mile wide and held by an embankment of one hundred feet in height, had spent its fury and thousands of souls were hurled into eternity before any voice of warning could reach them.

How forcibly this should impress upon the mind, "The uncertainty of life, and the certainty of death," and of the feebleness of man to even contend against the natural elements. That busy throng of men, women and children, absorbed in the duties and industries of this life, and in one moment blotted out of existence forever.

Has this sad catastrophe any lesson for us? Shall we look upon it as accidental, and from uncontrollable causes? There are Christians, no doubt, who will believe it was fore-ordained to take place on that day and in that very hour, and also for that great army of souls to be hurled into etermity without thought!

Was it not the result of the breaking of some law, over which the sufferers had no direct control? Jesus very wisely and instructively brings forward an incident that occurred in the eastern country, in the falling of a tower, which unfortunately killed some eighteen persons; and draws from it a very marked lesson.

That fearful exhibition of a wall of "Suppose you that these Galileans water more than thirty feet in height, whose voice was like that of rolling because they suffered these things? I

tell you, nay: but except ye repent, ye shall all likewise perish."

This same remark may have a direct application to those who were dwelling in that ill-fated valley on the thirty-first of May.

Do we wonder why they did not take warning, when more than once, it was clearly spoken to them? The only answer that can be given to this, must be the one made by the prophet. "The people were destroyed for lack of knowledge."

Had they only listened with care, and fled from the place, with the haste that Lot fled from Sodom, like him they might have escaped a frightful calamity. Already it is being said, "it was wrong and almost criminal to keep such an immense body of water, three hundred feet above a populous valley, for no other purpose than to afford occasional sport and recreation for a few rich and favored individuals."

In this case, the law, God's unchangeable law was open before the rich and the poor. They knew their danger but trifled with the warning, and permitted for the pleasure of a few rich Christians, more than eight thousand souls to be most signally and overwhelmingly blotted out of existence.

The laws which God has designed shall rule the universe are, without doubt, as safe and reliable as is the Creator of those laws, and the rain cannot avoid falling to the earth, nor the dew from rising among the clouds, any more than the sun can avoid shining.

While we stand appalled at the horrors which are measured out so fear-

fully upon an unsuspecting people, because some one or ones, in their avarice or ignorance neglected to regard an imperative law, should we not study with deepest interest the laws of God which so vitally effect us as a people, or as individuals? Our certainty of his law can claim no excuse. For every transgression a corresponding penalty is sure to follow. Neither prayers, nor alms-giving, nor sacrifices can prevent the effects of wrong doing. ligion is not ignorance, nor asceticism nor the life of a devotee to a churchal creed. God's laws are open before us every hour of our existence, and take cognizance of our every act.

Christians without a knowledge of these higher laws which should rule them in the lesser things of life as well as in the greater,—in eating, in drinking, as well as in all that pertains to the health of the body or to the life of the soul, are so far from or without God. If the wholesome advice which St. Paul so thoughtfully gave could be conscientiously acted upon, it would herald a wonderful reformation in the world, and the millennial age would be at the threshold of our door.

"Whatsoever, therefore, ye eat or drink, or whatsoever ye do, do it to the glory of God." How much is being done every day that is far from being a glory to man, and indeed, much less a glory to God. Under this influence the earth would become a paradise, while every one would be interested in the happiness and prosperity of his neighbor, equally with that of his own.

ARTICLES published in the MANI-

festo must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

Through the kindness of a friend we are able to distribute several copies of the Manifesto, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to him free by forwarding to us his address on a postal.

# Sanitary.

THE USE OF TOBACCO.
WHERE THE VIRTUES AND VICES OF THE
WEED LIE—SMOKERS AND NON-SMOKERS.

Tobacco contains an acrid, dark-brown oil, an alkaloid, nicotine, and another substance called nicotianine, in which exist its odorous and volatile principles. bacco is burned, a new set of substances is produced, some of which are less harmful than the nicotine, and are more agreeable in effect, and much of the acrid oil-a substance quite as irritating and poisonous as nicotineis carried off. These fire-produced substances are called, from their origin, the "pyri-By great heat the aromatic dine series." and less harmful members of the series are produced, but the more poisonous compounds are generated by the slow combustion of damp tobacco. This oil which is liberated by combustion is bad both in flavor and in effect, and it is better, even for the immediate pleasure of the smoker, that it should be excluded altogether from his mouth and air passages.

Smoking in a stub of a pipe is particularly injurious, for the reason that in it the oil is stored in a condensed form, and the smoke therefore highly charged with the oil. Sucking or chewing the stub of a cigar that one is smoking is a serious mistake, because the nicotine in the unburned tobacco dissolves freely in the saliva, and is absorbed. ing" is on this account the most injurious form of the tobacco habit, and the use of the cigar holder is an improvement on the custom of holding the cigar between the teeth-Cigarettes are responsible for a great amount of mischief, not because the smoke from the paper has any particularly evil effect, but because smokers-and they are often boys or very young men-are apt to use them continuously or at frequent intervals, believing that their power for evil is insignificant. Thus the nerves are under the constant influence of the drug, and much injury to the system results. Moreover, the cigarette smoker uses a very considerable amount of tobacco during the course of a day. ping" and "snuffing" are semi-barbarities which need not be discussed. Not much effect is obtained from the use of the drug in these varieties of the habit.

Nicotine is one of the most powerful of the "nerve poisons" known. Its virulence is compared to that of prussic acid. If birds be made to inhale its vapor in amounts too small to be measured, they are almost instantly killed. It seems to destroy life, not by attacking a few, but of all the functions essential to it, beginning at the centre, the A significant indication of this is that there is no substance known which can counteract its effects; the system either succombs or survives. Its depressing action on the heart is by far the most noticeable and noteworthy symptom of nicotine poisoning. The frequent existence of what is known as "smoker's heart" in men whose health is in no other respect disturbed is due to this fact.

Those who can use tobacco without immediate injury will have all the pleasant effects reversed, and will suffer from the symptoms of poisoning if they exceed the limits of tolerance. These symptoms are: 1. The heart's action becomes more rapid when tobacco is used; 2. Palpitation, pain, or unus-

Digitized by GOOSIG

ual sensations in the heart; 3. There is no appetite in the morning, the tongue is coated, delicate flavors are not appreciated, and acid dyspepsia occurs after eating; 4. Soreness of the mouth and throat, or nasal catarrh appears, and becomes very troublesome; 5. The eyesight becomes poor, but improves when the habit is abandoned; 6. A desire, often a craving for liquor or some other stimulant, is experienced.

In an experimental observation of thirtyeight boys of all classes of society, and of average health, who had been using tobacco for periods ranging from two months to two years, twenty-seven showed severe injury to the constitution and insufficient growth; thirty-two showed the existence of irregularity of the heart's action, disordered stomachs, cough, and a craving for alcohol; thirteen had intermittency of the pulse; and one had consumption. After they had abandoned the use of tobacco, within six months, one-half were free from all their former symptoms, and the remainder had recovered by the end of the year. A great majority of men go far beyond what may be called the temperate use of tobacco, and evidences of injury are easily found. It is only necessary to have some record of what the general health was previous to the taking up of the habit, and to have observation cover a long enough time. The history of tobacco in the island of New Zealand furnishes quite a suggestive illustration for our purpose, and one on a large scale. When Europeans first visited New Zealand they found in the native Maoris the most finely developed and powerful men of any of the trines inhabiting the islands of the Pacif-Since the introduction of tobaceo, for which the Maoris developed a passionate liking, they have from this cause alone, it is said, become decimated in numbers, and at the same time reduced in stature and in physical well-being so as to be an altogether inferior type of men .- New York Medical Journal.

Those who set the greatest value on their own lives, are often those the world could best afford to lose.

"IT is the tone that makes the music."

[WRITTEN FOR THE MANIFESTO.]
THE JEWISH PROPHETS.

J. L. HERSEY.

THE Jewish prophets were a peculiar and interesting class of men. They personified all that adorned and dignified their national They were the nobility of God's character. spiritual kingdom. Theirs was a higher calling and grander sphere than any titled mortal can boast. But they sought not this responsible distinction. Moses and Jeremiah earnestly, yet vainly, prayed exemption from this solemn charge. The soul of Ezekiel rebelled against the divine mandate; but the hand of the Lord was upon him, to curb the hate and bitterness of his spirit, and to model him for his sacred calling. Consecrated by the eternal spirit they magnified their office, and sustained it with dignity and majesty.

They were borne along through scenes, prosperous and adverse, by God's impulsive energy; they took the words of blessing, of cursing from his mouth, and enforced them by the most impressive sanction that could sway the souls of men. As the spiritual guides and censors of the people, they waited on God continually for divine illumination in the discharge of their solemn function. They were admonished to make no distinction between the proud and the lowly, the monarch and his subjects. Their commission announced them as the vicegerents of heaven. "See" (saith the Lord to Jeremiah) "I have this day set thee over the nations and the kingdoms, to root out and to pull down and to destroy, to build and to plant." There is a moral sublimity in the prophetic office adapted to excite profound emotions and inspire lofty conceptions.

Mark the experience of "the man of God" with whom the Lord spake face to face, of Isaiah, who saw the Lord of hosts enthroned, of Daniel who beheld the cessation of time and the dawn of eternity, of John who saw the great white throne and who sat thereon. The thoughts, the language of heaver was theirs, and from their lips fell words upon which God had stamped his irreversible seal.

Pondering over their heaven-born themes graced by divine sanctions, we seem to be fingering the harp of prophecy and chanting

its joyful or solemn or awe thrilling tones as Saul of old ere the lamps of God went out We are struck in the temple of the Lord. with the magnificence of Moses, Ezekiel and Nahum; with the harmony and splendor of David, with the majesty and sublimity of Isaiah, with the pathetic and solemn energy of Jeremiah, and with the power and grandeur of Daniel.

No monumental pillars record their names but their oracles are their monuments more precious than gold, more majestic than the triumphal arch, and more enduring than the time crowned pyramids. Though mortal there were those among them whose immortality began in time. Enoch, seraph winged, out sped the conqueror death, and indomitable Elijah in his chariot of fire, triumphantly passed to the realms of the blest.

The history of the prophets exhibits the lights and shades of Jewish life. It is a story of such marvelous interest, that it seems a spiritual romance. Though pilgrims of earth the star of inspiration shed a halo of glory around them and illuminated their pathway to the Eternal. It cast a gleam of light over the dark future upon which they looked and told what God proposed to do in far reaching ages.

Tuftonborough, N. H.

#### THE DISASTER AT SAMOA.

Scene, -Samoa, a lovely island in the South Pacific. The harbor is made by the outcropping of a coral reef. Christian missions had been unusually successful for many years. But war, said to be stimulated by representatives of Christian nations, broke One king is dethroned and banished. A part of the people resist the enthronement of his successor. England, Germany and America hasten warships to the scene. battle ensues and many natives and some Germans are killed. The ships bristling with guns are in the harbor. The three nations jealously watch each other with many A commission is called to Berlin to settle the quarrel as between the three civilized nations.

a signal to fight or not; while thousands of far-off friends, relatives and countrymen, strain their ears to catch the news and newspapers boast of the strong, naval forces displayed, a storm, unprecedented in fierceness sweeps the vessels from their anchors, piles one on the other, or upon the beach, drowns one hundred and fifty men and officers and extinguishes as with its breath all that represents the pomp and power of two nations and the third manages to run away! What a commentary on man's boasted power! It recalled the sublime lines of Henry Kirke White:

> Howl, winds of night, your force combine Without his high behest; Ye shall not on the mountain pine

Disturb the sparrow's nest. God swept them away. The wind is his servant. - Selected.

#### AN EXAMPLE IN HUMILITY.

THOMAS of Aquino was by far the greatest man of his age, of noble birth, of ancient lineage, of fine appearance, the most consummate theologian, supreme in learning and goodness, the friend of popes and kings. position he was but a humble monk. One day at Bologna, a stranger arrived, and asked the prior for some one to get provisions, and carry his basket. "Tell the first brother you meet," said the prior. St. Thomas was walking in meditation in the cloister, and not knowing him, the stranger said, "Your prior bids you to follow me." Without a word the great teacher-the angel of the schools as he was called by the affection of his admirersbowed his head, took the basket and followed. But he was suffering from lameness, and since he was unable to keep up the stranger rated him soundly as a lazy, good-for-nothing fellow, who ought to show more zeal in religious obedience. The saint meekly bore the unjust reproaches, and answered never a word. "Do you know whom you are speaking to, and treating in this rude way?" said the indignant citizens who witnessed the "That is Bro. Thomas, of Aquino." "Bro. Thomas of Aquino!" said the stranger in amazement; and immediately throwing In the meantime and while the ships wait himself upon his knees, he begged to be for-

Digitized by GOOGLE

"Nay," said St. Thomas, "it is I who should ask forgiveness, since I have not been so active as I should have been." And this humility, so rare in little men, was the chief characteristic in this truly great man. Once again when he was addressing a vast congregation in one of the chief churches of Paris, an insolent intruder beckoned to him to stop, and aimed at him an abusive harangue. The saint waited till he had ended, and then, without one word of anger or resentment, calmly continued his discourse. From that disciplined and noble heart all pride had been expelled. "Give me O Lord" -such was his daily prayer-"Give me O Lord, a noble heart which no earthly affection can drag down!"-Farmer's Everyday Christianity.

> [Contributed by J. J. Kaime.] OVERCOME EVIL WITH GOOD.

A FRIEND of ours, living at the time near Red river, Arkansa, relates that one day an Indian, with whom he was friendly, came to him in a great rage against a certain planter, who had set his dogs on him. He declared he would kill him, or set fire to his buildings. "Oh, no," said my friend, "that would not be right." "What!" said the Indian, "not right to kill him when he set his dogs on me!" "No," was the reply; "besides, what good would it do you to kill him?" "I would have my revenge," said the Indian. "That," said my friend, "would be nothing, and you would be guilty of murder, and be in constant danger and dread of punishment." The Indian looked very thoughtful a short time, then said, "Well, what shall I do?" "Why," said my friend, "do that man some good the very first opportunity, and you will find that sweeter than revenge, and it will bring you into no danger, but may bring you many blessings." The Indian looked at him earnestly, and said, "You never told me a lie; I will try it, and find out if you lie to me now." Several months passed on. My friend had forgotten the circumstance, when one day the Indian came to him with new blankets, overjoyed to see him. "Ah!" said he,

what is it?" said my friend. "Why, you remember I was going to kill such a planter, and you told me not to, but to do him good. Well, some days ago that man was lost. He had wandered about in the woods, until he was almost starved. I found him. said I, 'I can easily kill him for setting his dogs on me,' but I remembered what you told me, and so I took him to my camp and fed him, and kept him over night, and the next day took him to his plantation. just by it, I said to him, 'There is your house; you see it; go.' He was so glad he shook me by the hand, and called me good Indian. 'Yes,' said I; 'but you did not think me very good when you set your dogs on me.' my dogs on you?' said the planter, turning pale at the thought of the hazard he knew he had been in, from his knowledge of the Indian character. 'Yes, you set your dogs on me at such a time, and I had to run for my life ' 'I am sorry,' said the planter, 'and you have rendered me good for evil; come in.' "So," continued the Indian, "he took me to his house, and told all his negroes to treat me well if I came there when he was not at home. And he gave me these fine blankets, and made me feel very happy. You told me no lie."

Here was sown a little good seed, which bore its good fruit, and all because the Indian thought my friend "did not lie." "He that goeth forth and weepeth, bearing this precious seed, shall doubtless come with rejoicing, bringing his sheaves with him."—Living Way.

[In the Boston Journal of May 11th we find this remarkable confession of a person who has wasted away a life in the writing of trashy stories. The reading of such literature, as well as the writing cannot otherwise than have a very injurious effect upon the mind. Ed.]

now." Several months passed on. My friend had forgotten the circumstance, when one day the Indian came to him with new blankets, overjoyed to see him. "Ah!" said he, "you told me true; it is no lie." "Well,

Digitized by GOOGIC

now comfortably off from the returns which his work has brought him. I asked him how he looked back upon his career and work, and his answer was interesting:

"I count my life almost a failure," said he. "This trash which I have been writing has brought me returns upon which I can live comfortably, but look on the other side! I have no peace of mind when I think of the havoc I have undoubtedly wrought upon young and innocent minds. I can point to nothing with any pride of authorship. I am ashamed of it all. Even my children would hang their heads in shame did they know their father was the author of this trashy stuff."

Do they know it? "Bless your soul, no! and God forbid they ever discover it-at least during my lifetime. You saw my eldest daughter at the table. Would I wish her, so beautiful and pure a girl, or her sisters, to know! Oh, no! no, sir! My daily prayer is that I may never live to see the flush that will kindle on their beautiful cheeks if ever they learn the truth. Why, there are only five persons, I think, that know of my authorship of the stuff I have put out. No one would certainly suspect it from my nom de plume, and I never write anything else for print, so there can be no comparison of style. Those who know it are, as you are, pledged to secrecy by their friendship for me. never suspected of having more than an ordinary passing interest in literature of any sort, and am careful never to start books, authors or periodicals as a topic of conversation. "But, it doesn't pay!" Why did I start in it? Because it paid me better to write a murderous story than a clean one, and once begun I have kept right on. My first proved so appetizing to its readers that the editor offered me almost double the price he paid me for the first of I would write a second one. Encouraged, I kept right on, until now I hate to think of the number I have written. have published my stories under fifteen or twenty different names, male and female, and if I have written one I suppose I have writ-200 of these beastly serial novels. They're all in the same vein, and there isn't one which hasn't a lot of robberies or murders in it. How people can read them I cannot tell.

do their writing, I would be a poor man now I suppose. But with me it is now a thing of the past. I have written my last story. have laid aside enough to keep my family in comfort and there is no longer any necessity for me to keep up my flendish work. girls will soon marry and my two sone are already in business. Does my wife know of it? Yes, the only woman in the world who does, and God bless her! she has never chided me for it, although tears of joy stood in her eyes when I dropped the pen for the last time." I am not exaggerating facts when I say that this gentleman's total income from his 27 years' work has been fully \$250,000. Yet what a lesson is contained in his words for many a young writer of the present day!

When evil-designing and evil-speaking people come to us with their charges against others, tempting us, whether the accused persons are guilty or not, to condemn them, we find it some relief, especially when the whole matter is none of our business, to act as Christ did, "as though He h-ard them not" (John viii., 6.) If they continue asking our opinion, a repetition of Christ's saying may silence them, "He that is without sin among you, let him first cast a stone."

Perhaps, being convicted by their own consciences, they will go out until we are left alone. (verse 7.) Even when people are caught in the very act of crime it may not be our duty to pass judgment, but to urge amendment. (verse 11.) Even Christ came not to condemn the world, but to save it. Many of his professed followers act as if it was not their work to save sinners, but to sit in judgment upon them, even though they be sinners themselves, as great or worse.— War Cry.

ONE form of envy is to imagine that other people's things are always better than our own.

Nor even if you are in the right is it always advisable to meddle in matters that in no way concern you individually.

How people can read them I canIf they despised their reading as I is simple, requiring neither study nor art.—

#### WORDS IMPROPERLY USED.

#### N. M. WILLIAMS.

- 1. *Here*, as in the sentence, "He passed through here." It is an adverb, and cannot properly be used as a noun and be governed by a preposition.
- 2. Audience, as in the sentence, "A large audience was present." This use is indeed recognized by Worcester, but all lexicographers recognize as current many forms of speech the use of which would not be approved either by themselves or by good writers. Audience in the sense of assembly is not precise.
- 8 Commence is used a good deal, both in writing and conversation, where begin is preferable. The latter is the easier and simpler word. It is from the Anglo-Saxon, while commence is from the French. There are instances in which commence is to be preferred, but in most cases begin is the better word. Young persons have within a few years seemed to forget that the English language has such a word as begin.
- 4. Gospel, as in the phrases, "Gospel Meetings," "Gospel Songs," "Gospel Hymns.' Here a noun is inelegantly used as an adjective; and that Worcester recognizes it as an adjective is no proof of propriety in so using it. The notice that Rev. Mr. A. B. will hold a "Gospel Meeting" is objectionable for another reason. If Mr. A. B. is an evangelical minister, how can he be presumed to hold it for any other purpose than to advance the interests of the gospel? that is of Christianity.
- 5. Holy Ghost; sometimes most barbarously used as an adjective, thus: "What we need is Holy Ghost meetings, Holy Ghost sermons, and Holy Ghost prayers." It is to be hoped that such a shocking use is not the result of irreverence
- 6. Calvin; also wrongly used and as an adjective. Calvinistic is the adjective. Calvin Baptist is both ungrammatical and misnaming. There are Baptists, and Free Will or Free Baptists, and Seventh Day Baptists, but there is no such people in the United States as Calvin or even Calvinistic Baptists. The Baptists reject some of the most characteristic doctrines and rites of Calvinism;

that is, of the religious system taught by John Calvin.

- 7. Congregationalist, a noun, is often used improperly as an adjective. The adjective is Congregational. The correct use of the two words is well illustrated in the Golden Rule of June 7th, as follows: "The Congregationalist of last week has a sharp and abusive editorial touching the addresses of the Andover professors at the Congregational Club."
- 8. Transpire is wrongly used for occur. "Such an event transpired," say many.
- 9. Reliable, though, like transpire, with the meaning of occur, used by some good writers, is not a well-formed English word. On these two words the reader may consult Worcester.—Selected.

#### OH! REAPERS OF LIFE'S HARVEST.

[This poem was a favorite with President Garfield; it was a cause of great regret, he said, that he did not know the authorship.]

Ho, reapers of life's harvest!
Why stand with rusted blade
Until the night draws round thee
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there, ungathered.
And waste upon the plain?

Mount up the heights of wisdom,
And crush each error low.

Keep back no words or knowledge
That human hearts should know.
Be faithful to thy mission
In the service of thy Lord,
And then a golden chaplet
Shall be thy just reward.

—Relected.

## Wooks and Papers.

THE COMING CREED OF THE WORLD by Frederic Gerhard is a work that has been in contemplation by the writer for more than forty years. The accumulation of facts bearing upon the subject of churchal Christianity, and illustrating its effects upon the mind, is truly wonderful. The book contains a large amount of information having reference to the Bible, dogmas, sects, miracles. fanaticism and evil spirits that could not be obtained by the ordinary reader from any other source. The work is written in a very kind spirit and cannot fail to awaken a greater desire for a more thorough knowledge of the truth.

That the author has formulated a system that is more "sublime and blissful" than the picture he has drawn of the unspiritual, persecuting Christianity of a past and of the present age, is at once admitted. The testimony of Jesus Christ is the coming of the kingdom of God upon the earth. The creation of a new heaven and a new earth wherein should dwell righteousness and peace. The work must interest every intelligent person, although it should meet him with the potent admonition of the prophet.—Thou art the man!

The author of this remarkable message may with all propriety send out his work, as —"A Voice Crying in the Wilderness," and ask of the reader a careful perusal. Published by W. H. Thompson, 404 Arch St., Philadelphia, Pa.

HALL'S JOURNAL OF HEALTH. June. Contents: Health and Hell; Feeding and Nursing the Sick; Vaccination; The Ivory Plant; Nirvana; The Remedies of Nature; Eccentricities in Diet; Want of Sleep, etc., etc. Office 206 Broadway, N. Y.

JOURNAL OF HYGEIO-THERAPY. June. Contents: Germinal Matter as Food; A Physiological Dissertation; The Science of Medicine; Anti-Vaccination; The Turn of the Scientific Tide; Vaccination, the Climax of Medical Delusions, etc., etc. Dr. T. V. Gifford & Co. Kokoma, Ind.

### KIND WORDS.

NORTH UNION, O. MAY, 1889.

RESPECTED FRIEND;—I send you a short contribution for the "MANIFESTO," with sincere wishes for its long continuance and unceasing prosperity. Respectfully,

W. L. LINCOLN.

SHAKER STATION, CT., MAY, 1889.

My present feelings lead me to say a word of appreciation of the Manifesto. I think it an excellent exponent of our resurrection life, to the world. I appreciate the Editorials which maintain a protest against the worldly element in the so-called Christian churches. I feel like saying, God speed the Manifesto on its mission.

THOMAS STROUD.

SHAKERS, N. Y., JUNE, 1889.
Beloved Elder Henry:—We are in receipt of the June Manifesto, which is always a welcome visitor, and I trust an agency of much good. Our Brethren and Sisters think this number is very good.

Your Brother,
Ozias T. Bogart.

QUESTION not, where faith should guide The Christian's hope all doubts out-ride.

—A. E. N.

CHRISTIANITY, pure and true, is an eternal institution; and its true heirs are those who continue its work, not those who merely claim to be its adopted children, but those who hear the word of God and keep it.—
G. B. A.

## Beaths.

Aurelia White at Watervliet, N. Y., May 13, 1889. Age 71 yrs. and 3 mo.

Sister Aurelia was loved and respected for her unflinching devotion to the Cause which she espoused in her childhood. She gave her whole life in sustaining the Principles of righteousness. Her work is finished and she has gone to join with kindred souls in the beautiful land, beyond.—J. B.

## HEAD-QUARTERS AND GENERAL AGENCY OF THE EAST, FOR THE

trongest and most powerful Cutter a er ever built in any country l'osses all the latest verments, including Patent Safety Fly-wheel. and reliable Empire Agricultural Works, over 30 y MINARD HARDER, Proprietor, Cobleskill, N. Y.

## SHAKER THEOLOGY.

A Neatly Bound Book of 320 pages, that ALL should read, both Professor and Profane, especially all Lovers of TRUTH .- It contains not only the

SHAKER'S FAITH.

but explains

SCRIPTURE METAPHOR

better than any other Book, showing its agreement with the truths of SCIENCE-It also contains Criticisms on the ABLEST CLERGYMEN and INFIDELS, and good for Collegiates, Lawyers and Doctors, but above all it should be

CAREFULLY BEAD BY EVERY PERSON

who desires to be saved and find a home in heaven.

Price \$1.30. Will be sent postpaid to any one on receipt of price. Address H. C. BLINN, Shaker Village, N. H. or H. L. EADS, South Union, Ky.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of Theology of the United Society of Believers in Christ's Second Appearing. By G. B. Avery.

Price 15 cts.

THE TESTIMONT OF CHRIST'S SECOND AP-PRABING, exemplified by the principles and practice of the true Church of Christ.

History of the progressive work of God, extending from the creation of man to the "Harvest," comprising the Four Dispensations now consummating in the Millennial Price \$1.50 Church.

Address, H. C. Biann, Shaker Village, N. H.

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, upited labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Ad. dress A. Longley, Editor, 213 N. 8th, St. St. Louis, Mo.

THE Vacuum Tipped Arrow Gun pleases everybody. The Elastic Tip Co., Sole Manufacturers, Boston, Mass.

ts the oldest and most popular scientific and machanical paper published and has the largest circulation of any paper of ils class in the world Fully illustrated. Rest class of Wood Engravings. Published weekly. Send for specimen copy. Price 33 a year. Four months' trail, \$1. MUNN & CO., PIRLISBERS, \$61 Broadway, N.V.

### RCHITECTS & BUILDER C Edition of Scientific American.

A great success. Each issue contains colored lithographic plates of country and city residences or public bullians. Numerous engraving and full plans and specifications for the use of such as contemplate building. Price \$2.50 a year, 25 cts, a copy. MUNN & CO., PUBLISHERS.

rs' experience and have made over applications for American and For-atents. Send for Handbook. Corres-

#### TRADE MARKS.

In case your mark is not registered in the Pat-eut Office, apply to MUNN & Co., and procure immediate protection. Send for Handbook.

COPYRIGHTS for books, charts, maps, etc., quickly procured. Address
MUNN & CO., Patent Solicitors,

GENERAL OFFICE: 361 BROADWAY, N. W.

THE LIFE AND GOSPEL EXPERIENCE OF MOTHER ANN LEE. Price 10 etc.

THE DIVINE APPLATUS: A force in His-Price 10cts tory. Address, H. C. BLINN, BIBAREST DE COOQ C



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multi-tude of low test, short weight, alum or phosphate powders. Sold only in cans. ROTAL BAKING POWDER Co., 106 Wall-st., N. Y.

ESTABLISHED . 1863.

# NEW AMERICAN FILE COMPANY,

PAWTUCKET, R. I.

PATENT PROCESS FILES AND

RASPS.

CAPACITY, 1,200 DOZEN PER DAY.

A SHAKER'S ANSWER to the off repeated question, "what will become of the World if all become Shakers?" Price 10 cts.

SHAKER Music. Inspirational Hymns and Songs, illustrative of the Resurrection Life and Tostimony of the Shakers.

pp 250

Price \$1.50



## JUST PUBLISHED. Every-Day Biography.

Containing a collection of nearly 140 brief Biographies, arranged for Every Disin the Year, as a Reference for the Teacher Student, Chautauquan, and Home Circles By Amelia J. Calver, A large handsom vol., nearly 400 pages, handsomely bound price, \$1.50.

"Every-Day Biography," is an outground of the increasing popularity of observing de-

birthdays of noted people.

Nearly 1500 names are here found, representing savereigns, rulers, statesmen, fooders of colleges, institutions, etc., beside ploneers in every art, science, and probasion.

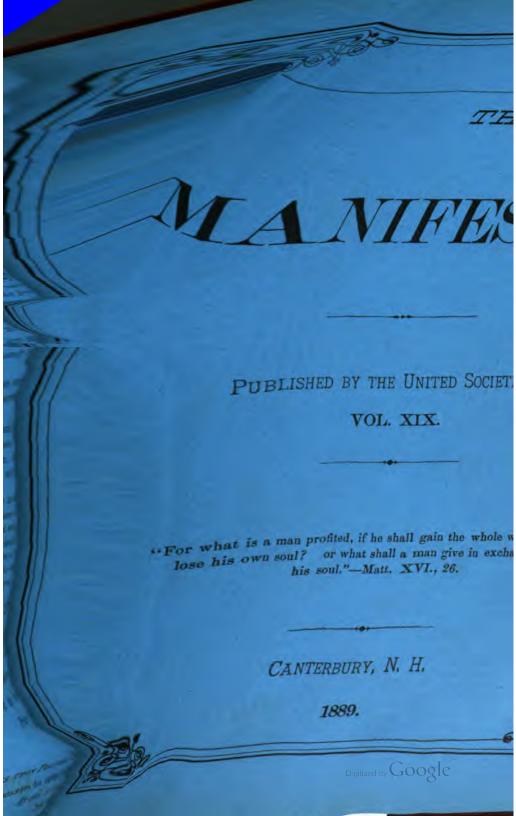
To Chautauquans it will prove mealash since every week will bring some accemind prominent in that universal study.

This work will be found a valuable adtion to any library or collection of book Agents wanted to introduce this, and the orders for it. Sent by mail, postpaid, or we ceipt of price, \$1.50. Address,

TOWLER & WELL'S CO., 775 BEOAL WAY, New York.

Burn Exposition of the established Pociples and Regulations of the Society Believers. Price 10 m.

PLAIN TALES EFOR PRACTICAL RULE
Being candid unusuers for carness income
By Gro. A. Lone



#### CONTENTS. Page. History of Mt. Lebanon, -171 Coming of Christ, -172 Labor and Forethought, 174 What is Truth, 175 Gentle Manners, 176 Letter-Wm. Leonard. 180 Correspondence, 100 St Bartholomew, 182 Colloguy, -183 The Faith I want. 184 Editorial, -185 Wash your hands, 200 Foreign bodies in the stomach, 186 What a World, 187 Giving the best, A Heresy Case, 188 Lessing's Nathan. Bible Class, -189 Juvenile, -190 Rules for pleasant living, 191 Music-Spirit World, Books & Papers,

## ENCOURAGING SCIENCE.

Deaths,

THE Vermont Microscopical Association has just announced that a prize of \$250, given by the Wells & Richardson Co., the wellknown chemists, will be paid to the first discoverer of a new disease germ. The wonderful discovery by Prof. Koch of the cholera germ, as the cause of cholera, stimulated great research throughout the world and it is believed this liberal prize, offered by a house of such standing, will greatly assist in the detection of micro-organisms that are the rect cause of disease and death. All who are interested in the subject and the conditions of this prize, should write to C. Smith Boynton, M. D., Sec'y of the Association, Burlington, Vt.

## Boar's Head Hotel,

The most delightful seaside resort on the Atlantic coast. Opens June 16, 1889. Fixery facility for bathing, fishing, sailing, riding, etc. Telegraph and telephone in house. Six trains daily each way

S. H. DUNAS, Prop'r.

## AGENTS

TO SELI AN

## ENTIR NEW B

The most wonderful collection of precial value and every-day use for the ever published on the globe. A marvel of saving and money-earning for everying it. Thousands of beautiful, helpful ings, showing just how to do everything petition; nothing like it in the universe, which is of true value, sales All sincorely desiring paying employed looking for something thoroughly first-clextracedinarily low price, should will scription and terms on the most remarkation ment in book making since the world began.

ST. LOUIS or PHILADEL

# HOTTOT

## VALLEY OF DEAT

The best and most complete history Great Flood. Published in English as Contains over 500 pages, 60 illustration talls for \$1.50. Beautiful full gill ing. Agents working for any other I should seemd 24 cents in stammour outfit and see how superior I is you are selling. Most liberal terms allow FORSHEE & MCMAKIN Clincing

## MOTHER ANN LE

A brief account of HER LIFE

While in England, and subset

in the

UNITED STATES

also her Experience as a Mos

of the

WORD OF GOD

Price 10 cts.

Address H. O. Blinn, Shaker Village

## The Manissesto.

VOL. XIX.

## AUGUST, 1889.

No. 8.

### HISTORY OF THE OHUROH OF. MT. LEBANON, N. Y. NO 2.

Origin of the Church.

Since the first preaching of the gospel in America, the Believers have had seven years of experience, and it was thought best to establish a Community. In the month of September, 1787 all who had accepted the faith were notified by the three united Elders, that those living in the vicinity of New Lebanon, if they so desired, could on application, be gathered into the Church.

Many of the Believers, who were able to so adjust their business and social relations as to warrant their change of residence, sought the privilege to become members of the new-formed family. As might be expected, a discrimination must be made, and those who were still in bondage to the world could not be received.

Unmarried persons and adults free from debt, or independent of all obligations to others were generally admitted, and also some of the children by the free consent of their parents.

The Elders considered it a sacred duty to exercise great care in the formation of this first Family, as upon this care depended much of their success.

Meacham to close the Church, and to direct who lived in the vicin anon and Watervliet.

Those who were not sound in the faith, or were not exemplary persons as well as those who were involved in debt or in bondage to their natural relations were not permitted to become members.

An order called a "family relation," distinct from the Church was also established, in which the members were not required to follow, so closely, the rules of the senior order. Before the close of the year 1787 the Church had a membership of more than one hundred persons.

Hezekiah Hammond, Jonathan Walker, David Darrow and others having consecrated their houses and lands, for the good of the Society, it made ample provision for the Believers for gardening, but not for farming. The limited number of dwellings, however, very poorly accommodated the many members who had entered the new home, but these privations were borne with patience till more buildings could be erected and more land purchased.

At the beginning of 1788, Elder Calvin Harlow and David Meacham went on a journey to visit the Believers in the several states, and left Elder Joseph Meacham to close the organizing of the Church, and to direct the affairs of those who lived in the vicinity of New Lebanon and Watervliet.

On their return they saw with pleasure the success that had attended the labors of Elder Joseph, and at once acknowledged him as their superior, and the proper person to stand as the director of the Society.

It also became evident to the people, by the gift of penetration and wisdom with which he was endowed, and the talent of ministration which he possessed, that he had a parental gift, and was thenceforth unanimously acknowledged and addressed as "Father" by the members of the Community.

By revelation, Father Joseph saw what should be the order of the Church of Christ.

It must be a united body, composed of men and women, and the members must be responsible to those who were appointed to be the directors. That an order of Ministry should preside over the whole Church, wherever they might be located, and that an order of Elders should be appointed in each of the several families, to be the directors in the spiritual management, and an order of Trustees, to take charge of the temporal interests, in buying and selling, and in the holding of the deeds of the real estate.

Every branch of the Zion of God must be under a directing influence, as vested in these several orders, and as the governing spirit was to be the consecration of soul and body to God, self-ishness must be ignored and the government shared equally by the Brethren and Sisters.

It was also found necessary to establish a system of orders, rules or regulations, for the safe guidance, protection and harmony of all the members. Father Joseph saw the order of the

spiritual Kingdom, and the Christian union that should exist between the members, and make of men and women who embraced the faith. Sons and Daughters of God. The selfish relations which formed the life of the old inheritance, must be shaken off and left among the children of the world, and a new inheritance gained in the spiritual relations of Brother and Sister in the pure testimony of Christ.

It was on this foundation that Father Joseph established the Church, and in union with the body, an order of Ministry was formed as the leading authority. This order consisted of two Brethren and two Sisters.

Father, Joseph Meacham, Abiatha Babbett, Mother, Lucy Wright, Ruth Landon.

During the year 1788, the Church at New Lebanou was organized and the several officers appointed to their respective places of trust. From this date a greater distinction was made between the spiritual and temporal departments, although a manifestation of union and consecrated interest governed the whole.

It now became necessary to provide more extended accommodations for the family, and a dwelling was soon in process of construction. The frame-work was raised on the 27th of August 1788. A large number of workmen were employed, who contributed their services gratuitously, and so rapidly was the work pushed forward that the family began to occupy it on the following Christmas. The progress this year consisted mostly in the gathering of the members, and in the arranging of the temporal affairs. The limited accommodations

Digitized by GOOSIC

subjected the family to much inconvenience, which with the plainness and scarcity of provisions, required of them much Christian kindness, and a large store of patience. The whole section of country for many miles around that of the Community, suffered more or less from the unfruitfulness of the season.

The Brethren and Sisters were so deeply absorbed in their work for God and for humanity, that they gave themselves but little rest from their daily labor.

In their religious devotions they macifested the same untiring zeal, and this with their testimony of the sharp sword against all the sins of the world, gave them but little time for anything else. They were learning that they must make a full consecration of soul and body to God, and for the blessing of his people. The year 1789 followed on very much as the one already recorded.

In 1790 the temporal duties of the family were more carefully adjusted and a system of order much better established.

Elder Calvin Harlow was appointed to take charge of the Society at Hancock, which Community was formed in the month of September. Sarah Harrison was also appointed to the Ministry. The other members of the order were selected from the Society at Hancock. As the formation of several Societies in New England was about to take place, the senior Minister for the Brethren, as well as for the Sisters was sent from the Society of New Lebanon, and the others were chosen from the place where the Community was formed.

In May 1791, Eleazar Rand and man-made creeds became apparent to Hannah Kendall moved to Harvard, many illuminated minds. Then was Mass., and in February 1792, Job Bish- the cry heard, "What must I do to be

op and Hannah Goodrich moved to Canterbury. In Feb. 1793, John Barnes and Sarah Kendall were appointed to the Society at Alfred, Me.

The eight delegates were received as the parents in church relation and addressed as such in the Societies where they resided. In this way four Bishoprics were established, according to the order of the gospel church, all having secondary branches. For the maintenance of union, and to sustain a spiritual relation to the Central Church, these Ministers made it a rule to visit the Community at New Lebanon once or more each year.

#### THE COMING OF CHRIST.

NANCY G. DANFORTH.

"THEN shall they see the son of man coming in the clouds of heaven, with power and great glory." The clouds of heaven must be composed of something beside the murky vapors arising from Then where shall we seek the earth. the clouds of heaven? We read of "clouds of witnesses." "Ye are my witnesses if ye do whatsoever I command you." "Behold they come as From these and similar passages of Scripture, we learn that people are sometimes called clouds. Then why might not the clouds in which Christ should appear, be a people? Then there must be found a people watching and praying, ready to receive their More than a century ago there was a great shaking in the kingdom of antichrist, when the rottenness of all man-made creeds became apparent to many illuminated minds. Then was

saved?" After severe struggle and mortification to a proud, haughty nature, their spirits became willing to accept deliverance on any terms; when, lo! in a secluded place, there appeared the glory of man, even a woman clothed with power from God, insomuch that it caused sinners to awake and fear in her presence, for by this power she was enabled to read their wicked lives and their hidden abominations. expose The great glory Herein was power. was manifested in mercy and tender compassion for the humble souls who willingly laid down their lives of sin at the altar of confession, showing their repentance by walking in "newness of life." This spirit has continued, with faithful souls, to the present day. Many can testify that He has come "in ten thousand of his saints." He has come in clouds of living witnesses, who stand daily at the altar witnessing the honesty of souls who come humbly, as before God, desiring a cleansing from all the "filthiness of the flesh" and the bondage of a corrupt inheritance. The lowly soul that seeks help in the order of God, or in presence of his appointed witnesses, never fails of receiving the blessing, which shows plainly that the Christ or Anointed Savior has appeared as truly in these last days as He was manifested in Jesus of Nazareth many years ago, and the work is as much out of sight of the worldly-wise as it was hidden from the Jews. Nevertheless it is a living fact known and understood by those who do the work.

Canterbury, N. H.

To sell the Christ within us For thirty pieces paltry coin, What glory can it win us

### LABOR AND FORETHOUGHT.

Alonzo G. Hollister.

"And I saw a white horse and one sitting on him having a bow, and a crown was given to him, and he came out conquering, and that he might conquer." Rev. vi... 2.

WE have been told that a white horse signifies, in a spiritual sense, victory, gladness, and rejoicing. The bow is a symbol of forethought.

What is it that subdues circumstance. accident, tumult, and advances order on chaos? What accumulates and directs the world's capital, tunnels rivers and mountains, builds bridges, acqueducts. railroads, telegraphs, steamships, merchant vessels and freights them with produce? If not labor directed by fore-What builds asylums for the thought? unfortunate, schools, colleges, libraries, lecture halls, meeting-houses, light-houses, observatories, and furnishes each with needful supplies? What builds large manufactories and fills them with machinery that cheapens the necessaries of life, and makes what are called the comforts of civilization? Labor and forethought till the ground and supply markets and storehouses with the necessaries of life, feed, clothe and house the body, and parrying want and disaster, provide in cold climates against winter and old age.

People who are looking ahead, who feel responsible to provide against future contingencies, are the ones who lead in all progressive movements, govern in civilized society, and direct all organized, associated effort. The unreflecting masses, who are improvident and careless of the future, are justly servants, living But leave us destitute, foriorn.-M. W. from hand to mouth, because unwilling

to assume the higher responsibility and burden necessary to evolve prosperity and thrift by care and forethought. This class are incapable of governing, or of guiding the state, and if allowed to dictate affairs of state, would run society into barbarism, as partially exemplified in the mob rule of the French Revolution, and in the avowed sentiments and purposes of the Russian Nihilists.

Nevertheless, unwillingness on the part of the majority to exercise the controlling faculties of calculation and foresight can never justify avarice, oppression and extortion in those who do, for both justice and mutual benevolence hold that the party rendering the inferior service is entitled to compensation from the served, equivalent in kind to that in which itself is deficient, and where this is fairly and honorably rendered, there is no just cause for grievous complaint of the advantages either party reaps from the toil of the other.

As the bow sends forth the arrow that secures the prey, so forethought sends the world's labor and capital, (which represents and commands labor,) along the course of intelligent design, and wrests victory, gladness and rejoicing, from time, nature, circumstance and fate.

This principle or faculty, so potent in its application to earthly affairs, is indispensable to spiritual unfoldment, discipline and progress. It has been observed that "it is only by forethought, or by intently aiming at a specific end, to the attainment of which, lesser objects are regarded at best as subservient, that man endures with undiverted And as "Good associates purpose." only with the directing will and perma- dawn of a new day. - G. B. A.

nent purpose," so also "It is only by a determinate course, pursued in a given direction, with reference to an attainable object, that the development of the will can be accomplished."

Hence the careful, and often prayerful exercise of forethought is necessary to the rule of reason over animal appetite and passion, and it is not likely that any sane person who can be persuaded to attentively contemplate the certain results of different lines of conduct, will voluntarily choose an evil course while the good is open before him, any more than he would with his eyes open in the day time, rush upon a deadly weapon, or into deep mire in preference to walking in a clear and clean way; or, more than the ordinary mind would choose poverty before wealth, or prefer hate to love, or misery to happiness, or bondage For the inexorable law is, to freedom. that every pleasure has its price, fixed and equal to all, without paying which, it cannot be enjoyed. And while one class of pleasures has to be paid for after enjoyment, in suffering, poverty and slavery, until the last farthing is exacted, the other class require prepayment, and constantly enrich, while they may be enjoyed with the largest liberty of the faculties exercised in procuring them. If we will meditate often on eternity, the accidents of this mortal life will less trouble us, and the thoughts drawn from thence will give us a spiritual strength that will carry us over many obstacles.

Mt. Lebanon, N. Y.

As, from the creedal and numerical point of view we are approaching religion's darkest hour, it is, from the progressive view, the

### "WHAT IS TRUTH?"

TRUTH in a qualified seuse, may be considered as the reality of the Uni-There are a variety of Truths, which may be classified under the heads of Scientific, Moral, Theological and Spiritual: each and all in their diverse applications bearing upon human weal, and helping to furnish the real man and woman and make them efficient in good works.

The Moralist seeks Truth, the application of which will elevate man in his social relations and make him a better citizen, wiser, more just and honest in his dealings with his fellow man, temperate in all things, sober and considerate in word and action, neither giving nor taking offense; but reducing the beautiful theories which he has conceived to practice, i. e. to be governed by the law of right.

The Scientist, in his department of labor, probes the elements, searches the earth's interior, dives into the depths of the ocean, and scans the illimitable stellar regions to obtain knowledge and understanding of things hitherto hidden from mortal vision; thus educating the race to a truer conception of the Divine Without such knowledge Architect. we would have very crude and imperfect ideas of the earth under our feet. and of the heavens above us, and be correspondingly limited in the use and application of our faculties to the honor and glory of God, and to the benefit of ourselves and each other.

The Theologian who is honest and sincere in his search for truth in the religious field, and is prompted by noble sentiments and high aspirations to save . immortal souls, will be blest in his ef- Real religious spiritual Truth, which

forts to aid the progress of humanity. But in this broad field there is and has been a great diversity of opinions; many speculations and conflicting ideas arising many times from different organisms, being constitutionally diverse in modes of feeling, and the capacity to comprehend spiritual Truth, which is ever developing and revealing new forms of life and beauty through psychologi-But oftener, because the cal forcer. vast majority fail to make right doing, the foundation or substratum and test of right thinking. Here we find some theological disputants forming Deities after their own modes of thought, constituted of parts and passions like themselves; and creating a Theology as contradictory as it is inconsistent, representing God as being at one time moved by love and then again by anger and jealousy, moods and tempers by which we would hardly be willing to own that we ourselves were governed.

If we judge Deity by our intuitive perception of the best qualities, and the revelation He has made of Himself in the noblest and most spiritually elevated human beings claiming to be his messengers, we must conclude that He and She are the perfect embodiment of Wisdom and Love in the broadest sense and most significant application of those terms.

The Father and Mother of the Universe of Mind. But to narrow the Infinite down to finite comprehension is impossible, and the finite mind forms many absurd and grotesque notions in attempting to grasp it.

Truths, like precious gems, lie scattered here and there to be gathered and appropriated by whomsoever found.

Digitized by GOOS

flows from the deep emotional and devotional feelings of the soul, is superior to all other Truths; its province being to inspire, to energize, expand and elevate the character, and it is the grand center to which all other truths converge.

There is power in it, which few comparatively speaking, have as yet, ever conceived of; a power emanating from the throne of Deity! Who shall withstand its mighty influence? eventually progress mankind to the condition and position in the scale of being that they were created to occupy; lords of creation, ruling not by animal strength, but through love, which is the most potent force known in the realn, of mind. It will subdue all opposing forces in its course of action till God shall be all in all from center to circumference, the Alpha and Omega. Blessed forevermore, shall be this power that permeates all things animate and rational!

To it we bow in reverence and filial love. With Truth for our motto we will move on to pe fect victory; and love shall be one of our guiding stars in our progress home to God.

"Love is a fountain deep and pure, Love will make us firm and sure, Love will banish every wrong, Love shall be our constant song.

Hail! all hail! the power of love, Wasted from the spheres above, Joining every heart in one, Father, Mother, Daughter, Son.

May we ever keep in view, How this love creates anew, Every trusting, pleading soul, Under its benign control.

It doth brighten as our sight, Opes to catch new rays of light, 'Mid the changing scenes of life, 'Mid the conflicts and the strife.

Love shall ever be my theme; Blessed power on which to lean; And, on this consecrated spot, This pledge I give, refuse it not." M. Lebanon, N. T.

#### GENTLE MANNERS.

HANNAH R. AGNEW.

Into holiness and beauty, Gentle manners lead the soul: By their careful cultivation, We reap blessings manifold. Manners should be more than formal, Systems of external rules; They should represent the life-Of every scholar in Christ's school. Pure and peaceful, kind and loving, Sons and daughters of the Lord; Chastening every act and motive, Wholly in good works absorbed. Youthful friends, let gentle manners, Give your lives their first impress; Peacefully through life they'll lead you, Bless you in the hour of death. Gentle manners, so essential To our happiness in life. Cannot be too closely guarded-Age to crown with glory rife. Gentle manners, aid in giving Grandeur to the youthful mind: Beautifying their deportment, And their language is refined. And through all life's varied changes, In our pilgrimage below, Pleasantly they'll journey with us, And intelligence bestow. In acceptance of this treasure, We have something always new; Bearing peace to humble cottage, Making every home more true. Summer heat or chill of winter, Changes not this gift so rare: To possess it more than talents. Wealth nor beauty can compare. Gentle manners cultivated, Form a base whereon to build Future usefulness and honor: And our hope in life fufill. E'en in walks among the lowly, An agreeable address Never fails to give us pleasure, And produce a good effect. In society well-ordered, Gentle manners should abound; And of language coarse and vulgar, We should never hear the sound. Digitized by GOOGLE

But alas! it sometimes happens, Some who would be rather good, Lose their balance and are saying Many things they never should! Then like the neglected garden. Mind becomes the fruitful soil For the growth of thorns and briers. Poisonous plants and serpent's coil! To eradicate this evil From the active growing mind, We must guard the soul immortal, Heavenward keep the course inclined. Thus, devoted to our duty In God's love we shall prevail; Moral principles increasing, Gentle manners never fail. Lovely plants be cultivating, All obnoxious weeds destroy: Our success be thus accomplished, And our labors crowned with joy. The apostle's words of wisdom, We in loving memory keep: Whatsoever a man soweth. That also he'll surely reap. Mt. L.banon, N. Y.

### LETTER FROM WILLIAM LEONARD No. 3.

WE have often thought that our disappointments come not because such truths do not do their work in their season, but because human calculations upon them are not fulfilled and realized. When we see generations wasting away under the hand of time, we feel it. When our faith is called in question we often call up the recollection, that our parents in Eden peopled the world; Noah and his household, after great restrictions, started humanity again after the deluge.

Abraham received the promise to stand as father to the Jews, and God promised the Messiah through that line, and we almost hold our breath, startled, when we see how many times the people tion, but Jesus was born and with the twelve, overthrew Judaism and introduced the more advanced truths of Christianity.

Nineteen out of twenty would have predicted the overthrow of Christianity at the crucifixion before the destruction of Jerusalem. But it survived and triumphed, beautifully illustrating that instruments may be struck down but truth will run its course and clear the way for brighter truths. Succeeding witnesses kept the fire burring through the dark ages. Mother Ann and the Elders were called to leave nearly all they had preached to in England, and open the doctrine of the last resurrection in America, single-handed and alone. In such times we cling to faith as something unspeakably precious, leave the whole matter in the hands of a higher power and pass on to our duty.

We believe from evidence unquestionable that every mansion in heaven is dual in its order. From the parental ruling power, down through every grade of spirits, reasoning from what we see in created worlds, we must conclude that all are male and female either in God's order or out of it. If in order, they harmonize in all law and action allowed and practiced, which forms their heaven. If out of order, they form a hell of confusion fearful to contemplate.

We know comparatively nothing of what goes on in higher orders, how they harmonize or what in; but judging from the life and practice which God's law rules us into, we cannot believe that we shall again descend, to act over low scenes which we have risen out of, after we have by patient travel become stood on the borders of utter destruc- elevated. In our present state we are

Digitized by GOOGIC

even in nature's order a spirit world, in the most rudimental condition which spirits can exist in. The natural world is like a wide-spread nursery, like starting plants, merely to begin human existences. An infant spirit is begotten in organized matter under the law in nature, if right, where the begetting ought to be done. God's law, and sound philosophy and rational progression rules it out of the spiritual order. are clothed with matter chain us to the earth, and formed with organs suitable to act in this our first work, till higher light reaches us. There low down in nature while begetting offspring, the harmonial relation ought to exist between the sexes and stamp itself upon their generations. But this harmony, however cordial, cannot raise the parties above the earth.

Adam and Eve started in the flesh; their race have for six thousand years continued in it, and should they exist here a million ages, unaided by a higher power they would never advance one step out of it. The Spiritualists received light, which taught them some things beyond a male God, male angels, and a heaven all in the masculine gen-Their revelations taught them male and female in Deity, and through all the heavenly orders. But as a people they were never called to separate flesh and spirit, or lust from a pure Christ-like love, and never attempted to They prized the sensual enjoyments of the flesh beyond anything that nature or revelation ever gave them. In this state of mind, why should they not wish to daub and plaster the whole heavens over, with the same darling may be passed over by those who are dark and were never spiritually enlight-ened: but what kind of an excuse can any render who have learned better, know better and have practiced better, and have held up a more excellent testimony.

I have no doubt there are two classes of sinners. It stands confessed that there are ignorant sinners. Jesus recognizes them and says, "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin." Jesus patiently taught them and they would not obey. They were like counterfeit Christians in this day. Jesus recognizes such as wilful transgressors, and so do we. And what else are they?

When those who are young begin to mingle with older sinners, and they are invited into sin which they have been taught to shun, and they yield; do they do it ignorantly? When enticed and hired, and through a lively conscience, the well-remembered counsel of friends pleads with them to abstain and they heed it not, but pass on to destruction, how can it be said they are ignorant sinners? When an offeuder has sinned and suffered for the same offense many times over, and understands just what kind of anguish it will bring upon him, what insane reasoning can prompt any one to call such the sins of ignorance? Such a sinner, if candid, would laugh in your face, if you attempted to fix him up in so ridiculous a posture.

nature or revelation ever gave them. In this state of mind, why should they not wish to daub and plaster the whole heavens over, with the same darling lusts which they all looked up to as their highest heaven and happiness. This

Digitized by GOOGIC

much better. Strange ignorance this. Can the inebriate, who has many times set out to abstain from his cup, and as often been drawn back through extreme compunction of conscience be called ignorant in this matter? There are a host of political offenders and many wilful sinners that it would insult the common understanding to call ignorant offenders. But why pursue this matter farther, as it is in vain to illustrate, for their name is legion.

We are asked, "Is the millennium to be ushered in, by gradually enlightening mankind through and by the spirits of departed friends." We doubt not there will be a gradual light, which will finally lead souls up to these very prin-We also believe that all this will be brought about by the direct agency of spirits, but they will undoubtedly be of that class, "Who (are regular) ministering spirits, sent fort 1 to minister for those, who shall be (prepared to become) heirs of salvation."

When the Jews were God's chosen people, as soon as they began to produce prophets and mediums, to bring out revelations suited to the Hebrews, the same organizations were developed by other nations, showing a growth or enlargement of capacity in the whole human family. Moses, Aaron and others were peculiar mediums, perfectly adapted to their order, but they were nearly equalled by Jarnnes, Jambres and others, who withstood Moses before Pha-Balaam consulted the same spirit who talked to the seers, and delivered his messages as truthfully and eloquently as Isaiah himself, but the Jew claimed and held the preeminence.

History tells of heathen oracles,

altars, and brought down judgment or blessing on their own people and nation. Just before the great medium, Jesus, appeared on earth, the fires of inspiration were kindled through the whole hill country. This was not done in a The angel commenced with corner. Zachariah, and a sort of outside spiritualism spread like the prairie fires of the west, till John stood up the personification of God's word, to call thousands of Hebrew sinners to the banks of Jordan, to pass through the waters of repentance, and stand ready for the baptism of fire. This state of things was started under John, that when the Messiah came, he might exhibit gifts and power far in advance of things around him. He would thus prove that he was sent to lead them into the new and living way.

At the death of Jesus, the priesthood thought that the Christian power was After the crucifixion, the fires of Christian inspiration on the day of Pentecost blazed out like a furnace, inspiring terror in the whole Levitical Paul's persecution set all Jerusalem in an agitation, and scattered the fire which Jesus kindled on earth, far out among the Gentiles. "The apostles (now) went everywhere preaching the gospel; and Philip went down to Samaria," to introduce Christian spiritualism among that people. Now if they had no knowledge of spirit manifestations, Philip's visit in that quarter would have turned out a blank. But they had taken the initiatory steps to receive the tes-Philip preached Christ unto timony. "And unclean spirits came out of many, and many taken with palsies and they that were lame were healed, whose Priests ministered at their own and there was great joy in that city."

It appears that Simon Magus, a spirit medium on a low plane, had prepared them for this event. The Jews called him a sorcerer, and so they did all mediums who were not of the tribe of Levi, but the Samaritans considered him the connecting link between them and the spirit land. "For to h m they gave heed from the least to the greatest, saying this man is the great power of God." If they looked up to him as the representative of the power of God to them, he was to them something above a sorcerer. When the people were baptized unto Christ, Simon was baptized also wondering to witness a power entirely beyond his own.

Peter stood in the first gift. When he came among them, Simon saw that by the laying on of hands, the people received something more than Philip could minister, and he showed out just what and where he was. Like the mediums of our period, he stood in power, and like them he wished to stand in more power. He wished to purchase Peter's gift, that he might have the best spiritual article in the market. what we may of this man, he was like many in these times; however low his state or manifestations, they prepared the way for the higher power under the apostles.

Through the dark ages one class of witnesses paved the way for another. The French Prophets introduced a spirit that opened a preparatory work for Mother Ann, and American revivals prepared a people for the opening of the gospel, East and West. We are taught that, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." Rev. x., 7, If the mystery

of God is to be finished, it will be by a revelation of gospel principles, delivered in the power of them. Then every religious movement that aids in bringing them to light, must be brought in by the operation of the true spirit, to help spread gospel truths in the earth.

Before and in the days of Jesus, mammon was the God of wealth among the Syriaus. The rich were supposed to be the favorites of that Deity. The tribes were inclined to worship heathen Gods who invited to sensuality and riches. Jesus knowing this, instead of correcting the theory of the false, endeavored to point his followers to the true God. He well knew the difficulty of removing old prejudices, and let mammon stand where the Syrians had placed him.

His instructions were, that they could not worship a false, selfish God for gain, and the true God, of universal love and good-will at the same time. Jesus had to take men as he found them, and teach them what were proper objects of worship and what were not. Therefore, when he says that mammon could not be reverenced by the worshiper of the true God, he simply means that a Christian cannot set up wealth as a God, to idolize and worship and at the same time be consecrated and leveled down into the equalizing spirit of the gospel.

From your gospel brother,
WILLIAM LEONARD.

WE find throughout the world some practical men and women who are for consistency in religious theory. Such hold the balance between rank infidelity and wild superstition. Such, while viewing the religious controversies and persecutions of the past, have resolved to look rationally into the matter, and while they reject error and intolerance, still spare the precious truths of the gospel of purity and peace. O. D.

## Correspondence.

RENO, NEV., MAY 14, 1889.

DEAR MATILDA: -Your letter bearing the tidings of the death of Peter Boyd was duly received. I had seen the notice in the "Star." lie was a grand old man. In his death, the Society lost one of its ablest, most honest and true friends. Intellectually, as physically, he was a giant.

Only the opportunity was lacking, to have made him a power, in a greater field than the one in which his life was He was almost born in the Society, with which he labored and devoted his life-work for three-fourths of a century. Integrity of character, honesty of purpose, fidelity to friends, were among his sterling qualities. Besides these, he had a strength of intellect, a power of comprehension, a will power that would have made him a leader in state or nation, had his ambition led him in that direction.

He educated himself, or was educated to keep within the pales of his belief, to stand aloof from the world, to honor his people, to be a leader among their leaders. He reached the climax of promotion. His counsels were honored, where those of his chosen belief were found. The Society being a little world to itself, he reached the topmost round of honor in it.

Among those with whom he lived, labored and achieved, he was a Napoleon in deeds, but unlike Napoleon he did not have to meet death an exile, his remains were not buried on other than his own lands; but his ashes will rest surrounded by those who lived and died in | Filled out thy days and years

the same cause, who were devotees to the same creed.

About thirty years ago I first met him. for more than twenty-five, I knew him He was not only kind, but friendly; he was sincerely, my friend. accredited to me, honesty. He appreciated and was proud of my partial success, and was sadly sorrowful when my reverses came. I had hoped to have had the pleasure to receive his kindly welcome, to look into that strong conscientious face once more, to tell him of trials, the battles I have made against adversity, the partial victories I have won. He is dead. The patient ear will listen uo more; the encouraging smile is not to be seen; the words of advice and wisdom no longer fall from his lips. He has gone hence, -rossed the We too will soon follow. age is following us fast. Its infirmities are on our tracks.

I regret your sufferings, but hope the worst is over and that you will regain your strength. That was too sad about Eldress Louisa. Give her my sympa-I trust she will be able to join thies. vou soon.

You will remember me to all my Shaker friends, and accept love from us three. Yours sincerely.

D. ALLEN.

#### ST. BARTHOLOMEW.

LUCY S. BOWERS.

O sunny France, within thy book of annals We have read thy history, whose pages tell Of many scenes, and deeds, and ways of life. Of warlike tribes, when Clovis was thy king. Who ruled thy infant monarchy with upraised [sword.

And later days, when regal splendor Glittered in thy gorgeous courts, and festal We read of wars.

Of pestilence and famine: devastation, Crime and woe: of learning, intellect, Morality and power; of many people Who have lived and died, and varied instan-Ces

That seem to mark the centuries of a Nation. But 'mong it all there is rehearsed a dreadful Tale, more terrible perhaps than other wrongs Committed, a fault, a sin, a woeful crime. The only question is, who can forgive? What can atone for it in heaven or earth?-It was the Massacre of St. Bartholomew. Unto the conscience of thy children Had God appeared, to work his will, And each spirit aimed to be a loyal subject In his cause, but man-made creeds and biased Judgment, blinded by unconquered evils Of the heart, gave rise to controversies Which indeed unlocked the gates of hell.

The sky was dark above the wooded hills, And vales, and hamlets rested in the quiet Of serene repose.

The starry Virgin Walked with noiseless tread above the rip-

['ning Sheaves of harvest-time, and happy stillness Left unborn all thoughts of ill.

But hark! Mid'st dreamings all unfinished, thro' the si-[lence,

Sounded out the peals of bells that echoed-What? The joys of Celebration? that told The coming of the anniversery whereon Would be high homage done to greatly Honored Saints? Not so. It was the knell Of death, the solemn knell of death.

Deceased. Not only one or two dear friends whom some

[one Strongly loved, 'mid deep and aching grief, But eighty thousand souls gave up the ghost, Before the dismal sounds died out upon the Tair.

'Twas not a dreaded blighting pestilence, Disease, nor accident that caused this havoc Among human lives, but worse, far worse; It was a brother's hand with treachery Uplifted 'gainst a brother: foul plots con-[ceived

And executed when the light of day

When but a tiny meager badge distinguished The living from those who were ordained to die.

The flery flames of bondfires shot athwart The gloomy sky, from hills that raised their Verdant summits to the free, clear air of [heaven,

And signaled but again the terrors Of the impending fates.

Oh base and wicked Heart! Oh cruel hands! that with the sword, The pistol, spear and every deadly Missile, and instrument of death, could thus Deprive so many of the right to live; And all beneath the folds of that fair cloak Religion.

Could God once tolerate such crime? Could it be else but fearful frenzy, Stirred and heated by the burning passions Of a truly unconverted mind? Could Jesus Have walked the frightful streets afloat with [human blood

And not be weighed with grief at the sad Mistakes of man? Could saints whom many Worshiped have listened to the groans and crying

Of terror-stricken ones, and not with words Of stern rebuke, condemned the falacy Of such a faith, by no means born of Christ, Our Guide and Helper? but was in truth an Enmity, wreaked by one upon another.

Whole towns were left as lifeless as the Pallid corpses strewn along the streets. Friends, neighbors, kindred, innocents all [gone

Together to a world where mortal fear goes not.

From Sabbath unto Sabbath, seven whole days

Did these feigned Christians stalk the land More merciless than flends, and woe to every Protestant who dared to do as conscience bid And serve his God according to his light. Brave souls there were, who heard the king's command

Imperative, but shrunk from stains of guiltless Blood, and saved in sympathy whom they

The deed of death was done, nor was that all. Strong condemnation rose in living words From countless millions, the sound of which Was not, which made more infamous the deed | Will echo through the ages yet to come.

Kind Sister
Nations, England and Switzerland with others
Were horrified at that fierce massacre.
The tale has been rehearsed from sire to son,
And now, Geneva holds her days of prayer
And fasting, an anniversary time of sorrow
For the dead

In sorest grief warm-hearted
Scotland bowed her head, and Knox, her peo[ple's
Voice, exclaimed in language of prophetic
[nerve;
'Sentence has gone forth against that mur[derer
The King of France, and vengence of high
[God
Will never be withdrawn from off his house.
His name shall be upheld in everlasting
Execration."

But Spain and Italy, and Rome! What destiny for those who in exultations Full, so freely countenanced such infamy As this? "These tidings are the greatest and Most glorious that could have been received, So wrote the king of Madrid to the soulless Queen of France, the instigator of the crime. Twas in the sorry days of 1793, One cried,—when led up to the guillotine To sacrifice a mortal life, whose only Aim had been for human weal—"O Liberty! What crimes have been committed in thy [name!"

And in Religion's has the same been done. And now we ask again, who can forgive? What can atone tor it in heaven or earth?—There is above, a living God who in His wisdom can give retribution meted By the law of justice: according to the Day and knowledge is received the balance Of returns.

The king, upon whose infant Hands rested the fearful weight of this grave Tragedy, gave up his life an offering of Conviction upon the altar of remorse.

O, let us learn by things long past and pres-[ent, To honor Christ thro' love and not thro' hate.

Mi. Lebanon, H. Y.

Zeal and wisdom hand in hand Success in life may well command. —A. E. N.

## OOLLOQUY between PROCRASTINATION and ALACRITY.

### EMELINE HART.

Procrastination.

"A subject to my mind was brought." Alacrity.

What can it be, pray tell.

- P. Perhaps I might, but please, Will not
  To-morrow do as well?
  And I'm reminded of a task
  I promised to complete
  This very day! The time is past—
  I'll finish it next week.
- A. But what about that great event?

  The word should come to-day.
- P. "O please excuse, by me 'twas sent, I went another way—and,
- A. How could you fail to bring report
  Since on it we rely.
- P. I hardly know—presume I thought 'Twould answer by and by.
- A. What is this bustle all about,—
  The messenger was sent
  In time to put the fire out
  And give to steam a vent!
- P. Why let me tell you that instead
  Of going right away,
  I stopped to hear what some one said,
  This came through my delay.
- A. (aside)

And thus—excuses one by one,
Fetter the passive mind;
Till reft of confidence and tone,
'Tis aimless, weak and blind.
Unnumbered triumphs have been won
By promptness to an hour;
While quite as often, failures come
Through lack of this same power.

What agony filled Pilate's soul, When learned his troops were late; Just one day sealed beyond recall Our loving Savior's fate!

Digitized by GOOGLE

And thus in every age, we read Of accidents occurred; Where nothing would success impede, Save duties left, deferred.

O thief of Time! and Fortune too, Of blighted hopes the cause; So purposeless and so untrue Averse to Nature's laws.

We've tried your schemes, they're false and weak,

Have known them through and through,

From the experience they teach, Will wisely say, adieu.

As in the Heavens, so on Earth, One perfect law prevails.

From seed-time, springs the harvest growth,

The sequence never fails.

Let me entreat that you henceforth To duty's call be true; And learn one lesson of great worth, In this short interview.

Alfred, Me.

[Contributed by Emma J. Thayer.| THE FAITH I WANT.

Grant me a faith, I pray Thee, Father—
It must be gift divine—
That will not weaken, but the rather
Grow stronger as it bears each destined cross
Grow richer as it meets with seeming loss.

O may such faith be mine!

I want a faith that will not falter
When deepest shadows fall;
That changing seasons cannot alter,
That 'mid the wildest tempest dwells in peace,
With calmness waits the raging storm's sur[cease,

And sings its way through all.

I want a faith that, ever resting
On God alone for strength,
May shock of battle boldly breasting
Fear not the force of e'en unnumbered foes,

But fight till their retreating ranks disclose The victory won at length.

I want a faith which, when kept waiting
For gifts it seeks in prayer,
May, by its own anticipating,
Though human reason deems the hope in vain,
Possess the joy it covets, nor complain,
Though God may long forbear.

I want a faith whose steady lustre
Shall shed its cheering rays
Where sorrows do most thickly cluster;
Whose shining radiance will the brighter grow
As earthly tapers lose their feeble glow,
And life seems lost in maze.

I want a faith that will not shiver
When death says, "Come to God;"
But dauntless meet the parting river,
Deflance bid to Jordan's rolling tide,
With one bold stroke its current turn aside
And then go home dry shod.

Selected.

When souls in Christian society feed so profusely upon the faults of society that it becomes so vile in their sight, there is little to approve and bless, they become so blind to their own errors, they are often more faulty than those whom they censure; and their soul's food is so innutritious and poisonous they must, eventually, starve to death, or die of poison, spiritually, unless they change diet.

A persistent and continued neglect to labor for the interest and welfare of souls, ultimates in a selfishness so narrow, that, having no souls whom they have nurtured and blest, whose gratitude would cause them to return blessings for blessings received, and love for love bestowed, they must, eventually, be left severely alone, in their own narrow cell of poverty, to die, spiritually, for want of support.—G. B. Avery.

"No man is hurt but by himself."

## THE MANIFESTO. AUGUST, 1889.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "United Society of Believers" on the first of each month, and is the only work issued regularly by the Community. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to HENRY C. BLINN,

SHAKER VILLAGE, MER. Co.,

#### TERMS.

One copy per year, postage paid, .75 six months, " .40 Send for specimen copy, free.

## Editorial.

EVERY ray of divine light that enters the soul is a witness of God's love As this love is boundless, to man. including all the gifts and graces of the spirit, it must remain infinite in its manifestations and quite beyond our ability to surround it. On every hand we witness the wonderful work of an over-ruling Providence, which serves to inspire the mind with reverence, thankfulness and with thoughtful care for the unnumbered blessings that are vouchsafed to man as well as to "the earth and all that therein is."

Among the rays of light we find the gospel of the kingdom of Christ which shall be preached in all the world. has come to us as a revelation of God, nation during forty years. as a harbinger of peace, and as a gift Other wonderful and

In its ministration it of good news. gives grace to the humble and a divine blessing to the pure in heart. comes the power of the resurrection and all who accept it are made alive. God's love is our spiritual armor, and those who are clad in the whole armor of God have nothing to fear while engaged in obedience to the call of the divine Teacher. Even the fiery darts of Satan can do no harm.

A growing confidence awakens in the soul, and every duty is accepted as an inspiration from on high. tiful examples of unshaken confidence are written on the pages of history where men and women have dared to do right.

When God is for us, who can be Neither the depths of against us? the Red Sea nor the floods of Jordan could form a barrier against a pleasant and safe march to the shore nearest to the promised land.

"Though thou walkest through the waters I will be with thee, and through the fire it shall not burn thee."

God's love was beautifully illustrated when Jesus called the attention of the Jews to the fact that God was no respecter of persons in his distribution of the common blessings to man. The Jews claimed that God had prospered them as a people in a marked degree over that of all other nations. He had taught them to love their friends and to hate their enemies. He had permitted them to walk through the sea as one would walk on dry land, had rained manna down from It heaven, and with this had fed their

miraculous

Digitized by GOOGIC

things had been brought about as a special favor to their name and nation, and warranted them in making the assertion that God loved them as a nation, and as a special mark of favor, hated their enemies.

Jesus, however, did not hesitate to spread before them a system of religious life, much more in accordance with the rights and the privileges that should belong to our common humanity. He urged them to love their enemies that they might be known as the children of God, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

God's bountiful goodness is proffered to every one, in every nation upon the earth, and none can say that the distribution is wanting in wisdom or remains unappreciated. If we are made able to accept of these treasures with a pure and thankful heart, we may rest assured of the influence that will rule in our own mind, but we may not be at liberty to judge the depth of appreciation that is in the heart of another.

The keeping of God's love is the fulfilling of the whole law. It stimulates us to active works of kindness, of mercy and of forgiveness, and gives to its possessor a power to bear the cross of Christ and to live a life consecrated to God and to his people.

TURN straight away
From seeming wrong,
And thus you shun
temptation;
None are too gracious,
Or too strong,
To need this wise

## Sanitary.

WASH YOUR HANDS.

Surgeons understand how readily disease may be carried by the hands, and under favorable circumstances, communicated to others, particularly, certain specific diseases. In referring to the subject of unclean hands, the Sanitary Era says that cases of infection, that could be accounted for in no other way, have been explained by the fingers as a In handling money, especially of paper, door knobs, banisters, carstraps, and a hundred things that every one must frequently touch, there are chances, innumerable, of picking up germs of typhoid, scarlatina, diphtheria, smallpox, &c. Yet some persons actually put such things in their mouths, if not too large! Before eating, or touching that which is to be eaten, the hands should be immediately and scrupulously washed. We hear much about general cleanliness as "next to godliness." added that here, in particular, it is also ahead of health and safety. The Jews made no mistake in that "except they washed, they ate not." It was a sanitary ordinance as well as an ordinance of decency. - Sanitary Volunteer.

## TREATMENT OF FOREIGN BODIES IN THE STOMACH.

A METHOD of treatment for foreign bodies in the stomach, which appears to be generally known and practiced with almost uniform success in both England and the Continent, consists in the administration simply of large amounts of potatoes, to which the diet should be restricted. It is stated by Professor Cameron, of Glasgow, that this plan, which, so far as we know, is almost unknown in this country, originated with the London pickpockets, whose custom it is to immediately swallow small articles of jewelry acquired in the pursuit of their profession, and then depend on their recovery through the evacuation which follows the abundant use precaution.-M. W. of the potato diet. Several cases are on rec-Digitized by GOOSIS

ord where this method has proved eminently successful. Thus, Dr. Salzer (Deutsche Medizinal Zeitung for January 24, 1889) reports the case of a child who had swallowed a brass weight of three hundred grains in September, 1887, and in whom the physician was on the point of performing gastrotomy. According to Dr. Salzer's advice the child was put in bed, kept on his right side, so as to facilitate the passage through the pylorus, and then fed with as much potato, prepared in different methods to stimulate the appetite, as he could be persuaded to take. In five 'ays the foreign body was evacuated in the tæces. He also refers to a case of a patient who had swallowed a set of artificial teeth. and another who had swallowed a breast pin one and a half inches in diameter, in both of which cases the foreign bodies were removed without difficulty.

At the meeting of the Society of Physicians in Vienna, at which the above cases were reported, the discussion which they stimulated led to the report of several other cases, one especially, by Hochenegg, which is especially remarkable in that it dealt with the case of a young carpenter, who, in 1884, swallowed a long nail, which was removed by gastrotomy. Two years later the patient was so unfortunate as to swallow a second nail similar in all respects to the first. potato cure was employed, and the nail was secured after nine days. In the Deutsche Medizinal Zeitung for March 11, 1889, Dr. Deichmuller refers to a case of a young girl, ten years of age, who had accidentally swallowed a pin. Pain was complained of under the breastbone, and Dr. Deichmuller, acting on the suggestion acquired through the report of the above cases, restricted the patient to the potato diet. Very shortly afterward the pain disappeared from the chest and was felt in the stomach. Six days later it appeared in the right inguinal region; two days subsequently, having increased in severity, it was felt in the left inguinal region, while in the evening of this day the foreign body was evacuated with the fæces.

It is hardly necessary for us to call attention to the principles upon which this method is based. Potatoes, as is well known, are

bohydrates, eighty per cent. of the solids being starch and cellulose. On account of this large amount of carbohydrate, a great portion will resist the action of the digestive juices. The cellulose and other carbohydrates increasing greatly in volume from imbibition with water, lead to an accumulation of an immense amount of indigestible residue; consequently the intestinal tube is, throughout the entire time of the administration of this food, filled with large masses of non-absorbable matter. The folds of the intestine become obliterated, and fixation of the foreign body in the intestinal tube is thus avoided. It seems that from five to nine days, or even longer, are required for the evacuation of the foreign body, and in every case which does not seem desperate, a trial of this simple plan of treatment should precede resort to gastrotomy. In fact, at the recent meeting of the Vienna Medical College, Prof. Billroth said that since the introduction of this procedure, gastrotomy for foreign bodies should become an obsolete operation. - Therapeutic Gazette.

#### WHAT A WORLD.

"THE best general statistical work is Daniel's Lehrbuch der Geographie. Of this the 64th edition has recently appeared, which contains some interesting statements and fig-According to these the inhabitants of the world are about 1,435,000,000. There are 3,064 distinct dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000, the Greek, or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with 8,000,000 adher-Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects, the Sunites, the Shiites, and Wappscomposed of nearly twenty per cent. of car- | bites, while there are about seventy smaller

Digitized by GOOSIG

Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahminism is the most widely spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other religions embrace 135,000,000 adherents. There are thus yet one thousand millions of souls who are not Christians.

And what is christendom doing about it? Well, Boston has in five years 1883—87 sent over 3,500,000 gallons of liquor to Africa to debauch, degrade, and d... the natives; has prosecuted and fined about a dozen men for preaching the gospel on Boston Common—has locked up three preachers in Charles street jail for the same crime; one of whom was sent there for a year, another of whom writes these lines. Is it not time for Christians to arise and shine!—Good Way.

HARD WORK AND LONG LIFE.-The writer of the following has been known to us as a vegetarian ever since 1842. He never had the appearance of great natural vigor, but possesses the faculty of Scottish tenacity and industry. He has been for many years the respected and beloved Elder of one of the Families at Shaker Station, Conn., and now writes: "I am sometimes surprised at the amount of business I perform and burden I bear at the age of 75 (on the 14th of April); I am credited with doing more work than any man I hire, and besides all that, it is small to the mental and spiritual burden I am under, for I am called to fill three offices: Farm Manager, Trustee and Elder of the Family."

OVER FIFTY YEARS' EXPERIENCE.—Elder F. W. Evans, Mt. Lebanon, N. Y., writes: "I am pleased to learn of the existence of such a society in the city where Wm. Penn established the first peace society. For over fifty years I have lived, whether at home or abroad a strict abstainer from food obtained by taking life. Am now 80 years of age."

—F. H. and Garden.

TRUTH can be blamed, but it can never be shamed.—Saith.

#### GIVING THE BEST.

LET us not be content with serving the Lord a little, with giving Him the odds and ends of life; the cold crumbs and broken fragments, as it were, that fall from life's ta-Thousands of people, are perfectly willing to be Christians if their discipleship will not interfere in the slightest degree with anything else that they wish to be or do. In fact their sole purpose seems to be to solve the problem how to grasp the world with one hand, and to keep hold of heaven with the other. They do not seem to care for any stars in their crown, for any sheaves in their garner. "A starless crown and a third-rate harp in heaven," they seem to say, "are good enough for me, if I can only keep from getting shut out forever." Such service is little better than no service. In fact, we are not sure that it is considered service at all. If we read our Lord's life correctly, He would not have allowed such people to count themselves among his disciples. there was one thing about which He was emphatic, it was that if any one would be his disciple he must take up his cross. What sublime courage it was for a friendless young man, as He appeared to be, to turn away the rich young ruler from his standard, when his cause seemed to be in such desperate need of influence and wealth, simply because he lacked one thing-because he would not give up all for Christ! His demands are just as imperative now. He asks our all and our best, or nothing. He never makes a compromise with any soul, and that soul dreadfully deludes itself that thinks it can make a compromise with Christ, and gives Him anything less than all it is or hopes to be .- The Good Way.

#### A HERESY CASE.

THERE was an interesting trial for heresy recently before the Winnebago District Convention of Congregational Ministers at Oshkosh, Wis. The person accused was the Rev. Edward H. Smith, and the charges were as follows:

1. "That Mr. Smith teaches that the Bible will perish with the using of it; that the

Word of God is in the Bible and not that the whole of the Bible is the Word of God; that the Bible contains historical and scientific errors.

- 2. That he holds that Christ, though of a high order of being, is yet a created being, created for the specific work of revealing God's love, and that Christ is not a being to be worshiped.
- 3. That he doesn't believe that the sufferings and death of Christ of itself made an atonement for the sins of mankind, or is a sufficient ground and procuring cause of forgiveness, but, on the contrary, that God pardons on the grounds of his essential love, and Jesus Christ is the revealer of that love.
- 4. That he doesn't believe in the eternity of future punishment in the popular sense: that souls will experience eternal loss, but not be eternally lost. That he does not believe in such a thing as eternal banishment from God, but that punishment is a reminder, preventive and restorative, both in this life and the life hereafter; that the end of punishment is to deter from sinning; that the future state is one of probation, and in it man doesn't get beyond God's operative love."

Mr. Smith admitted the substantial truth of the foregoing charges as regarded the statements of his opinions therein contained, and upon them submitted the question of his membership in the convention. A motion to dismiss the charges was lost. A motion to declare that Mr. Smith's views were not in harmony with the creed of the convention or the general consensus of belief among Congregationalists was carried. But a motion of expulsion, which was next made, failed to carry, and the result is that a minister whose views upon these important questions are greatly at variance from those of his brethren remains in full fellowship. - Boston Journal

Teacher to the class. I have received a beautiful little paper, having many pictures and nice stories, entitled "The Dumb Animals." Can any of you tell me what is a dumb animal?

Little Boy. A dumb animal is a person that don't talk.

FOR THE MANIFESTO.

TO LESSING'S NATHAN.

"The genuine ring has probably been lost."
Nathan.

The ring was never lost, no, Nathan, never!
Deep rests the jewel in the human breast,
And 'twill be born again to sparkle ever
With purest joys of heart by heaven blest.
No, Nathan, no, man's faith in God undying,
Shall prosper still all human speech defying.
In vain shall atheistic mind endeavor
To pluck this treasur'd jewel from our hearts,
To foster selfishness and curb forever
The feeling, that a holier life imparts.
But while we yearn for nobler things and
higher

No pow'r shall squench our soul's most sacred fire.

In vain shall priests with thoughts sectarian teeming

In pious frenzy strive to dim the light
Of God eternal; vain the craftiest scheming,
For reason still shall conquer in her might,
And while the stars shall gleam above us
nightly,

The lasting light of life shall glimmer brightly. The ring was never lost, no, Nathan, never! Deep rests the jewel on the human breast And 'twill be born again to sparkle ever With purest joys of heart by heaven blest, No, Nathan, no, man's faith in God undying Shall prosper still all human speech defying.—Fred. Gerhard.

### From the Bible Class.

"The Lord shall rule over us."—
Judges viii, 23.

AFTER Gideon had delivered the children of Israel from the hand of the Midianites, they were inspired with great confidence in his ability as a Leader, and very naturally desired to do him some honor, and therefore said unto him,—"Rule thou over us, both thou and thy son and thy son's son."

Gideon who had won the victory by his strict obedience to the commands of God, refused to accept approbation or honor from

men and replied,—"The Lord shall rule over thee;" giving in this brief sentence the honor and glory to God who had given the victory. Do we remember why Moses failed to enter the Promised Land? Was it not because he took to himself the power and authority belonging only to God? It may be that Gideon had learned dependence upon God through the sad experience of those before him. How much respect arises in our minds toward those who manifest a humble dependence upon a superior power.

Jesus said at one time to those who doubted that he was the Messiah, "Though ye believe not me, believe the works." Another example of recognizing the power of God, is found in Mother Ann's dealings. To those who would kneel to her she would say, "Do not kneel to me, kneel to God, I am but your fellow servant." We are all privileged as Christian Disciples, to achieve victories in the formation of a spiritual character. Let us remember in the battle, as in the victory, the words of the apostle, "God forbid that I glory save in the cross of Christ."

Sarah F. Wilson.

Canterbury, N. H.

#### FORGIVENESS.

PETER asked Jesus how often his brother should sin against him and he forgive him. Jesus answered until seventy times seven. It seems that Peter thought if he forgave his brother seven times, that was enough, but Jesus taught him, and the lesson teaches us, to forgive seventy times seven, which means we must forgive all our lives. When we forgive a person, we should not do it in the spirit that we will forgive him, if he will never do the wrong again, but forgive in the spirit that we are just as bad ourselves, only we did not happen to do the same thing that our neighbor did. If we have this spirit it will lead us to forgive aright. Alice Floyd. 12 yrs old.

Canterbury, N. H.

THINK, speak and act for God; and the needed strength to meet Life's every emergency is thine. M. J. T.

## Juvenile.

#### PROPER LANGUAGE.

DEAR CHILDREN:-Listen while I talk with you a few moments. Can any of you tell me what slang is? It is low vulgar language, often without sense in form of expression, although it conveys a meaning, coarse and base, which is generally understood by that class of persons who habitually use it; but it is never elevating to mind or morals. The English language abounds with choice words, which are capable of expressing the most beautiful thoughts and sentiments. We may judge of the refinement of people by the purity of their speech, which is an external symbol of thought and feeling. So if you would be chaste and cultivated, you must be very careful in speaking.

You need not employ ambiguous words on any occasion; I mean those of uncertain or doubtful meaning; but simple, direct and truthful words that all can understand.

There is another habit in speaking much to be deprecated, and that is, extravagant and equivocal expressions. You strain the smaller occurances to the proportions of awful, dreadful, terrible and shocking: when very, extremely or exceedingly would be much more appropriate; for if you use adjectives in the superlative degree for trifles, you will have no words to express great calamities or misfortunes.

Now I want you to think seriously on what has been said, and see how much improvement you can make the coming week, month and year. You can all help each other to speak nicely, by a gentle reminder when any one of you are in fault.

Your Friend, MARTHA J. ANDERSON. Mt. Lebanon, N. Y.

Enfield Conn., 1889.

DEAR CHILDREN:—"Watch and pray that ye enter not into temptation," was the Savior's wise command. Watch the stealthy approaches of the tempter. As the Adversary watches for opportunities to destroy your souls, so should you watch, and by heavenly

Watch for occasions of power, win victory. doing good; for storing durable riches; for all means of increasing your purity and hap-Watchfulness will strengthen you where you would falter, encourage where you might fail. You cannot progress heavenward without constant watching. well what you gather and scatter again. Watch in little things. "Avoid the appearance of evil," is advice worth taking. little temptations and you will resist great ones. The danger of evil beginnings is often overlooked. Take them in time. It is far easier to follow the self-denying way than to retrace your steps after having swerved from it. But with every temptation there is a way of escape. The right path may be regained. Heed the counsel of the pure and wise and you will be saved from many wrong steps and much misery.

Watch! This is the secret of success in the Christian warfare. Watchfulness is wis-Learn valuable lesdom. Be ever wise. sons for the world to come. Rely on God's "Trust Him through unchanging guidance. the sunshine and the storm." Oh, the comfort that comes from this. The whole life of Jesus was constant watching and prayer. How worthy of imitation. Copy as much as you can of his holy character into your own lives. He loves the little ones who deny self and win victories in his cause, for He sees the love in the heart that prompts the action. Be not discouraged because you are little. May the sweetness of an approving conscience be yours. May your years be many and bright with virtue and truth. May your ways be ways of pleasantness and your paths paths of peace, is the earnest wish of

Your Brother,

DANIEL ORCUTT.

THE Catholics of New York City have **8**30,000,000 invested in Institutions. 40,000 students in church, colleges and schools. Asylums and homes support 15,000 inmates. There are 75 Catholic Churches and 40 Chapels in New York City. The Catholic Church claims fully one half of the population of the city. So useful are the Sisters of Charity, that other denominations are con- half cured.-L. M. Alcott.

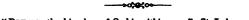
templating the establishment of orders of Sisters. Foundling children are under good care to the number of 15,000. They have secured homes for 4,000 children within ten years. In the city are forty convents. Aged men and women of sixty and more, are cared for regardless of creed by the little Sisters of the poor .- Albany Eve. Journal.

Rules for Pleasant lines.— 1 book published a year ago, "The Five Taleuts of a Woman," gave the following rules for beauty of expression, which the writer of the book claimed was much more attractive than beauty of features:

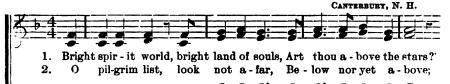
- "1. Learn to govern yourselves and to be gentle and patient.
- "2. Guard your tempers, especially in seasons of ill-health, irritation, and trouble, and soften them by prayers and a sense of your own shortcomings and errors.
- "3. Never speak or act in anger until you have prayed over your words or acts.
- "4. Remember that, valuable as is the gift of speech, silence is often more valuable.
- "5. Do not expect too much from others, but forbear and forgive, as you desire forbearance and forgiveness yourself.
- "6. Never retort a sharp or angry word. It is the second word that makes the quarrel.
  - "7. Beware of the first disagreement.
- "8. Learn to speak in a gentle tone of voice. "9 Learn to say kind and pleasant things whenever opportunity offers.
- "10. Study the characters of each. and sympathize with all in their troubles, however small.
- "11. Do not neglect little things if they can effect the comfort of others in the smallest degree.
- "12. Avoid moods and pets and fits of sulkiness.
- "13. Learn to deny yourself and prefer
  - ••14. Beware of meddlers and tale-bearers.
- "15. Never charge a bad motive if a good one is conceivable.
  - "16. Be gentle and firm with children."

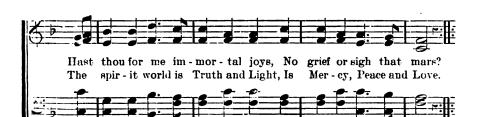
GET atop of your troubles, and then they're

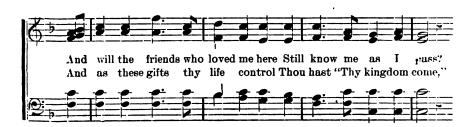
#### SPIRIT WORLD.



"Behold, the kingdom of God is within you."—St. Luke, xvii., 21.









## Books and Papers.

HALL'S JOURNAL OF HEALTH. July. Contents. Health Resorts; Health and Hell; Health without Medicine; Haste and Health; What drags the Life out of a Woman; The Jak Tree; Prevalence of Suicide; Ventilation; The Corset; Modern Indulgences; etc., etc. Office 206 Broadway, N. Y.

THE PHILADELPHIA MUSICAL JOURNAL. July. Contents: A King's Disguise; Operatic Biography; Rossini; Editorial; Feuilleton; Local Musical Notes; Educational Department; Neally Stevens and Liszt; The Tonic Sol-fa Method; The Violin; The Teacher; A Singer's Story; Players and Musicians; Reminiscences of Gottschalk. Published monthly, by Gould and Woolley, 1416 Chestnut St. Philadelphia, Pa.

THE TEACHER'S OUTLOOK, is a new work and No. 1. of Vol. 1. is before us filled with articles that are interesting and instructive to both Teachers and pupils. It is published by the Teacher's Publishing Co. of Des Moines, Iowa, and will be devoted to "Literature, Science, Health, Industrial and National Affairs."

The Magazine will contain a review of the Month, and present to its readers a fund of information that cannot be found in any other educational Journal. An essentially new feature in this work, will be to awaken an inspirational interest in the Teacher, in his high calling, and at the same time to place before him all the Literary questions that are receiving the attention of active minds.

For the outlook we may anticipate an extended circulation, as we wish for it the success of earnest labor.

Office 120 Fourth St. Des Moines, Iowa.

THE JOURNAL OF HYGEIO-THERAPY. July. Contents: Good Looking People; Health Hints; Human Culture; Unphysiological Foot Apparel; Living on Condensed Sunbeams; Anti-Vaccination; Hygiene vs. vaccini; Horticultural; Help for the Helpless; An appeal for Bath Rooms, etc., etc. Dr. T. V. Gifford & Co. Kokomo, Ind.

#### NOTE

What is probably the most important pro and con discussion that has ever appeared in print of the great question regarding religious instruction in the public schools is published in this week's issue of Public Opusion, of Washington, D. C. Cardinal Gibbons open, the controversy in a most remarkable paper. The other writers are ex-President Hill, of Harvard; Rev. Minot J. Savage, of Boston, and Prof. Wm. T. Harris, editor The Journal of Speculative Philosophy. Public Opinion has long since taken its rank among the great periodicals of America, and has added another good feature in opening its columns for original discussion of timely topics by leaders of the various lines of thought.

## Beaths.

Amos Babbitt at Union Village, O., June 23, 1889. Age 83 yrs. 4 mo. and 6 days.

Br. Amos has been a worthy member of our Society from early childhood. C. C.

Mary Robbins, at Harvard, July 7, 1889. Age 88 yrs. 10 mo. and 10 days. Seventy-five years of active service in the Society, and fifty-three as family nurse.

To those who knew her whole consecrated, unselfish and devoted life, she needs no other eulogy. She is among the "many Daughters who have done virtuously" and excelled.

Physical disability—infirmity of age—seemed to heighten, rather than impair her desire for doing good. Her kindness and benevolence, like the rain and dew fell everywhere without discrimination. A life so well filled with dilligence in business, and generous hospitality will have its merited reward—'treasures in heaven," in the hearts of those she loved; and whose love was reciprocal. E. M.

Henrietta Cook, at Harvard, July 10, 1889. Age 59 years.

A victim in the prison-house of physical disability; she was deprived of the active exercise of those rare talents with which nature had generously endowed her. Hence, her life was one of enforced, passive, rather than active goodness.

She has won the well-earned love and respect of all who knew her. No purer feet tread virtues path. E. M.

## SMALLEY CUTTERS WALLEY CUTTERS

which r qualed for either Ensilage or Dry-fodder. All sizes from the hand-machine up to the largest and most powerful Cutter aver built in any country. Possess all the latest processes, its, including Patent Safety Fly-wheel. Ensilage-cutters are one of the specialties of the suit of the special suit of the

# SPENCERIAN PENS

Are the Best,

Ourability, Evenness of Point, and Workmanship.

IVISON, BLAKEMAN & CO. 753 Broadway,

ESTABLISHED

1883.

## NEW AMERICAN FILE COMPANY,

PAWTUCKET, R. I.

PATENT PROCESS FILES AND
RASPS.

CAPACITY, 1,200 DOZEN PER DAY.



the Canada and the fair heart and of any bills in yet that a come of the tree heart of the Medella s' on building and its account of the tree heart of the has been sheld and described in the heart of and the heart of the heart of and the heart of the heart

ful and heat P over-powers are the most econom-

Mantation Co.



Send as above for Illustrated Book Catalogue Free.

## JUST PUBLISHED. Every-Day Biography.

Containing a reduction of nearly 1400 brief Biographies, arranged for Every Hay in the Year, as a Reference for the Teacher. Student. Chautauquan, and Home Circles By Amelia J. Calver. A large hand-some vol., nearly 400 pages, hand-somely brund; price, \$1.50.

"Every-Day Biography," is an outgrowth of the increasing popularity of observing the birthdays of noted people.

Nearly 1500 names are here found, repreenting sovereigns, rulers, statesmen, founders of colleges, institutions, etc., besides pioneers in every art, science, and profession.

To Chautauquans it will prove invaluable, since every week will bring some name to mind prominent in that universal study.

This work will be found a valuable addition to any library or collection of books.

Agents wanted to introduce this, and take orders for it. Sent by mail, postpaid, on receipt of price, \$1.50. Address,

FOWLER & WELL'S OO., 775 BROAD-WAY, New York.

AGENTS WANTED. (Only \$2.75.)

or Marvels of the Universe; a graphic description of the wonderful things in Nature; thrilling adventures on Land and 80 -venowned discoveries of gr at explorers. Published in English and German. 862 pages, 302 liberations. A GREAT BOOK TO SELL. Illustrated circulars and extra terms to agons FREE.

Digitized by GOOQI



This powder never varies. A marvel of purity, strength and wholesomeness. More vectorical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosplease powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

The Midsummer Number of the It-LESTRATED HOME JOURNAL is an elegant, valuable and interesting number. Its contents embrace almost every phase of life, and that issue is an invaluable one. The illustrated article on the appalling catastrophe in Pennsylvania is excellent and newsy. In fact it is intensely interesting throughout, giving seenes, ancedotes, and historical incidents in such an instructive manner that one can hardly find a place to stop, until all is read. The number has 50 illustrations, and contains two continued stories, of more than average merit, besides 15 illustrated articles, music, essays, historical sketches, and considerable miscellaneous matter. It is a large quarto, and each issue contains 36 beautifully printed pages. It is published monthly by Thomas G. Newman & Son, 923 and 925 West Madison Street, Chicago, Ills., at \$1.00 a year.

SKETCHES OF SHAKERS AND SHAKERISM. A synopsis of Theology of the United Society of Believers in Christ's Second Appear-By G. B. Avery. ing.

Price 15 ets.

## THE SHAKER COVENANT.

This work sets forth the form of appendi ment, the qualifications and powers of the several

## ORDERS OF OFFICERS

in the Community: of the

## PRIVILEGES and OBLIGATIONS

of all the Members, and of the

DEDICATION AND CONSECUATION

of persons and property.

The BOOK will afford interest to all, and at the same time, afford instruction to all inquiring minds. Price 5 cts each, postage paid, or 36 cts. per doz.

Address H. C. Blinn, Shaker Villiago, S. H.

Knowlton's UNIVERSA

## BEST BATH EVER KNOWN

For Families, Physicians, Army Men Students, Miners, Itinerants EVERYBODY.

## THE ALTRUIST

Is a monthly paper, party in Phonospelling, and devoted to common project united labor, Community homes, and arrights to all. It is published by the Main Community homes, and are the Community homes, and the C Aid Community, whose members all work together, and hold all their processing, all the men and women equal rights in electing all business affairs by their estates 50 cents a year; specimen countries A. Longley, Editor, 211%. St. Louis, Mo.

THE Vacuum Tipped Arrow (as in The Elastic To 0. Manufacturers, Boston, Mass. everybody.

SEPTEMBER.



# MANIFESTO.

PU BLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a rman profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul." \_\_ Matt. XVI., 26.

1889.



6

## CONTENTS.

					P	Page	
			*			19	
listory of Mt. Lebanon,					4.	19	
low Hast Thou Fallen?			4			19	
Our Faith,		6					
What is Prayer,						19	
The marries Welling	5				1	20	
Testimony :- Joseph Mai	n,	•		٦,		20	
Sometime, Somewhere,	-		•			20	
Evidences of Christianit	y .	*		٠.			
Walking with the World.			~			20	
Walking with the		×		٠.		20	
Christian Warfare,	=		*			20	
Editorial,				61	-	20	
Eccentricities of Diet,					- 1	21	
Death-Penalty,					10	21	
One at a Time.			ш			- 22	
Notes about Home,				ш		21	
Bible Class,		7		а		210	
Books and Papers,	-		•			210	
Kind Words,		-				-	
Death).	-						

## PRINTERS' INK.

S ROUBLAS FOR ADPERTURE.

PRINTERS' INE is just what it purports to be, "a journal for advertisers." It is issued on the first and fifteenth days of each month, and is the supresentative journal—the trade journal, so to speak-of American advertisers. It tells the intending and inexperienced advertiser in plain, comprehensive articles how, when, and where to advertise; how to write an advertisement; how to display one; what newspapers or other media to use; how much to expend-in fact, discourses on every point that admits of profitable discussion. If you advertice at all, PRINTERS' INE can help you. Perhaps you expend but Ten Dollars a year in advertising; if so, PRINTERS' INK may show you how to obtain double the service you are now getting for onehalf the money. A year's subscription costs but One Dollar : a sample copy costs but Five Cents. Advertising is an art practiced by many but understeed by few. The conductors of PRINTERS' INI understand it thoroughly. Surely their advice, based on am experience of more than twenty-five years, will help you. Address :-

CEO. P. ROWELL & CO'S Newspaper Advertising Bureau 20 Spruce St., New York.

Tue Vacuum Tipped Arrow Gun pleases everybody. The Elastic Tip Co., Sole Manufacturers, Boston, Mass.



For Families, Physicians, Army Me Students, Miners, Itinerants EVERYBODY.

AGENTS WANTED.

(Only \$5.75)

EARTH SEA, AND SKY.

or Mirrels of the Universe, a graphic description the wonderf it has in Nature, theil implication Lad and Se remains a lad and set of the place with the set of the



ESTABLISHED 1863.

# NEW AMERICAL FILE COMPANY

PAWTUCKET, R. I.
PATENT PROCESS FILES AN
RASPS.

CAPACITY, 1,200 DOZEN PER DA

A SHAKER'S ANSWER to the off reput question, "what will become of the Work all become Shakers?" Price 10 th Address H. C. Blinn, Shaker Village, F. E.

## The Manifesto.

Vol. XIX.

## SEPTEMBER, 1889.

No. 9.

### HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO 3.

Condition of the Church.

THE year 1791 was one of marked interest in the history of the Church. The Brethren and Sisters were deeply interested in the prosperity of their gospel home and made a willing sacrifice of their time and strength for the general good. They worked with an assurance that they were laying a foundation that would endure for ages.

The different branches of domestic business became better established, and were managed more in harmony with the general wishes of Society. The Brethren not only built two dwelling houses in New Lebanon, but they sent members from the church to assist in the building of a dwelling at Hancock and a Meeting House in each of the Societies of Watervliet, N. Y., Harvard. Mass., and Enfield, Conn.

spiritual prosperity of the Church was, during this time, in active operation and Church Order was the watch-word in all things.

1791. This was a memorable year as the Church was fully established in the permanency of order, government, and general management. The principles upon which the Church was founded, mediate oversight of the family.

were agreeably to the life and testimony of Jesus Christ. These may never be excelled by any other church, as this was one of consecration :- the Lord's Those who entered were exhouse. pected to dedicate soul and body to the service of God and his people.

Although the office of Trustees had been partially established, Elder David Meacham was now appointed to the office of senior Trustee, and was the director of all business transactions which took place between the Believers and those not of the Society. An order was also established bearing the name of Family Deacons which was expected to have the oversight of the temporal affairs of the family. The several orders of the Church as now appointed for the protection and prosperity of the Community are as follows,-

The Ministry-Elders-Trustees and Family Deacons. After this arrangement every order was expected to manage their own business affairs, and to maintain a good union with the others and be responsible, in all their transactions, to their superiors.

The Ministry now withdrew from the management of all temporal duties, to attend more directly to that which was spiritual, while the Elders took the im-

Some bye-laws or orders had been established at an earlier date, but none had been committed to writing. These orders were founded on necessity and indispensable to the protection and harmony of every family of Believers. Their object was to enjoin what was right and to forbid what was wrong. In the experience and growth of the Church these orders were liable to be changed or modified to meet the necessities of the day. Already the had learned that "Order is heaven's first law," and without a system of order there could be no permanent protection to the Believers. As an illustration of the rules given we append the following :---

No one shall buy nor sell in the Church, nor trade with those not of the Church, except by the union of the Trustees.

No one shall hold private property.

A selfish, private union should not be maintained, nor a private correspondence held with any person in or out of the Society.

These orders were aids in the securing of equal rights, according to several needs, and well calculated to promote a practical righteousness.

The Society at Watervliet, N. Y., after the decease of Father James was included in the same Bishopric with New Lebanon, as the organizing of the Community in that place was effected at the same date.

Elder John Hocknell who resided at Watervliet was very helpful in assisting the people to enter into the Community relation and to establish the order of the

consistent with other duties, the Ministry of New Lebanon delegated from the parent Society, Timothy Hubbard and Anna Mathewson to be the senior Elders of the Church of Watervliet. Aaron Wood and Sarah Bennett were appointed as their associates.

1793. The estate of the Society, although limited, had up to this date been quite sufficient for the Community, but it was now considered best to purchase still more, and several farms were added to the consecrated inheritance, and dedicated to God and his people, so that no one called aught his own, of all he possessed. Neither was any one in debt or bondage to those not members of the Society.

They were now much better prepared for the inward work of the gospel, and able to bring forth the fruits of their faith in righteousness, peace and order, undisturbed by those without. had already become permanently established as a religious and spiritual order of Brethren and Sisters, and disciples of our Lord, Jesus Christ.

After the organizing of the Society the Believers remained very quietly in their home, and industriously working for the increase of the temporal and spiritual interests of the Community. Even the Trustees were very careful of the relations which they held with those not of the Society. In their manners, however, they studied to be kind and respectful, and in their business relations, honest and above reproach.

Those who had been chosen as the spiritual leaders, were rigidly cautious in all their deportment, that they might maintain a gift of God in their respecttive callings. The same care was mani-Church. So soon as it could be made fested in their general manners, in walk-

Digitized by GOOGLE

ing, in keeping step, and even in the quality of their manufacture. All this was kindly impressed upon the minds of the whole Community by example as well as by precept. So thoroughly was this careful spirit accepted by the whole body of Believers, that it dispelled much of the crudeness, the vanity and the self-love from the mind.

The Church was now fully established as to its external organization, yet it was but the beginning of the real inward work of redemption, a mere starting-point, from which there must be a progress through many degrees of spir-As saith the Apostle, first itual travel. that which is natural and outward: then that which is spiritual and inward. to this date one important point of gospel order, which was indispensable to the true relation of the Church had not It had existed only in been perfected. the kind and friendly relations which the gospel of Christ had so far revealed. As its office was more directly felt in the work of spirituality, it required more time for its full completion.

The faith of the Believers had shown to them that the disorderly union of men and women had been the sin of the world, and to avoid this dangerous point they must set a double guard, in carefulness and watchfulness, against this besetting sin of the race. As the burdens of the Community increased, it was found necessary for the Brethreu and Sisters, in their management of the general business, to confer with each other as to the means and methods that Every order that had should be used. been established soon saw the necessity of this new demand, and meetings were appointed every other day or oftener if necessary.

This union of the officers, in the order of the Church, gave the Sisters an equal privilege with their Brethren, in consultation, and in the management of all their business relations. It was soon ascertained that it was promotive of protection, and contributed to the peace and comfort of the family. This system of union meetings was soon universally adopted.

#### OF THE WORSHIP.

Previous to the building of the house of worship at New Lebanon, the Believers had no regular manner of holding their meetings. They were scattered in various little families and spent their hour of worship in their own houses. Sometimes several families would meet at a designated place, where the residence would afford more room, and at the same time be the home of a Minister or Elder who could direct the order of service.

All who could, however, depended upon making a visit to Watervliet, as at that place, they would meet Mother Ann and the Elders, and be privileged to attend meeting with them, and be profited by the ministration of their spiritual gifts.

These first Believers manifested great zeal in their efforts to live a religious life. Many men and women would perform the journey from New Lebanon and adjacent towns, to the Society at Watervliet on dark, stormy days and nights, leaving their comfortable homes, and their pleasant surroundings, to enjoy a short season of spiritual communion with their gospel friends.

At this date no fixed form was used for the opening of the religious service. The people would assemble in the house,

Digitized by GOOSIC

and after sitting a few minutes in silence, would on a given signal prepare for wor-Usually the service began by the singing of a solemn song, or by the speaking of one of the Elders. season of devotion was often attended with diverse spiritual gifts, of signs, of tongues, shaking and turning. At other times it took the form of prayer, exhortation and a searching testimony against all evil, or it would be a manifestation of thankfulness, of love, of The prevailsimplicity or repentance. ing theme, in all these gifts was the crucifixion of pride and of self-love.

(TO BE CONTINUED.)

#### "HOW HAST THOU FALLEN."

MARTHA J. ANDERSON.

STARS have gone out from stellar space Which once in brightness burned, Thus many souls illumed with grace, To darkness have returned.

The prophet Isaiah applies this satirical sentence to the king of Babylon. "How hast thou fallen, O Lucifer, son of the morning!" And to show clearly the cause of his destruction, continues. "Thou hast said in thine heart, I will ascend unto heaven; I will exalt my throne above the stars of God; I will ascend above the hights of the clouds; I will be like the Most High."

The elements of that great humiliation were long ripening to fruition. Pride, arrogance and injustice surely go before destruction, and judgment comes sooner or later as a just recompense for The mightiest of earth disobedience. cannot with impunity disregard the laws Ability, power and position are too often the means of lifting souls if we would find abiding happiness and above their proper sphere of duty and peace.

action; and the greatest gifts prove suares of temptation and ruin.

Alas! how sad the sight, "When he who might, Have lighted up and led his age, Falls back in night." Talents, God-given and holy, prostituted to ignoble purposes rob the soul of true glory. "Ichabod" is clearly written on the characters of many who have fallen through plighted faith, and in disobedience to the gift of God manifested in their souls, which teaches them in humility to follow the guidance of the divine light within.

"So fallen! so lost! the light withdrawn which once he wore," might be said of many whose knowledge of the higher life has been clouded by sensuality and sin, until they walk in the blackness of spiritual death.

There is always a blight resting upon those, who, having been blest with light have departed from grace; who, having gained eminence in spiritual things, have felt too secure in their surroundand tempted by the yet unsubdued passions within have descended by degrees from morality and virtue, till, lost from God, they have become a by-word and a stigma to mankind. "For if that light within you becomes darkness how great is that darkness."

"When faith and honor both are lost. the soul is dead." Better never have known the truth than disobey its teach-Better never have been enlightened, than fall in sin and obliquity. retrace lost steps will cause more bitterness and anguish, than a straight-forward course in self denial and obedience.

Let us look to our eternal interest. and obey the promptings of conscience Wisely hath the heathen sage Digitized by GOOS

instructed, and the good poet interpreted,

"Heed how thou livest, do no act by day
Which from the night shall drive thy peace
[away.

In months of sun so live that months of rain Shall still be happy. Evermore restrain Evil and cherish good; so shall there be Another and a happier life for thee."

Mt. Lebanon, N. Y.

#### OUR FAITH.

CHANCY DIBBLE.

It is our faith that all the revelations from the heavenly world to mankind have been given for the special purpose of redeeming the race. That the allwise Parent has purposed to establis, on earth, a home for his people. home cannot exist without the combined efforts of both orders of humanity, man and woman. The holy spirit of truth the comforter of which Jesus spake, whom the world could not receive, signified the Second appearing of Christ in and through the female order, constituting the mother spirit in the work of As woman was instruredemption. mental in causing sin and sorrow, so should inspiration operate through her to restore innocence and happiness.

This faith has come through authentic revelation approved by our highest intellect. It is a component part of our faith which has grown stronger with our growth as a people. We should be lost in doubt, in regard to our future destiny, should we lose sight of the merciful attribute of Mother in Deity. The plan of redemption would be imperfect without a clear manifestation through her spirit. We are aware that this view has to contend with old established theology. The idea that woman

has a voice and interest in the order and prosperity of Society is rational. We cannot see how the order of primitive purity can be sustained unless woman is fully represented. No Society is thoroughly furnished with the elements of progress until woman is permitted to exercise her God-given prerogative as the other half of humanity.

Watervliet, N. Y.

#### WHAT IS PRAYER?

HAMILTON DE GRAW.

(THE thoughts are suggested by the Poem in "Lucifer" of May 3rd. 1889.)

The question is asked and will be answered from the stand-point of a Believer in the spiritual Philosophy. The Materialist will fail to comprehend our definition. What is Prayer? It is the divine unfolding of the innermost soul, bringing it into rapport with those subtle elements of the spiritual world which are the fountain and source of life to the soul.

Can appeals change the infinite plan and cause it to turn from those immutable laws that govern the spiritual world as well as the material? Nay, to whom then do we pray? Not to a personification of great sovereign power that resides somewhere in the universe of mind, dispensing rewards to the meritorious and punishments to the guilty, but to the Divine Father and Mother of life, personified in angels and spiritual beings that are daily ministering to our necessities.

Ask the blind or those whose olfactory nerves are dead, if the rose is beautiful and if it smells fragrant. The reply will be that those terms are dead

sentences to them. But never-the-less the rose is beautiful and fragrant to those whose senses are alive to its subtle impressions. As well tell a hungry man who is seated before a table loaded with luscious and nourishing food that it does not taste good and will not revive him, as to tell the soul who is spiritually hungry that by entering into rapport with the fountain of life he will not Then why is prayer not be refreshed. Because we pray always answered? amiss; if we ask for the impossibilities then we are disappointed. If I pray for the lightning to strike my neighbor's house because I have a grudge against him; that does not imply an answer to His house was simply on my prayer. the line of the least resistance to the electric fluid and therefore it was struck.

The writer says "Pray not, the darkness will not brighten." Pity to the individual that is so wrapped in the winding-sheet of doubt and buried in the grave of materialism, that never felt the "darkness brighten" while in the sweet and silent communion of prayer.

"Within yourselves deliverance must be wrought." True that each individual must work out his own salvation, but the fact remains that each individual is helped by every other individual that is in spiritual sympathy with their hopes and desires, and retarded in the same ratio that they come under the magnetic influence of opposing forces. It is a fact well known to Believers in the spiritual Philosophy, that there are malignant forces operating against mankind, as there are benign forces working for his elevation, and it is absolutely necessary to understand and discriminate between these two elements if the race is to make any real advancement and not be carried

back to barbarism. Viewing it from our stand-point,-Prayer is not that mysterious unknowable force by which concessions are granted to man by the Infinite mind, but a harmonious blending of the human with the Divine spirit by which the human is polarized and made more positive in its power for good the more it comes in contact with the divine mind.

Sonyea, N. Y.

#### FROM PERRY'S PEAK,

LOUIS BASTING.

THERE are few incidents of Scripture story so sadly impressive as that of Moses, the servant of God. standing on Nebo's lonely mountain and beholding the Promised Land before his eyes. doubly beautiful by the vivid contrast of the barren desert behind him, yet not permitted to set his foot upon it, but called upon to die in the solitude of the hills, unaided by human sympathy and kindly offices in his last extremity.

This was the reflection in the writer's mind as he stood upon Perry's Peak, one of the many prominent elevations in the Berkshire hills. It rises but a few miles to the west of Shaker Village; the ascent is not very difficult and the outlook from the summit is grandly When fortune has favored beautiful. one with a bright day and a clear atmosphere, and you are provided with a good telescope and a substantial lunchbasket, you can spend the better part of the day there, looking, thinking, dreaming, rejoicing in the simple fact of living with a satisfaction long to be remembered.

Perry's Peak rises to the height of

Digitized by GOOGIC

2400 feet above sea level, receiving its name from one of the early settlers of the last century; it was also one of the stations of the U.S. Geodetic survey, the evidence of whose labors remains in a tall signal staff. The partly wooded slopes of the mountain do not prevent an unimpeded view of the valley below. At our feet cluster the buildings of Hancock Shaker Village, the most striking among which is the Round Stone Barn, which in its solid massiveness as it rises from a rocky eminence, reminds one of grim Castle William in New York harbor; but no frowning guns look out from its embrasures and a peaceful weather-vane (which points the major part of the year to the northwest) takes the place of the proud stars and stripes. The smoke, that busily crowds up from a tall chimney in the grounds of the East Family, marks the location of an iron-ore mine, the product of which is shipped to the furnace at Chatham, N. Y., 20 miles away. Close by are the neat buildings of Shaker Station on the Boston and Albany R. R., one of the finest roads in the country, double tracked and kept in first-class condition. A short distance to the east looms up Shaker Mills, situated on a large tributary of the Housatonic river, which furnishes a powerful and unfailing water power. Brother Ira Lawson, the popular and energetic trustee of the Society, does a large business; his monthly freight-bill for grain amounts to over \$2000.

Pittsfield, a village of 18000 inhabitants, occupies almost the center of the valley; around it cluster many manufacturing hamlets, which utilize every water-course, supplementing it by steamby the Hoosac mountains, here pierced by the world-famed tunnel, five miles long; from their midst rises Mt. Greylock, 3500 feet high. Turning our gaze southward we behold the Blue Catskill mountains, the identical region of the immortal Rip Van Winkle's exploits. Through a gap in the hills we see a stretch of the noble Hudson river, and even as we look, a mighty tug-boat heaves in sight, towing a whole fleet of canal boats towards the great metropolis Almost beneath our feet by the ser. glisten the waters of Queechy lake, and upon one of the hills which cast their shadow into its bosom is a quaint group of pink-colored buildings, constituting Canaan, an outpost of Lebanon, where Brother Clark and Eldress Miriam are gallantly holding the fort. sweeping toward the west and north opens Lebanon valley, dotted with many villages and farm houses till it is lost among the lofty mountains of Vermont. But where is Mt. Lebanon, the parent-Society of all Zion? We shift our point of observation somewhat to the north, and then on a broad shelf on the hillside we behold the five families of Lebanon.

God bless Mt. Lebanon! for si'uation, spoken of throughout the world as a center of spiritual activity, may it long continue to be a true Jerusalem to every good Believer, and a city of refuge for many a sin-sick soul!

The ground we have so rapidly sketched over is historic in the annals of America, and in the history of Believ-Over yonder road traveled in hot ers. haste Parson Allen and the Pittsfield militia in 1778 to the help of their comrades at Bennington, which lies 25 miles The range of vision is limited away at the foot of that blue mountain,

Digitized by

The chronicler records how on memorable day the parson, true to his calling advanced alone to the fortifications which sheltered many tories whom he personally knew, and how he exhorted them not to fight against their country and their brethren, to become loyal But his words were citizens, etc. thrown away; for when they recognized him they cried, "Let's pop the parson!" and fired upon him. the preacher's wrath waxed hot within him and he answered with the same sort of an argument, firing the first shot on the American side.

That many storied hotel marks the site of Lebanon Springs, where Washington, Lafayette, and many other famous ones tarried for health and rest.

This old-fashioned mansion is the birth-place of Samuel J. Tilden, Governor and almost President; his tomb is among the cypresses on yonder hill.

Stockbridge, Lenox, Barrington, hidden away in deep valleys, bring to mind the names of Bryant, Holmes, Hawthorne, Sedgewick, Edwards, Warner, Field,-names known the world over.

How grand this view, bounded by the Green mountains, the Hoosac, the Catskills, the Helderbergs, the Adirondacks! How beautiful the shimmering lakes, Pontoosuc, Onota, Richmond, Queechy, Mackinac! How lovely in this smiling month of June this expanse of hill and valley, town and hamlet, lake and field, forest and meadow, all in green! No wonder they come from the cities and pitch their tents in the valleys and build costly mansious upon the hilltops. But wandering over these Berkshire mountains one often comes across the ruins of former habitations, overgrown orchards, gaping wells, broken-down and become beautiful. Lord Beacons-

walls, and, most pathetic of all, persome rudely sculptured marble slabs that mark the resting place of decaying mortality. Where formerly many thrifty fields and pastures supported a large population the land is now left to grow up to woods. There is as much good land to-day unoccupied in Massachusetts as is included in Oklahoma; and it can be had very cheap too. When the waste lands of the west are once taken up and the restless spirits are compelled to settle down, the now-despised hill-sides of Berkshire will be sought out again to be forsaken no more.

Meanwhile the land rests. And what a grand domain of fruitful land is in psssession of Believers! As that sweet singer of Israel, Benjamin Moorehouse, who now sings tenor in the celestial choir, has it:

> "And yet to many thousands more We such a home could give, If they would leave a carnal world, And learn for Christ to live."

But that is what they do not want to A tramp to whom every tree affords shelter and almost every house food, infinitely prefers his independence to the abundance and comfort of a Christian household where steady labor and orderly lives are required; well-to-do people, not-with-standing all the vexation and cares they are complaining about, prefer them to the true liberty which is in Christ.

How thankful we ought to be! Blest a hundred-fold with houses and lands and faithful Brethren and Sisters, with exceeding great care ought we to preserve that precious gospel under whose life-giving influences Zion has grown

Digitized by GOOGIC

returning to first principles. When the first order: "Believers must not run in debt to the world," was religiously kept, their temporal prosperity was very great: and when the chief principle-a virgin life in a Christian communitywas rigorously and without compromise carried out, spiritual progress and growth in numbers were commensurate. The stream cannot rise higher than its source; the disciple is not wiser than the Master. Never were people situated so favorably to practically realize the idea of the kingdom of heaven on earth. With a glorious heritage in a fruitful land, where mosquitos are not and malaria is unknown; with healthgiving breezes and sparkling water from the hills; where the choicest of apples and the sweetest corn, the most perfect potatoes and the most delicious strawberries, raspberries and currants, the toothsome bean and the fragrant onion. all unitedly testify of kind nature's abundance; with the invaluable experience of more than a century to guide and direct; with a free government in a free country; with no one to molest or make afraid, having only ourselves and our still unregenerated natures to contend with; having the cause of God for our own, and having heaven's daily blessing upon our labors, how can we fail to carry to a successful termination the work so nobly begun! The eyes of the world are upon us, and God will surely require his people to give an account of what use they have made of their privileges. Let us be helpful to each other; don't pull one against another. If the shell has grown too tight for comfort, learn of the clam, O fellow pilgrim! and kick it off, and the timony against sin, and in favor of ho-

field sai? that true progress consisted in Lord God will give thee another one more suitable for the present time. Go up on the mountains and you will find that the higher you climb, the more the horizon widens. Hook on to some star and sweep through the heavens, and when you get back you will be better fitted and more willing to serve your brother and your sister. Don't stay in the old worn-out shell; expand with your day and time; adapt yourself to new conditions; study to be able to meet the arguments of unbelievers and of worldly-minded people with enlightened reasoning; let non-essentials go by the board; but hold fast, I charge thee, forever and forever to those eternal principles of righteousness which must ever and always distinguish the Sons and Daughters of Light from the children of this world.

West Pittsfield, Mass.

#### TESTIMONY OF JOSEPH MAIN.

HAVING been one among the first of those who embraced the gospel of Christ's second appearing, I therefore feel it my duty to bear witness to this gospel, and to the godly character of those faithful witnesses of God from whom we first received it. A little sketch of my former experience and exercises in religion, may serve to show the reader that I was not a stranger to the operations of the Spirit of God, previous to my embracing this testimony.

In my early youth, even from childhood I had some convictions of sin. When about twelve years of age, I was awakened by hearing a preacher, in a religious revival, deliver a powerful tes-

liness, which wrought so forcibly upon my feelings, that it was as much as my youthfu! soul was able to endure. deavored to reform my life; but having uo one to lead me in the way of holiness, my convictions gradually wore away, though not without frequent awakenings which caused me much tribulation. this manner I grew up to manhood. a revival of religion which took place when I was about the age of twenty, I was again greatly awakened. myself separated from God by wicked works, and was convinced that, unless I could find the mercy and favor of God, I must be forever lost.

My trouble of mind and conviction of my lost state increased upon me until 1 was borne down with the weight of excessive tribulation of soul. In my distress I betook myself to prayer, and made it my constant practice to go out into the woods, near by, and there kneel down and pray to God in the best man-I continued in this ner I was able. practice, and under this distress of soul, till my flesh wasted away, and my bodily strength diminished so much, that 1 was at last obliged to take my bed, and felt no strength nor heart to perform any business; but spent one part of my time in the woods, crying to God for his mercy, and the other part mourning I felt myself a condemned and pining. sinner, unless I could obtain the mercy But the great depth of my loss, and the cumity of my fallen nature against God were still unknown to me.

At length, while I was one day engaged in prayer, I had a complete view of myself, and saw plainly what I was in the sight of God; and I found that there was nothing in me but what was

against all good. This view of myself so affected my feelings that I felt no confidence to look for mercy, or even to lift my eyes towards heaven. fore went away dumb and unable to open my mouth. After suffering awhile in this state, under the keenest anguish of soul, I again ventured to try what could be done by prayer. Accordingly I continued to pray in the best manner I was able.

One night, as I was praying, in great agony of soul, I fell into a trance. Sudden!y my senses were withdrawn from the things of this world, and I was carried into the world of spirits, where I beheld an innumerable multitude of people, praising God in the highest strains of glory. They were all of one heart and one mind; and I was allowed to join with them. It was Heaven it-My soul was filled with such love of God, and such transports of joy as I am not able to describe. How long I continued in that situation I know not.

This vision inspired me with hop... I believed that God had visited me in mercy, and I resolved to maintain his cause, and devote myself wholly to his I felt the burden of my sins taken away; and such was my deliverance from all sinful feelings at that time, that I thought I should never more fall into any known sin.

I related my experience to the professors of religion in that revival, and was considered by them as a converted soul. and born of God. Upon their solicitation, I was baptized and received into the Baptist church, at Stonington, in Connecticut, where I then lived; and I felt determined to walk uprightly, and be faithful in my Christian profession. as pointed arrows against God and While I kept this resolution, I was

blessed with bright manifestations of the goodness of God. l was often in secret prayer, and could find and feel the notice of God in it. At one time, while kneeling before God, in secret, and in great tribulation, fearing that God's spirit had departed from me, I saw myself entirely surrounded with a glorious circle, which resembled the beautiful colors of the rainbow. This I considered as an evident manifestation of the notice of God to me; and thus my tribulation was taken away, and my fears vanished.

At another time, as I was sitting in an assembly on the Sabbath, with my feelings looking to God, these words passed through my mind: "And the angels are pitching their tents round about thee." Suddenly a mighty shock of the power of God fell upon me, and in a moment all the things of time were struck from my senses. I then saw the angels of God descending in white robes, and pitching their tents round about me. I felt an inexpressible transport of joy, and my soul was filled with love and fervency in the cause of God.

Such were the notices of God to me, while under the veil of the flesh. Though they were but temporary visitations of the Spirit of God; yet so long as I took up my cross against sin, and did the best I knew, I was favored with these heavenly visitations. But whenever I gave way to any known sin, then these bright visions were withdrawn from me, and my soul was overwhelmed with darkness and tribulation. While I continued to walk in uprightness, and experience the divine manifestations of the Spirit of God, I felt no confidence in the flesh, and was free

from all impure desires and inclinations: but through the carnal spirit and influence of those who belonged to the same church, and whom I considered as members in good standing, I was brought under the power and influence of the same spirit. This, together with the darkening influence of my own flesh. ly nature, so blinded my spiritual sight and sensation, that I concluded there was no other way in this world, but to live in those things, and thus "fulfill the desires of the flesh and of the mind." Eph. ii., 3.

The more I turned my mind after carnal things, the more dim my spiritual lamp became, and the more my darkness increased, till I lost all spiritual life out of my soul. However, I still pursued my object, and entered into a matrimonial contract; yet I was not at ease in my conscience. I felt troubled; something was not right, but what it ' was I could not tell. I reasoned upon the subject. Other Christians marry and it is a common practice among Christians. Why is it not right for me to marry? Why should I feel troubled about it? I went to enquire of the Lord to know his mind and will, and obtain his approbation. But I could get no answer. I felt conscious that the Spirit of God had departed from me. could be the cause? Why truly, I had taken my own way; and instead of seeking, in humble submission, to know and do the will of God, I was acting for myself, and doing my own will. I persisted and strove to take all the comfort I could in the marriage state; but to no purpose. My imaginary hopes of happiness were soon frustrated, and all my enjoyments ended in disappoint-

Digitized by GOOGLE

God, and sought happiness in the flesh; God had forsaken me, and my soul was in trouble.

After having lived in the marriage state about a year and a half, my tribulation of soul increased upon me to such a degree, that I knew not which way to turn, nor how to find deliverance. I felt conscious that I had nothing that could save my soul, and knew not how to obtain anything. I looked back to the comfort of my former experience; but it afforded me no relief. It was out I could not recall it, beof my reach. cause I could not recall the state in which I stood when I enjoyed that comfort, and experienced those divine mauifestations which then produced it. strove hard to obtain something that would afford me the means or the hope of salvation, and ease my troubled soul; but nothing could I find; and it appeared to me, that under my then present state, I must be lost, for I could see no remedy.

(To be continued.)

#### SOMETIME, SOMEWHERE.

ROBERT BROWNING.

Unanswered yet? The prayer your lips have pleaded

In agony of heart, these many years?

Does faith begin to fail; is hope departing,

And think you all in vain those falling

tears?

Say not the Father hath not heard your prayer;

You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented

This one petition at the Father's throne, It seemed you could not wait the time of asking, So urgent was your heart to make it known.

Though years have passed since then, do not despair,

The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted;

Perhaps your part is not yet wholly done. The work began when first your prayer was uttered.

And God will finish what he has begun.

If you will keep the incense burning there,
His glory you shall see, sometime, somewhere.

Unanswered yet? Faith can not be unanswered,

Her feet were firmly planted on the Rock:
Amid the wildest storms she stands undaunted,

Nor quails before the loudest thunder shock.

She knows Omnipotence has heard her prayer,

And cries, "It shall be done," sometime, somewhere.—Christian Standard.

#### EVIDENCES OF CHRISTIANITY.

E. P. SEVESTER.

According to the understanding of the writer, we possess in our own souls a plain evidence of Christianity, if the spirit of Christ dwells in us. That manifests itself by living a better and holier life. If we feel an anxious desire to grow pure and holy, living honestly the principles and precepts of the gospel, according to the best of our understanding, and the highest light we possess, we shall make no reserves.

Christianity when it is received wholly in truth and in reality, causes us to grow wiser and better; to grow in virtue and to rise above our surroundings which will have no influence over us to mar our spiritual natures, but heavenly

inspirations will flow into our souls. When a person has contracted bad habits which by long continued practice have grown strong and has bound the soul as with iron bands, it becomes almost a second nature. He realizes his lost condition, and if he desires to break these iron bands, he must make a determined stand, and resolve to conquer all his evil propensities. He must make a full sacrifice of all that is near and dear to him, if it is not owned of God. This also is the blessed fruit of Chris-It gives us power to overcome tianity. sin, and to turn away from all evil companions.

This becomes imperative if we desire to save our own souls and make ourselves able to help others. Very truly hath the poet said:—

"How shall I a habit break?
As you did that habit make.
As you gathered you must unloose,
As you yielded, now refuse.
Thread by thread the strands we twist,
Till they bind us neck and wrist,
Thread by thread the patient hand
Must untwine ere free we stand.
As we builded stone by stone,
We must toil, unhelped, alone,
Till the wall is overthrown."

Every soul that struggles against his inbred foes, is helped by and receives strength from God and from his angels. A protecting influence is thrown around him, so that the evil one cannot touch him.

Sonyea, N. Y.

#### THE CROSS.

I'LL brace myself against the cross,
And stand upright and truly,
The greatest strength that can be gained
Is doing duty fully.
M. W.

"THE padlock should be upon the mind."

#### WALKING WITH THE WORLD.

#### MATILDA C. EDWARDS.

THE Church and the World walked far apart,
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," cried the merry World,

"And walk with me this way;"
But the good Church hid her snowy hands
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air:
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
And mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain.
The sky above me is always blue;
No want, no toil I know;
The sky above you is always dirk;

Your lot is a lot of woe;
My path, you see, is a broad, fair one.
And my gate is high and wide;
There is room enough for you and me
To travel side by side."

Half shyly the Church approached the World,

And gave him her hand of snow.

The old World grasped it, and walked along,
Saying in accents low.

"Your dress is too simple to please my taste;
I will give you pearls to wear,

Rich relvets and silks for your graceful form, And diamonds to deck your hair."

The Church looked down at her plain white robes,

And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place

Beautiful satins and shining silks,

And roses and gems and pearls; And over her forehead her bright hair fell,

Crisped in a thousand curls.

"Your house is too plain," said the proud old World;

"I'll build you one like mine;

Carpets of brussels and curtains of lace, And furniture ever so fine."

So he built her a costly and beautiful house; Splendid it was to behold;

Her beautiful daughters and sons dwelt there;

Gleaming in purple and gold;

And fairs and shows in the halls were held, And the World and his children were there.

And laughter and music and feasts were heard In the place that was meant for prayer.

She had cushioned pews for the rich and great,

To sit in their pomp and pride,

While the poor folks, clad in their shabby suits,

Sat meekly down outside.

The Angel of Mercy flew over the Church, And whispered, "I know thy sin."

Then the Church looked back with a sigh, and longed

To gather her children in.

But some were off at the midnight ball, And some were off at the play,

And some were drinking in gay saloons, So she quietly went her way.

Then the sly World gallantly said to her, "Your children mean no harm—

Merely indulging in innocent sports."

So she leaned on his proffered arm, And smiled and chatted and gathered flowers, As she walked along with the World;

While millions and millions of priceless souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain," Said the gay World with a sneer,

"They frighten my children with dreadful

Which I like not for them to hear; They talk of brimstone and fire and pain, And horrors of endless night;

They talk of a place, which should not be Mentioned to ears polite.

I will send you some of the better stamp, Brilliant and gay and fast, Who will tell them that people may live as they list,

And go to heaven at last.

The Father is merciful, great, and good, Tender and true and kind;

Do you think He would take one child to heaven,

And leave the rest behind?"

So he filled her house with gay divines, Gifted and great and learned;

And the plain old men that preached the Cross

Were out of her pulpits turned.

"You give too much to the poor," said the World,

"Far more than you ought to do;

If the poor need shelter and food and clothes, Why need it trouble you?

Go take your money and buy rich robes, And horses and carriages fine,

And pearls and jewels and dainty food,

And the rarest and costliest wine; My children, they dote on all such things,

And if you their love would win,

You must do as they do, and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,

And gracefully lowered her head, And simpered, "I've given too much away;

And simpered, "I've given too much away I'll do, sir, as you have said."

So the poor were turned from her door in scorn,

And she heard not the orphans' cry, And she drew her beautiful robes aside, As the widows went weeping by:

And the sons of the World and the sons of the Church

Walked closely hand and heart,
And only the Master who knoweth all
Could tell the two apart.

Then the Church sat down at her ease, and said,

"I am rich, and in goods increased;
I have need of nothing, and naught to do
But to laugh and dance and feast;"
And the shy World heard her and laughed

in his sleeve,
And mockingly said aside,

"The Church is fallen, the beautiful Church, And her shame is her boast and pride."

The angel drew near to the mercy-seat, And whispered in sighs her name, And the saints their anthems of rapture hushed,

And covered their heads with shame;

And a voice came down through the hush of
heaven

From him who sat on the throne,

'I know thy works, and how thou hast said,
'I am rich,' and hast not known

That thou art naked, poor, and blind,
And wretched before my face;

Therefore from my presence I cast thee out,
And blot thy name from its place."

-Baltimore Christian Advocate.

#### CHRISTIAN WARFARE.

EMILY OFFORD.

"Come forward ye noble, brave-hearted soldiers, Stand for the cause in which you've engaged; Fight for the victory, gain a crown all-glorious, For lo! the trumpet soundeth, the war is waged, The call is for warriors with undannted courage, Those who will stand the test in each trying hour; I will be one, for my faith I have planted On the Rock of Ages, an eternal power."

The above song was sung many years ago by earnest truth-loving souls. In looking over the songs, and recalling to mind many sayings of those whom we term "The Old Believers," we find this figure of speech often used, warfare, mighty battles against a crafty and insidious enemy, while to-day we seldom use such expressions. Love, union, peace, are more generally spoken of now.

It is said that extremes balance each other. Our gospel predecessors were intensely religious, ardent, enthusiastic and thoroughly sincere; imbued with ideas firmly impressed by their previous orthodox education, and intensified by the soul struggle they had to go through in order, as pioneers in a newly advanced cause, to break off old habits and leave old associations for the pur-

pose of forming new and better ones. And is there not still a necessity for earnest labor? and must we not still carry on an internal, relentless, individual warfare in order to subdue in the heart those giant evils, "the lust of the flesh, the lust of the eye and the pride of life," with all their concomitants, carnal thoughts and desires, vanity and frivolity, arrogance and selfishness? are not of the divine Father and Mother and do not build up the new heavens. but continually destroy the peace of society; and not only to subdue, but to utterly destroy them is the duty of every Christian; this holy warfare we are called to engage in, and all who fight this good fight will not fail to find growing in the heart the principles of love, union, peace, brotherly and sisterly kindness toward each other; no longer will be heard railing, backbiting and slander, but harmony and concord will But it is a fact true as truth. that the latter is never gained until the former is experienced.

Yea I know of a truth that to love my brother and sister with pure Christlike love, I must sever all carnal fleshly, selfish ties, and this is the blessed privilege of each and every one who enters into the gospel desirons of becoming a follower of the blessed Savior.

In my youth I vowed to my God that I would consecrate my life to this cause and from time to time have renewed my early vows and boldly testify that I find comfort and happiness herein, and I am bound to continue in this conflict, not only in this life, but in the life beyond, till I can say, as did Jesus 'the prince of this world cometh and hath nothing in me." Yea till all longings and desires for the earthly and inferior are displaced by the possession of the heavenly and superior.

Mt. Lebanon, N. Y.

### THE MANIFESTO. SEPTEMBER, 1889.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the Order and to inculcate the spirit of righteousness.

All communications should be addressed to HENRY C. BLINN,

SHAKER VILLAGE, MER. Co.,

NH.

#### TERMS.

One copy per year, postage paid, .75
" " six months, " " .40
Send for specimen copy, free.

#### Editorial.

If the simple assertion of belief could have any intrinsic value in its influence upon the mind for good or ill, it would be an expeditious way to accomplish what might often be anticipated as a much desired result. Conditions could readily be made to change "in the twinkling of an eye." and any degree of exaltation reached that found a response in the mind.

Many consciences have been lulled into a morbid security by the teaching of a false theology. Every form of crime as well as every degree of guilt fades instantaneously before this magic charm. A life of dissipation and crime, in which the "sins have been as scarlet" has now, under the wand of a theological magician, "become as white as wool."

A corresponding state might be experienced through the acceptance of that word which is so thoroughly incorporated into the theology of the churches, and yet so speculative in the form in which it is used. according to the apostolic definition is "an evidence of things not seen." It is a word of subtle meaning and thousands are led by it into labyrinths where nothing permanent reached. It often serves as a cloak to cover the most absurd movements and to sanction almost any anticipated project that may spring up in an excited mind.

Faith in God, as taught in the evangelism of Jesus, is inspirational and in its combination with the principles of practical righteousness, forms the armor of God, through which no power of evil can enter to do harm.

St James, in his sermon before the church, does not hesitate to say that Faith, unassisted by good works, is without life, and consequently, cannot impart life to the soul. It was the living waters that were to "spring up unto everlasting life," and not the water from the well in Samaria. It is the living faith in the over-ruling Providence of God that inspires the soul to hope, to work and to endure to the end of the Christian race.

In acceptance of the cross of Christ we need so much, this living faith in God, believing that he is the rewarder of those who diligently seek Him. Here comes the place for the application of an inspirational faith that shall illumine our pathway as we travel on toward the city of our God. A faith that shall inspire us with confidence to

trust in Him who has promised to be our God, and also promised that we shall be his sons and daughters. To dwell in this faith, is to dwell in an assurance that no obstacle can impede our progress, or deprive us of the treasure of a present or a future spiritual kingdom.

"We believe," said Peter, while speaking of Jesus, "that thou hast the words of eternal life." If we so live in the world and before the world, that to be called the sons and daughters of God, is not arrogating to ourselves an unmerited title, we shall be baptized into the same spirit and with the words of eternal life, build upon the same spiritual foundation. Nothing short of this determined purpose, to put on the whole armor of God can be of any permanent value. The neglect of any part, however trifling it may be, would expose us to the snares and temptations of the adversary of souls.

"Follow me," said Jesus, and in following him, we are to be like him. As a son of God he was clad in this armor of God. To be like him we must make the same preparation for the battles of life, if we anticipate a victory over a worldly inheritance. In this spirit we enter the contest for faith, and in faith, which will redeem the world and make its kingdoms the kingdoms of our Lord, and also make his people a praise in the earth.

Consecrated communities must form the nucleus of such anticipated kingdoms. For God and for the peace, happiness and prosperity of mankind must be the life object of his people. Anything less than this is conserva-

tive of selfish interests, making mine and thine the idols of the heart and most effectually closing the avenues which lead to the peaceful reign of the spirit of Christ.

#### Sanitary.

#### ECCENTRICITIES IN DIET.

"THE preference of the Chinese for food that seems to our appetites absolutely disgusting, is well known. In Canton, rats sell for fifty cents a dozen, and dog's hind quarters command a higher price than lamb or mutton. Fancy eating birds' nests worth thirty dollars a pound! This is what a mandarin revels in. The French have beguiled us into eating frogs' legs, which were once tabooed in this country, and we have even come to esteem diseased goose liver, in the form of pate de foie gras. The writer has met Brazilians who rave over boa-constrictor steaks, and count monkeys and parrots a very good meal. In the West Indies, baked snake is a common dish, as the reptiles abound, and it is a good way of getting rid of them. But when it comes to frying palm worms in fat, one would think the stomach would rebel. It is not so, however, though, by a strange inconsistency, stewed rabbit is looked upon with disgust.

On the Pacific Coast the Digger Indians eat dried locusts, and in the Argentine Republic, skunk flesh is a dainty. Our own favorite bivalve, the oyster, is very disgusting to a Turk, while the devil flsh, eaten in Corsica, is equally so to us. We cannot understand, either, how the inhabitants of the West Indies and the Pacific Coast can eat lizards' eggs with a relish; still less, how the eggs of the turtle and alligator can become a favorite article of diet.

The Brazilians eat ants, probably, to get rid of them, for they literally infest the country, and are of an enormous size. It is easy to pick up a handful of ants almost anywhere, though the wary do not go about it in this way, as the pestiferous insects bite in a most

vicious manner A curry of ants' eggs is a great delicacy in Siam, and the Cingalese eat the lees whose honey they have stolen. The Chinese, who seem to have stomachs like the ostrich, eat the chrysalis of the silkworm, after unwinding the cocoon. Spiders are used in New Caledonia as a kind of dessert, while caterpillars are also relished by the African bushmen.—Hall's Journal of Itealth.

#### DEATH-PENALTY.

FRED'R. GERHARD.

AFTER the State of Michigan in 1846, and Rhode Island in 1852, had abolished the death-penalty, the State of Wisconsin in 1853 followed this laudable example of justice and humanity, and so it has been in these states for about forty years. During the last sessions of the Legislatures of Wisconsin and Michigan attempts were made to revive death-penalty, but rejected by a large majority, proving beyond doubt the public sentiment against the innovation proposed.

In the last session of the Legislature of the State of New York, there was appointed a commission for the purpose of fluding out a death-penalty "more in accordance with humanity" than hanging. This commission, which has for said purpose been traveling in Europe, has reported recommending electricity.-But is not the death-penalty in itself an inhumanity, a cruelty and a barbarism, belonging to former dark ages? Is not each and every mode of carrying out the deathpenalty, be it by hanging, decapitation, shooting, garrotting, electricity, poison or any other way a wilful killing, a murder? Should not our century, which has abolished the inhumanity and barbarism of slavery, following the example of Rhode Island, Michigan and Wisconsin, abolish also the inhumanity and useless barbarism of the death-penalty in all the other States of the Union, showing to the world by this new step forward, that the United States in every respect are at the head of civilization?

Let us consider this question in an unprejudiced way. The writer sincerely hopes, crimes were punishable by death.

that his arguments for abolition set forth in the following lines are so strong and indisputable, that even those, who until now thought death-penalty indispensable, will come to another conclusion.

The Bible says: "He who sheddeth man's blood, by man shall his blood be shed" But, on the other hand, the Bible also says: "Thou shalt not kill," and we find here two passages liametrically opposed to each other, so that the advocates as well as the opponents of the death-penalty can base their arguments on the Bible. Let us, therefore, treat the question whether the death-penalty be just and fair from a purely human standpoint.

The penal code has several theories for the death-penalty-namely, determent, retaliation (revenge) satisfaction for the state, and security for the state. The three latter have been pretty well abandoned, and the justification of the death-penalty is now mainly based on the theory of deterring by intimidation, insisting or supposing that an execution must be a warning to others not to commit a similar crime. But the penal code recognizes still another theory as the warrant for punishment in general, and that is the reformatory theory—the only one which is morally justified, but which cannot be considered in the case of a death-penalty: because, if a person be executed, there can be no intention of reforming him, and if we hang a man we deprive him, through violence, of all possibility of reformation; we rest satisfied with simply taking his life, murdering him. According to the passage: "He who sheddeth man's blood, by man shall his blood be shed," in the death-penalty merely a remnant of "vendetta" is exercised. In the course of time, a milder practice has taken place even with regard to capital-punishment, horrible as it may be in itself, inasmuch as the law has ceased to torture the condemned, contenting itself with simply slaying them; the number of the crimes for which this punishment is prescribed has also been diminished, and has been reduced in all countries to that of murder-a great progress in comparison with the last century, when, in England, about a hundred different Among

Digitized by GOOGIC

these was theft to the value of forty shillings-truly, a contemptible price for a human life! How morally debased were the opinions entertained at that time concerning punishment and the value of human life, is most strikingly illustrated by the fact that even a man of the high position of Lord Chancellor Eldon should have exclaimed, horror-stricken-on the occasion of a motion in Parliament for the abolition of this forty shilling law-"Why, by this innovation all I possess would be left entirely unprotected!"

All this has been changed. Murder alone receives the death-penalty. Is it warranted even in this case?

The celebrated authority of criminal law, Temme, speaks in one of his works as follows concerning punishment by death: "Why do we still have the death-penalty, which is no punishment, but a cruelty, a barbarity? They say, to murder a human being, to annihilate a human life, is something so horrible, inhuman, unnatural, that it can be expiated only by the severest punishment? And in what do they find this severest punishment? They murder the murderer. They annihilate in cold blood his life, a second one in addition to the first! And the second murder they call right, justice, and for the murderer, who is to be murdered, special tortures have first to be created. The death-sentence is announced to the murderer weeks beforehand, and it is said to him: 'Thou shalt die a violent death. will lead thee to the gallows, and there the servants of the executioner will seize thee. strap thee, and then the executioner will come to thee, and hang thee.' Thus the murderer will be murdered, after having had before his eyes for weeks and months the picture of his approaching cruel death. 'But, after all' they say to him, 'it is possible that you may be pardoned,' in order to make still more terrible, by the seconds of hope, the weeks and months of deadly anguish! And this they call justice, even Christian iustice!"

The first step of the abolition of deathpenalty was made in 1764, by the celebrated Italian criminal lawyer Beccaria, the cham-

that this penalty had never deterred criminals from inflicting harm upon society. But a long time elapsed before his endeavors bore the first fruits. In Tuscany the deathpenalty was abolished in 1786, and in Austria 1797. It was, however, re-enacted in Tuscany in 1852, but this roused such a storm of indignation, that the Government found itself forced to annul it once more. In Austria it was also re-enacted. many the National Assembly of 1848 passed a resolution of abolition, which was put into effect in Oldenburg, Bremen, Nassau, Anhalt, and the kingdom of Saxony, but not permanently; for, at the establishment of the German Empire, when the reaction regained full power that resolution of the National Assembly of 1848 was annulled; and, since that time, intelligent Germany can again be proud of the fact, that in its domain murder will again be committed de jure. Switzerland the death-penalty has been abolished in several Cantons, but has been re-enacted in some of them. In Holland it was abolished in 1870; and the same has been done in Portugal, Belgium and Roumania. Among the states of the American Union it was abolished in 1846 in Michigan, in 1852 by Rhode Island, and in 1853 by Wisconsin. The remaining states and the remaining foreign countries have not yet been able to attain the moral elevation requisite for this act of humanity, though in the States of Maine, Minnesota, Indiana and Vermont the law prescribing the death-penalty must be considered a dead letter, as no executions have taken place there for years. In 1887 the Central American States Honduras, Costa Rica, Nicaragua, and Guatemala entered into negotiations for forming a Union, similar to the United States. with the express condition, that the death-penalty in those states should be abolished.

That the death-penalty as a means of deterring from crime is a complete mistake; that, on the contrary, the abolition of the death-penalty lessens the number of the worst crimes, whilst executions increase them, is proved by the experience of various In Holland no parricide or matcountries. ricide was committed in the ten years followpion against capital punishment, by proving ing the abolition, whilst these crimes oc-

Digitized by GOOSIC

curred frequently in the fifty years preceding the abolition. In Tuscany it was shown that the abolition of the death-penalty led to no increase in the number of the crimes considered worthy of death; and the same result has followed the abolition in States of the Union. In Wurtemberg no death-sentence was executed under Karl Wilhelm: in Gotha, none in fifty years, and in Russia, under the Empress Elizabeth, none in twenty years, without this being followed very soon by further crimes punishable by death. English prison-chaplain, who during his official career prepared 167 criminals for execution, has testified that of these 167 persons, 161 had been proved to have witnessed executions. There is evidence that people who had just seen an execution, only a few hours afterward, themselves committed murder. Can one, in the face of such testimony claim any validity for the theory of deterring by intimidation? Considering the frightful brutality in the intentional killing of a human being, considering the profoundly demoralizing effect which executions entail, and, from their very nature, must entail, one can indeed not wonder that their result is not a decrease, but an increase of heinous crimes.

(To be Continued.)

#### ONE AT A TIME.

One step at a time, and that well placed
We reach the grandest height;
One strcke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time and the greatest book
Is written and is read!

One stone at a time and the palace rears Aloft its stately head;

One blow at a time, and the tree's cleft through,

And a city will stand where the forest grew A few short years before.

One foe at a time, and he subdued,

And the conflict will be won;

One grain at a time, and the sands of life

Will slowly all be run;
One minute, another, the hours fly;
One day at a time our lives speed by
Into eternity.

One grain of knowledge, and that well stored.

Another and more on them,
And as time rolls on, your mind will shine
With many a garnered gem
Of thought and wisdom. And time will
tell.

"One thing at a time and that done well,"
Is wisdom's proven rule.—Golden Days.

#### NOTES ABOUT HOME.

#### Mt. Lebanon, N. Y.

Aug. 6.—Oats are standing in the fields. They are black and decaying. We have more or less rain, every day. Potatoes are being injured by the wet weather.

We have had a lovely and profitable visit with our dear Sisters from Canterbury. They attended our meeting on Sat. evening.

A W

Aug. 15. It is rain, rain, rain. The earth is literally soaked, yet we rest in hope of a change for the better. We commenced haying in June, and closed in good season, but the harvesting still hangs on. We will strive to be patient. The crops still growing look finely, especially Sweet Corn, Beets, Carrots, Tomatoes and Turnips. At the Center Family we are doing a little toward beautifying our Mt. Zion. The Old Dwelling is having a coat of light paint. The horse barn roof is being changed, from that of a flat, gravel roof to a gable roof to be covered with slate.

T. R.

#### Watervliet, N. Y.

Aug. We have had a very wet season so far. Our string beans almost an entire failure. Oats very much hurt. The hay crop was not so good as was anticipated. We shall not have a full crop of apples.

#### Enfield, Conn.

It has been hard work to secure the hay this season. The Brethren went to turn one lot and found some of it quite under water. Apples and peaches will be quite plenty. If the rain does not hurt the peaches, we shall have a good supply, but some of the early ones are now decaying on the trees.

#### Canterbury, N. H.

THE five Sisters who have been on a visit to the following Societies,—Harvard, Shirley, Watervliet, Mt. Lebanon, Hancock and Enfield, Ct., reached home on July 80. We mention the Societies in the order in which they were visited. They report a very pleasant season among gospel friends and one long to be remembered for its temporal and spiritual benefits.

Elder Elijah Myrick, of Harvard, Mass., calls July 20 and leaves the 21st.

Aug. 2. Two Sisters visit the Unitarian Grove meeting at the Weirs. They sell some articles made by Believers, also some pamphlets, and interest themselves in the religious work around them. The Sisters return home on the 13th. inst. As the Universalists began their Grove Meetings at the Weirs on the 16th. inst., the Sisters were witnesses of their religious exercises.

Washington Jones of Mt. Lebanon, calls on the 29th. of July and leaves the 31st.

#### Enfield, N. H.

The Brethren have just finished the painting, outside, of four buildings in the Church family, which improves the general appearance of the Village.

The North Family have a piece of lovage that is the wonder of passers-by. It has gone to seed and the stalks are full six feet tall.

The Mascoma Lake is five miles long and three-fourths wide. The Society is on the west shore. The waters of the Lake pass into the Mascoma River at the north end, and then on to the Conn. river.

Elder Elijah Myrick, of Harvard, Mass., calls on the 18th. of July and leaves the 19th.

Aug. 8. Several members of the first and second families, and all the school children of the Society have an excursion on Mascoma Lake. They go on board of a small steamboat which is under the management of Capt. C. Packard.

#### Alfred, Me.

We have just finished painting twelve buildings which gives our Village a much improved appearance. Apple crop will be small. Of peaches and plums we have none.

#### Gloucester, Me.

P. O. address, West Gloucester, Cumberland Co., Me.

Aug. 10. Apples are scarce. Potatoes so far are not injured by the wet weather. Sister Mary Ann Hill is 90 yrs. old to-day. She retains all her faculties to a remarkable degree.

#### Union Village, Ohio.

Elder Oliver C. Hampton has just returned from a visit to Pleasant Hill, Ky.

July 6. Wheat, oats, corn and potatoes are good. Wheat all cut.

#### South Union, Ky.

Elder Harvey L. Eads has removed to Pleasant Hill, Ky., and will have his residence in that Society.

#### The Bible Class.

#### IDOLATRY.

#### JESSIE EVANS.

THE book of Judges, in our estimation, is of double interest to the Bible student. First, it contains a very interesting account of the Children of Israel, and second, because the travels and experiences of the twelve tribes, in journeying from Egypt to Canaan, are typical of Christian progress from error to right, in this day. Many lessons given to them by their leader Moses, are worthy of attention from professing Christians now. The Ten Commandments embodying the Moral Law, is one of the wonderful revelations of that period. first one reads, "Thou shalt have no other gods before me," and the second emphasizes it, "Thou shalt not make unto thee any graven image or any likeness of anything that is in Heaven above, or that is in the earth beneath, or that is in the water under the earth," inducing the opinion that idolatry was one of the besetting sins of the Children of Israel, and was therefore forbidden first by their divine teacher. And so it afterward proved. Each time that the people were deprived of their leader, we read that "they

Digitized by GOOGLE

to serving false gods." Judges viii., 33, 34. Some writers are of the opinion that the journey of the Israclites through the Wilderness is but an allegory, portraying the opposition of the human heart then as now, to the divine hand that would direct and guide to the spiritual Land of Promise. taken in this light or otherwise, the history of their strange wanderings is a wonderful lesson. The condition of society in the days of the Children of Israel necessitated the commandment referred to; but to-day there is no need of its literal injunction, for civilization has done away with the graven images and false gods of ancient days; but the words, "Thou shalt have no other gods before me,"-are they not applicable to our lives? Where is our God, when fame, wealth or intellectual attainments claim the first and last consideration? When we deem ourselves and selfish interests, wherever centered, worthy of the best efforts of mind, might and strength, are we not guilty of idolatry, and in its most degrading form? The gods of the heathen, we think, are almost incomparable with the varied, yet none the less adored gods of to-day, at whose shrines so many "bow down and worship." If we live in conformity with the first of the ten commandments given so many years ago, we may understand the words of Jesus. when he said, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," for this can be made a reality only where the soul is free from the sin of idolatry.

Canterbury, N. H.

SOLILOQUY.

MARY E. KING.

One morning in Autumn while contemplating the comparatively desolate aspect of outward surroundings, I was led to think how silently the laws of God, governing Nature are carried into effect, and how unlike the noise and bustle characterizing all of the works of man! Only a few weeks ago, and we were anxiously watching for the

imperceptibly, as it were, the fair earth had been clad with its many shades of green. and ah, how silently too has this marvelous growth been fulfilled! I mentally queried, "Is not the law which enhances the growth of the soul as silently fulfilled? one obscure worthy deed of far greater value to the Christian than many performed merely to be seen by human eyes, or praised by human lips? Too often we regret to find that the motives prompting our daily acts are hardly in accordance with the dictates of conscience! I realize, more and more that the reward arising from conscious integrity and the approval of "Him who seeth in secret" is rather to be chosen than any words of human praise.

Sober Autumn having come again, another lesson presents itself to my thought, for today, I perceive that by the same silent forces noticed in Spring. Nature is being disrobed of her leafy mantle, and that each plant and shrub will, ere long, be revealed in its true character, and while one at our right may disclose an ill-shaped, uncomely figure, another at the left is well-defined and symmetrical, and I see that each is presenting its individual outline, revealing its undisguised merits and defects. Just so, I think, must every soul sometime appear before the sunlight of truth. I involuntarily closed my eyes to the earthly scene and the following questions seemed to be put to me audibly. "Are you willing to be stripped of all false coverings and to lay aside your claim to a name, a profession of religion, and to aught that appears well in the eyes of men? you willing to stand in the light of God alone clothed in your just merits? What kind of a character have you been forming, what degree of growth found in spiritual life? you willing to display the treasure you honestly claim as yours, gained by the work of the heart or that of the hands?" While pondering these weighty questions, the rays of an autumnal sun began to gild the distant horizon, and gradually, yet surely rose above the hilltops, until I could see the whole of its broad disk. Unwonted joy thrilled my being, for by the accompanying impressions I was assured that the Intelligence which seemingly tardy growth of vegetation. How | had questioned me so closely, had also giv n

Digitized by GOOGIC

evidence that the rays of the Sun of Righteousness had not only appeared upon the horizon of my soul's vision, but reassured me that though apparently slow in its progress, it would yet rise above the mountains of self-love, pride, vanity and other worldly influences, surrounding me, and finally illumine my whole life, if faithful to my conscientious trust.

Canterbury, N. H.

#### "AM I MY BROTHER'S KEEPFR!"

CORA C. VINNEO.

THE first record we have of the use of this sentence is in the fourth chapter of Genesis, when the wicked first born of Adam slew his own brother. Oh! shocking deed. I seem to see the children, Cain and Abel, in their childhood innocence, before sin had set its seal upon the brow of Cain, and marked him as a fugitive in the earth.

When they grew to the estate of manhood they chose different occupations, one tilling the soil, and the other keeping sheep. agine with what delight Cain took Abel through his fields, confiding every feeling to him as they went, and he in return would climb the mountain heights to see the products of Abel's care. All seemed to be prosperous. In course of time they desired to make an offering unto the Lord. Cain brought the first fruits of the land, and Abel the firstlings of the flock. The Lord, it is said, had respect for Abel's offering because he was righteous, but unto Cain and his offering he had not respect. This stirred within Cain the feelings of anger and revenge, and when he saw his brother he lifted up his When the Lord asked hand and slew him. him where Abel was, he replied, "I know not; Am I my brother's keeper?" Thus he added falsehood to murder, and justly deserved the punishment which was inflicted; and in his own conscience he felt, no doubt, that he should have been his brother's keeper, but had proved most unworthy of his trust.

We are all each others keepers, and under the law of sympathy and dissimilarity it is impossible to be otherwise. "It is the uni- do the pugilists believe?"-Selected.

versal law of all that exists," says a modern philosopher, "not to have in itself either the reason or the entire aim of own existence" What is taken to supply life from is sure to be given back in some way, for this world is built upon a vast system of exchange. It is utterly absurd for human beings to style themselves independent. "No man, no class can be exclusive, each lives by the help of all, and is bound up in the welfare of all, in one living, sympathetic organization."

We do not comprehend how much we rely upon others, how much we live in them, nor how much we should miss them if suddenly taken from us. One has one gift or power of adaptability which another has not, thus through our different individual gifts we become our brother's or our sister's keepers. "So the carpenters encourage the goldsmiths, and he that smooths with the hammer, he that smites the anvil. There are other ways still in which we may be the keepers, guardians or friends of our associates. When we see them sinking under infirmity, or overtaxed with weighty duties, or drooping under discouragement, let us then remember that "a friend in need is a friend indeed." But above all other assistance, let us acknowledge that which comes from a truly Christian life, and be exceedingly careful lest through any thought, word or action, we hurt the oil and the wine in any soul.

Let us watch over and pray for all as we should like to be prayed for that at the end of time it may be said of us in sincerity, that we were all each others keepers, spiritually as well as temporally.

Mt. Lebanon, N. Y.

#### IGNORANCE ON BEACON HILL.

An old lady who lives within the shadow of the gilded dome, asked her son within the week :

"Who is this Sullivan I hear people talking about?"

"Oh, he is a pugilist, mother."
"A pugilist? Where does he live?"

"Right here in Boston when he is at home." "Well." said the old lady, "it's strange I never heard of him, but Boston is always getting up so many new religions, its no wonder I don't know about all of them.

#### **Tooks** and **Papers**.

THE WORLD'S ADVANCED THOUGHT, has most pleasantly advanced to a new form and to a new and beautiful appearance throughout. This with its twin companion, the "Universal Republic," from the Pacific coast are our spiritually intelligent and welcome visitors. Engaged as the "Advanced Thought" is in the "Unity of Humanity" and in the "Millennium of Peace," it has a world-wide field in which to labor for the universal good. Published at Portland. Oregon. \$1.50 per year.

HALL'S JOURNAL OF HEALTH. August. Contents: How New Yorkers are Housed; Suicide; Health without medicine; Poison of Tobacco; Statistics of Breathing; Pure Instinct; Was it a Vision; How Passover Bread is made; What are the thoughts of the Dying; Searching for a soul; Catalepsy; Apoplexy; Why Women get so short of Breath; Save your Strength; Christian Science Cures; A Test for Tea; Lager Beer as a Beverage; A Cure for Sweating Feet; Working-men and Drink, &c., &c Office 206 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL for Aug. introduces us to Melville W. Fuller. Chief Justice of the U.S. Supreme Court. A brief but very interesting article follows the portrait. Our Cakes by Henry G. Fox is a lesson of wisdom of which even the worldly wise would do well to take note. Notable People has reached the 22nd. article, and in this we have the portrait of Robert B. Roosevelt a descendant of the early Dutch settiers, and of Gen. Abraham Dally, a veteran of the war of 1812. He has reached the great age of 93 yrs. and yet was able on the centennial anniversary of New York to appear in his continental uniform, and occupy a place on the grand Stand, at the time of A variety of other articles of value is found in the Contents, and the whole may be obtained for only 15 cts. at the Office of Fowler & Wells Co., 775 Broadway, N. Y. 1889. Age 84 yrs. and 4 mo.

THE PHILADELPHIA MUSICAL JOURNAL August Contents. The Scratch Club: Twelve Questions; Art of Violin Repairing; Local Musical States; M. T. N. A. Meeting: Operatic Biography; Educational Department; Sixteen pages of music, etc., etc. Pub. by Gould & Wooley, 1416 Chestnut St. Philadelphia, Pa.

THE NATIONALIST FOR AUGUST, is a wel-Nationalism and Chriscome messenger. tianity, by Rev. W. D. P Bliss, is an article well worth the reading, and from which a man arises, having been made better by a careful perusal. Following comes, Public Administration the Condition of Liberty: The Messenger; A Working-man's Views of Nationalism: Catching the Train: A Nationalist's Ramble among the Magazines; The Voice of Medicine, etc., etc. Send \$1.00 to the Nationslist Education Association, No. 9 Hamilton Place, Boston, Mass., and obtain the work for one year.

#### KIND WORDS.

SHAKERS, N. Y. AUG., 1889. THE MANIFESTO, to me is as a choice friend in lonely hours. I never fail to find good gospel teaching on its pages. I think it was never better filled with wholesome truth, than at present.

CHANCY DIBBLE.

ENFIELD, N. H. Aug., 1889. THE MANIFESTO comes to us every month. a messenger of glad tidings. I should be very sorry not to receive it.

CHARLOTTE HART.

Wherever duty summons man, woman has a corresponding duty in the same place.

IT is difficult for a famished man to believe he has a Father in Heaven, till he feels that he has a brother on earth. - Grindon

#### Beaths

Abigail Ricker, at Alfred, Me., July 16,

#### JUST PUBLISHED. Every-Day Biography.

Containing a collection of nearly 1400 brief Biographies, arranged for Every Day in the Year, as a Reference for the Teacher, Student, Chautauquan, and Home Circles. By Amelia J. Calver. A large handsome vol , nearly 400 pages, handsomely bound; price, \$1.50.

"Every-Day Biography," is an outgrowth of the increasing popularity of observing the birthdays of noted people.

Nearly 1500 names are here found, representing sovereigns, rulers, statesmen, founders of colleges, institutions, etc., besides ploneers in every art, science, and profession.

To Chautauquans it will prove mvaluable, since every week will bring some name to mind prominent in that universal study.

This work will be found a valuable addition to any library or collection of books. Agents wanted to introduce this, and take orders for it. Sent by mail, postpaid, on receipt of price, \$1.50. Address,

FOWLER & WELL'S CO., 775 BROAD-WAY, New York.

# ESTABLISHED 1845.

is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class of Wood Emerayings. Published weekly. Send for specimen copy. Price \$3 a year. Four months' trial, \$1. WUNN & CO., PUBLISHENEN, \$61 Broadway, N.Y.

#### RCHITECTS & BUILDER C Edition of Scientific American.

great success. Each issue contains colored ographic plates of country and city residen-or public buildings. Numerous engravings tall plans and specifications for the use of thus contemplate building. Price \$2.50 a year, its a copy. MUNN & CO., PUBLISHRIBS.

o and have made over for American and For-for Handbook. Corres-

TRADE MARKS.

In case your mark is not registered in the Pat-int Office, apply to MUNN & Co., and procure mmediate protection. Send for Handbook.

COPYRIGHTS for books, charts, maps, c., quickly produced. Address

MUNN & CO., Patent Solicitors. GENERAL OFFICE: SGI BROADWAY, N. V.

### THE SHAKER COVENANT.

This work sets forth the form of appointment, the qualifications and powers of the several

#### ORDERS OF OFFICERS

in the Community : of the

#### PRIVILECES and OBLICATIONS

of all the Members, and of the

DEDICATION AND CONSECRATION

of persons and property.

The BOOK will afford interest to all, and at the same time, afford instruction to all inquiring minds. Price 5 ets each, postage paid, or 36 cts. per doz.

Address H. C. Blinn, Shaker Village, N. H.

#### MOTHER ANN

A brief account of

HER LIFE

While in England, and subsequently in the

#### UNITED STATES:

also her Experience as a Messenger

of the

WORD OF GOD.

Price 10 cts.

Address H. C. Blinn, Shaker Village, N. H.

#### ANTHEMS and HYMNS.

occupy a pamphlet of

SIXTEEN PAGES.

These were written and set to music

in the Community, and are used in the

SHAKER CHURCH.

Price 10 ets.

#### HISTORY

1623-1889. Price, \$3.50.

Svo, 764 pages, illustrated with 75 wood-cuts and 30 steel engavings. Issued January, 1889. Apply to the author,

Editor and Publisher Grante Monthly.

Digilized by Concord Soft C



This powder never varies. A marvel of purity, strength and wholesameness. More recommend than the ordinary kinds, and count he sold in competition with the multi-fulle of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BANKS POWDER Co., 106 Wall-st., N. Y.

# SPENCERIAN TEEL PENS Are the Best,

IN THE ESSENTIAL QUALITIES OF Jurability, Evenness of Point, and Workmanship.

Samples for trial of 12 different styles by mail, or each of 10 cents in stamps. Ask for card No. 8.

IVISON, BLAKEMAN & CO., 753 Brendway.

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. Longley, Editor, 213 N. 8th, St., St. Louis, Mo.

#### THE WOMAN'S TRIBUNE.

in its sixth year of publication has a nation al scope as a representative of the women suffinge movement. Every reader should take a paper which accurately sports the facts connected with this measure both state and national, and which shows the part women are taking in all matters of public interest. The Woman's Transcer is the lowest-priced, has the largest circultion, and the most able contributors of son paper of the kind. The articles on the Isdustrial Subjection of Women, by Per-J. K. Ingalls, the well-known author of works on Social Science, and the Reminicences of Elizabeth Cady Stanton, the presdent of the National Association, who but been for over forty years the leader in the woman suffrage demand, give the paper a value equal to any of the high-class meszines of the day, while its various deput ments make it interesting to all classes readers. Edited and published weekly at Beatrice, Nebraska, by Clara Bewick Colb. Price, \$1 per year. Trial subscription, goe weeks for ten cents.

"I consider it the best sufrage paper put Bahed." - Elizabeth Cady Stanton.

#### AGENTS WANTED

SELL

#### ENTIRELY NEW BOOK

The most wonderful collection of practical real value and every-day use for the perce published on the globe. A married of more saving and money-carulug for every more ing at. Thousands of beautiful, helpfulings, showing just how to an averything. Nampetition; nothing like it in the universe. When posted that which is of true value, sale are all sincarely desiring paying employment looking for something thoroughly first-class extraordinarily low price, should with fact ascription and terms on the most remarkable assument in book-making since the world began.

SCAMMELL & CO., Box 5003. ST. LOUIS of PHILADELPHIA

Sketches of Shakers and Shakers A synopsis of Theology of the United Sety of Believers in Christ's Second Apping. By G. B. Avery.

Prior 15 cm

OCTOBER.



#### THE

# MANIFESTO

P UBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and lose his over soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1889.





#### CONTENTS.

						Page
History of Mr. Le	hamon					21
Life's Journey,	DIGUIDI				-	220
Christianity,				- 12		22
					- 5	223
Two Resurrection	18,		- 0			22
Remembrances,				50		224
The Christ, -			-		-	227
Testimony of Jose	eph M	ain,	No.	2,	400	
The Male and Fer	nale P	rine	iple	m I	<b>Jenty</b>	9 22 1
True Things,		-		-		221
Grateful Thought,					-	
Editorial, -	-	70.00		-		280
Death Penalty, N	o. 2.		-		-	232
Notes about Home		-		-		28€
Letter C. Black			-		-	238
Bible Class,		200		-		-
Music,-Beautiful	Shor	e.	-		-	239
Books and Papers				-		240
Kind Words.			-		- 1	19.
Deaths, -		_				10
ar circumy						-

AGENTS WANTED.

(Only \$2.75.)

### EARTH SEA, AND SKY.

or Marvels of the Universe; a graphic description of the wonderful things in Na use; thrilling adventures on Land and Seis-renowned discoveries of great explorers. Published in Euglish and German. 862 pages, 329 illustrations. A GREAT BOOK TO SELL. Illustrated of realists and exity a terms to agents FREE FORESHEEE & MCMA & IN. Cincinnati, O.

ESTABLISHED 1863.

# NEW AMERICAN FILE COMPANY,

PANTUCKET, R. I.
PATENT PROCESS FILES AND
RASPS.

CAPACITY, 1,200 DOZEN PER DAY.

# PROGRESS OF INVENTIONS SINCE 1845.

In the year 1845 the present owners of the SCIENTIFIC AMERICAN newspaper commenced its publication, and soon after established a bureau for the procuring of patents for inventions at home and in foreign countries. During the year 1845 there were only 502 patents from the U. S. Patent Office, and the total issue from the establishment of the Patent Office, up to the end of that year, numbered only 4,847.

Up to the first of July this year t have been granted 406,415. Showing since the commencement of the public of the Scientific American there been issued from the U.S. Patent 0 402,166 patents, and about one third a applications have been made than have granted, showing the ingenuity of our ple to be phenomenal, and much gre than ever the enormous number of par issued indicates. Probably a good man our readers have had business transa through the offices of the SCIENTIFIC A ICAN, in New York or Washington, and familiar with Muon & Co.'s mode of d business, but those who have not will be terested in knowing something about the oldest patent soliciting firm in this o try, probably in the world.

Persons visiting the offices of the Scripic American, 361 Broadway, N. Y. the first time will be surprised, on one the main office, to find such an extendand elegantly equipped establishment, its walnut counters, desks, and chair correspond, and its enormous sales, and a large number of draughtsmen, specition writers and clerks, all busy as been minding one of a large banking or in ance office, with its hundred employees.

In conversation with one of the firm, had commenced the business of solie patents in connection with the publication the Scientific American, more than years ago, I learned that his firm had t application for patents for upward of hundred thousand inventors in the U States, and several thousand in his foreign countries, and had filed as a cases in the Patent Office in a single in as there were patents issued during the tire first year of their business carver. gentleman had seen the Patent Office from a sapling to a sturdy oak, and he estly hinted that many thought the 8had performed no mean share in stimul inventions and advancing the interests of the l Office. But it is not alone the patent solicing occupies the attention of the one landred p employed by Miran & Co., but a large name engaged on the four publications issued well monthly from their office, 361 Brondway, N. T. The SCIENTIFIC AMERICAN, the SCIENTIFIC A CAN SUPPLEMENT, the Export Edition of the S TIPIC AMERICAN, and the Architect and Ba Edition of the SCHENTIFIC AMERICAN. The fepublications are issued every week, and the two, the first of every mouth.

A SHAKER'S ANSWER to the off top question, "what will become of the Wor all become Shakers?" Price 10 de Address H. O. Blinn, Shaker Village, S. E. Digitized by 100 Shaker Village, S. E.

# The Manisfesto.

VOL. XIX.

OCTOBER, 1889.

No. 10.

#### HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO. 4.

AFTER the building of the house of worship the exercises became uniform and regular and the marching and dancing were more moder-Previous to this there was not much order observed among the Brethren and Sisters, in the occupation of a special place, but a Christian care was taken not to trespass upon the privileges The meetings on the of each other. Sabbath were generally in the Church, and open to all who wished to attend. The Believers occupied a standing position, and arranged in ranks, with the Brethren on one side of the central line of the room and the Sisters on the other. The first ranks at the head of the meeting were separated about four feet, while at the other end they were some ten feet apart.

The many violent manifestations of power which had attended the religious exercises of the Believers before the forming of the Community, had become less frequent and gradually faded away. This public service of which we have been speaking was attended by the several families except those in the Church. This family held their meeting in the

afternoon, but did not admit any persons who were not members of the Community. The exercise known as Square Order was introduced at this time by Father Joseph. It was a matter of much earnest exertion for the Believers to perfect themselves in this form of worship. Forms that had been laid aside, were occasionally revived, some one or ones were moved by the inspiration of the hour, and in this revival they shared the ministration of the divine spirit.

In 1774 the Square Order was omitted, and in 1776 all exercise in time of worship was discontinued during a term of two years, and by the advice of Father Joseph a season of rest followed. The time in worship was now occupied in exhortations to live "soberly, righteously and godly in this present world." On many of these occasions the assembly would unite in singing one of the solemn songs and then retire. remarkable change to bring about in so limited a space of time, and is a manifestation of the union and love that per-During this period of vaded the order. five years the religious services were of a very solemn character. The revival gifts had ceased; no general exhortations were given, and if any word bear-

siding Elder.

The early Believers in their seasons of revival were not particular as to the time when the assembly of worshipers should be called together, but accepted any time during the day or evening, when it was most convenient. Living as they did in different parts of the town or state, this was the only way that could prove satisfactory to them. But after the organization of the Society more system was observed and regular hours appointed for every meeting that was to be attended.

For several years a meeting was held in the early morning, in which speaking, singing and other exercises formed the order of the service.

In 1798 the Square Order was again introduced and at the beginning of the year 1800, the meetings assumed a much more active form. The gift of exhortation was encouraged, and the spirit of praise and praver found expression in many honest and faithful souls.

The year 1805 is made memorable on account of the wonderful work of Ohio and Kentucky. Three missionaries were sent from the Church, Benja-Issachar Bates, to preach the faith that and used with much satisfaction. had been received by the Believers. soon led to the writing of anthems of The Brethren knew they were under worship. the blessing of God, and that a fruitful a great sacrifice for the family to make rules of music.

was spoken, it was the gift of the pre- one of deep sorrow, commingled with joy.

> The letters that were subsequently received from the Brethren, gave an account of the great revival and of present progress of faith among the people. Hymns were composed in the spirit of the work and sent to the Believers in New Lebanon. They were read and circulated and sung. Zeal awakened zeal and the life of the gospel was manifested more freely among the people.

> In the summer of 1807 the singing of hymns was fully established in the Church, and the worship now consisted, especially, that at the close of the day, in singing a hymn, and the exercise in the Square Step. Exhortations were frequent and a great change took place as the worship became more actively spiritual and less formal.

> A hymn entitled "Gospel Trumpet," was composed and formed quite a promiuent feature in the hour of worship. More active exercises were introduced and the solemn songs, without words, were laid aside.

In 1810 the singing of short songs or the Lord that came to the people of those having only one verse was introduced. Words were also selected from the exhortations made in time of wormin S. Youngs, John Meacham and ship, and these were arranged to music The journey of more than a thousand various lengths, which in many instancmiles was made on foot and attented es took the place of hymns, as the inwith many privations and hardships, troductory singing for the season of

Some elementary lessons in music prosperity would attend all their labors were taught, at this date, as but very of love for God and his people. It was few persons had any knowledge of the All the songs and and the farewell of the Brethren was tunes were learned by the ear and re-

tained by the memory. After the more universal introduction of hymns and anthems, with music attached, it became quite a labor to learn and to retain all that were brought forward. Visitors to and from New Lebanon, also became interested to learn one or more new hymns or anthems, to take to their own homes.

In the year 1815 an anthem was written and the music attached and then sent to the Believers in Ohio. was the first instauce where an anthem set to music had been forwarded to a The knowledge of western Society. music gradually increased in the several Communities and in 1819 an exchange of several pieces was made between the Society of New Lebanon and Union No singing schools had been esteblished and but few of the singers engaged in the study of music. round notes, only were used, but by some were considered very obscure. In the course of eight or ten years, a great improvement was made in the writing of music and the round notes were thrown out of use. The Community at Harvard, Mass., suggested the using of letters for notes, and this manner was adopted. The various length of the notes were designated by capitals, italics, etc. This was soon followed by another degree of improvement, in the use of small letters, and by attaching brevitures and other characters to indicate the length of the notes. This system originated at New Lebanon.

The modes were used as formerly written until 1835, when there was a thorough reform made in the system of music, which was generally adopted by the Believers.

entitled, "The Rudiments of Music." It contained 158 pages. In 1842 a music book was published by the Society of New Lebanon.

The Society at Enfield, Conn., rendered much assistance by the writing and publishing of articles on the science By the use of the letters of of music. the alphabet, it was thought unnecessary to retain the staff, and that gradually was thrown out of use, and by the year 1858, it was rarely used in any of the communities.

We now return to the form of worship as used in 1817. It required great care to retain the forms of exercise, to walk or to march in a body, across the room, and to keep a regular step and correct time, was a work of much anx-A programme of the leading hymns and anthems to be used during the week was brought forward and read in the meeting of Sabbath, P. M. The selection was made by the Elders of the family, or by any of the interested sing-Several forms of exercise were introduced from time to time, but did not long continue in use.

In 1822 more freedom was given to the speaking, during the hour of worship which proved both pleasant and Sometimes the whole famprofitable. ily would march into the highway and while in the enjoyment of some beautiful songs, pass on to the Center Family and share with them a union gift.

In 1827, a new spiritual wave passed over the Community and gave life and zeal to the season of religious service. Gifts of repentance, of love, of simplicity and of new sougs abounded. was a baptism of gospel fire, the good effects of which lasted for several years. A small work was published in 1833 In all of the beautiful gifts there was,

Digitized by GOOGIC

however, a measure of sorrow, as it had the effect of throwing off the dying and dead branches, which at one time were so promising of life.

In 1837 a new era commenced as the windows of heaven and the avenues of the spirit world were opened. Gifts of visions, of revelations, of inspiration and of spiritual songs were among the heavenly treasures that were showered upon the Believers. Messages were spoken and written, and the number of inspirational Hymns and Anthems, largely increased.

This manifestation of the spirit, made its first appearance, among the children, in the Community at Watervliet, N. Y., while they were eugaged in religious Some of them passed into a trance state, and became wholly unconscious of all external surroundings. The visionary sight which had opened their spiritual eyes, unfolded most beautifully the invisible things of God. this new life they were attended by spirit guides, and taken from place to place as one would be while on the earth.

The attendant, spirit guide would, sometimes, hold conversation with those in the body and ask and answer questions through the one that was en-Persons falling into this vistranced. ionary state or accepting any form of inspiration were from this time designated as "Instruments."

This work soon manifested itself in an older class, and young men and young women were baptized into the new element of spiritual life. The work began to assume varied and strange forms, and was looked upon with surprise and astonishment by more mature minds. The influence had come among them, as an uninvited guest, but had earned O give me the home with the pure and the

on its introduction, a most cordial welcome from every person. The gifts and exercises attracted the attention of all and captivated the feelings of the whole assembly.

(To be continued.)

LIPE'S JOURNEY.

ORREN N. HASKINS.

WHAT is life? A mystery sublime, A form and existence, a spirit divine; Outreaching all knowledge that we can con-

We're here for a purpose, a body and soul. Life's journey though transient is fraught with delight,

Its visions all brilliant with beauty and light: With cheerful endeavor we enter the strife, And enjoy our existence in this sphere of life.

Life's journey though dotted with pleasure and vain.

Has much that invites us onward to gain; Inspired with the beauties of everything new. We're anxiously looking for something to do. As we enter the field of labor and toil.

Whether mental or physically tilling the soil.

All manual labor whatever it be,

along,

Has always been health and interest to me.

Surrounded by guardians who're gentle and

To aid and direct through the journey of time ;

We shun many evils we meet on the way. If we are but careful their voice to obey. What comfort and peace as we journey

Our souls reaching upward, our hearts growing strong;

O beautiful home with the pure and the blest,-

A heaven on earth a home of sweet rest.

O, who would exchange a life that is pure? Or who would not crosses and trials endure? Than dwell in the homes of gloom and distress .--[blest.

O lovely companions, ye heaven-born few, I'm thankful I've spent my life here with you; Come ease or come pleasure, come sorrow or pain,

My heart's entwined with you to ever remain.

The pathway of life is quite rugged we know, And sometimes grows rougher as onward we

But keep the eye single for truth and for right,

We'll press through the darkness and land in the light.

Though many may miss and get on the wrong track,

The soul that's in earnest will never look back.

But onward keep moving as true as the clock Till firmly established as truth and the rock.

And when life's journey is finished and gone. And we are at peace with ourselves and each

We'll count o'er the blessings of life and its

When there's nothing of earth our peace to annoy.

And then if the angel of truth can record, Well done, come and enter the joy of thy

The battle well fought and the victory is won. Come in faithful servant, thy work is well

Then what of the struggles and toils of this

They vanish in haste like the dews of the night;

All earthly afflictions disappear as a scroll, And leave just the spiritual body and soul. Away on the wings of victorious love, To rest in the mansions of Heaven above: Leave a life here on earth for a life there in

With Father and Mother the Christ and our Lord.

Mt. Lebanon, N. Y.

God sees us through our guardians, Our parents and our friends,-Tis here his eye is watchful, Through these his love extends.—M. W.

#### OHRISTIANITY.

DR. CARL.

CHRISTIANITY is that system of religion which Christ founded in his First and Second Appearing on earth for the good of all mankind to lift them up from sin and the lower order of passion which is bringing all to one sad end. This only true system of religion is to transform man into the image of heavenly saints. Like a great ship set off in a rough sea, it had to break the waves of opposing elements of the world and with Satan's hosts, which has ever been combined for its over-throw, as we learn from the Testimonies of the Life. Character, Revelations and Doctrines of Mother Ann and the Elders with her.

O what a glorious gospel we have given us through their tribulations for our good. Let us shout praises to God for these precious truths given to us, which are truly glorious in their origin. Glorious in their aim, glorious in their conquests-God owns them, smile upon them, saints rejoice in them. and devils dread them.

But my dear reader, though this Holy Gospel be so glorious, so benevoleut, and so energetic in its nature, none can by any means share its triumph but those who accept it in their faith, enjoy it in their hearts and practice it in their To accept the Gospel of Christ, lives. Christianity, is to believe and accept Christ; to follow in his footsteps, in accepting his teaching, precepts and examples these must go together in our lives. And every man stands in the way of the gospel, who does not accept Christ. Christ said, "He that is not with me, is against me and he that gath-THE first virtue is to restrain the tongue. ereth not with me, scattereth abroad."

The Gospel has evidently suffered greater loss at the hands of many who claim to be its friends than from those who have sworn hostility to it. too many, indeed, have made it a cloak that they may be the more efficient to accomplish their work of ruin.

The dagger concealed in the heart of the hypocrite is more to be feared, than the uplifted hand of the open foe. Brethren and Sisters, the Christ whom ye have received is a Shield. him between you and the world for every one who receives Christ, is made a voluntary, resolute agent on his own part, a determined, moral hero. who works, who strives, who fights, prayer, that he may overcome self. such, Christ is a present help in time of need, but he helps no one to live a Christ life who does not try to help himself, and abides in no one who does not abide in him, but whose desire is to give and to bless, to make men better and Christ-like, and labor to transform the whole earth into God's kingdom.

This Christian spirit breathed into the heart by the Holy Spirit, finding expression in all forms of benevolence. in all efforts to elevate the race, and spread the blessed Gospel to all maukind is the only true Christianity.

Paul was so filled with this burning Christian love, that he regarded the claims of humanity upon him as a debt-and am a debtor both to the Greek and the Barbarians. Both to the wise and the unwise.-Yea a debtor to the whole world. Not to the rich only, but to the poor, not to the Greek only, but to the ignorant barbarian—and am in debt to all is the language of Paul's the vine of the earth, and cast it into Shall we not labor for this spirit of God, and it was trodden without the

Christian love and then fulfill the command of Christ; he says, "Go ye into the world and teach the gospel to every creature."

Mt. Lebanon, N. Y.

#### TWO RESURRECTIONS.

F. W. EVANS.

"I saw a New Heaven and a new Earth for the first Heaven and the first earth were passed away, and there was no more sea or world."

THE first resurrection heaven is composed of those who stand with the Lamb on Mt. Zion,-becoming Virgins. They learn the song of the Lamb, have the name of God written in their foreheads, and are redeemed from both the first and second earth.

These constitute the white clouds of the New Heavens, "I looked and behold a white cloud, and upon the cloud one sat like unto the Son of Man-she was a daughter of man-having on her head a golden crown, and in her hand a sharp sickle. To her it was said. "thrust in thy sharp sickle and reap, for the time has come for thee to reap, for the harvest of the earth is ripe." And the earth was reaped. This is the first resurrection-Shakers, who are in the New Heavens.

And another Angel came out of the Temple, having a sharp sickle, who was commanded "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the Angel thrust in his sickle into the earth, and gathered great heart of love for all mankind, the great Wine Press of the wrath of

Digitized by GOOGLE

city." It belonged to the New Earth. This was the Second Resurrection from the first earth to the New Earth. was the "Song of Moses." "In the days of these kings the God of heaven shall set up a kingdom-a Republic not in name, but in reality-and it shall break in pieces all other kingdoms, and stand forever." He will have come whose right it is to reign in justice and truth, henceforth he that would rule over men must be just, ruling in the fear of God.

The Rulers of the "first earth" government were conquerors and Kings, with Lawyers, Doctors, Priests and a literary and monied aristocracy, to support them, all living as paupers, upon the labors of the "common people." There has been antagonism-perpetual war-between the rulers and the ruled.

The people "cursed their God and their king and looked upwards for redress, and it came at the American Revolution.

The "first earth" is passing away and being supplanted by the "new earth wherein dwelleth righteousness." rulers are chosen by the sovereign people to rule in their name and as directed by themselves.

This is the first and second resurrection.

Mt. Lebanon, N. Y.

[The following articles are from the records of those who were living witnesses, and had either lived with or had enjoyed a visit among those early Believers. Ed.]

MOTHER HANNAH KENDALL of Harvard, Mass., was a beautiful minister of the word of God. The spirit of ber that the Believers bought and found her ministration may be seen in the fol- it was worth more than the one who

wish others to do to you, and always speak the truth. Keep your consciences void of offence toward God and each other. Purge your souls from all sin, and be careful to state every thing in its true light.

Govern the tongue for it is an unruly member. Labor to know the will of God and do it in all things. Strive to forgive and forget supposed injuries, and put away all hard feelings that may have arisen.

Be kind and condescending to each other, for this is the requirement of the gospel. If you are faithful you will be able to help others, as you have been helped. Where much has been given, much will be required.

SETH BLANCHARD.

During a visit of Father James Whittaker to the Community of Enfield, N. H., he remarked, "There never was a people on earth who had so great reason to bless God as we have, for there never was so great an opening of salvation made known to the lost children of men." MARY BECKWITH.

FATHER JOSEPH MEACHAM gave the Believers very particular lessons in regard to honest dealing. In the selling of horses or cattle or any live stock it was right to inform the purchaser of any fault or defect in the beast, which would not otherwise be known. If in a bargain both parties were ignorant of the value of the article in trade and if the Believers subsequently ascertained that the other party had been wronged, it was their duty to make it right. an illustration, he spoke of some timlowing: Do to others as you would sold it had supposed it was worth.

Father Joseph recommended the Brethren to make good to the man the present market price of the article.

[The above by Father Joseph Meacham is an excellent lesson in practical righteonsness. It is the gospel of "glad tidings," to teach humanity to man, and is also the fulfillment of that testimony through Jesus,—"Whatsoever ye would that men should do to you, do ye even so to them." Ed.]

STEPHEN CLEVERLY received a fine education, through the kindness of his uncle, of Boston, Mass. He became a merchant and was very successful in his business. Stephen often called at our house, as we had long been intimate friends, and while speaking of a law suit, soon to be brought forward, he remarked, "You need not fear, you will get the case. The wicked cannot prosper. They will try to afflict and do all they can to overthrow the work of the gospel, but they cannot do it. No weapon formed against you can prosper."

I said to him, Stephen you have faith in the mission of Christ, why do you not obey it?

"I have faith," said he, "and I should have obeyed it. I have seen and conversed with your Mother Aun."

I then asked him to relate his interview with Mother Ann and the Elders, which he did as follows:

"Some of my companions came to me and wanted I should go with them to see Mother Aun and confound her. On account of my advantages for a good education they thought I could do it.

Mother and the Elders received us very kindly, and we were soon engaged in conversation. Mother Ann spoke of the evils that were abroad in the world.

Some philosophers, said I. think that what people call evil, is real goodness.

Mother Ann then referred to some of the sins that abounded in the world, and said, "Are not these, evils?"

I soon found that I could not obtain the least advantage and was glad to excuse myself and leave the place.

At the time of this interview I obtained faith in the life of Christ, but as I was a young merchant I did not wish to forsake the worldly prospect before me, nor to turn away from my young companions."

Ilannah Lyon.

#### WELSH POETRY.

Beloved Editor—Manifesto:—I enclose a piece of poetry written in a Welsh mining village, by a girl fifteen years of age, whom the villagers pointed out to the traveler as "daft." F. W. E.

## THE CHRIST. THEY Cry: "He comes—

The signs are sure, all lands are armed for war, The mystic number is fulfilled—He comes!" We answer: O that He would come! We want The Christ! We want a God to burn the truth Afresh upon the forehead of the world! We want a Man to walk once more among The wrangling Pharisees, to drive the heasts And money mongers from the temple courts; To bring the Gospel back again, and prove

How all unlike the Churches are to Christ! We want that Christ again to tell the "saints" Their sins. that they were sent to bless the

And they have sold themselves unto the rich; That they were sent to preach the works of

And they have filled the earth with war of words:

That they were sent the messenzers of love, And they have driven love out of their creeds: That they were sent to teach men not to lie, Nor tremble when their duty led to death.

O for that Christ again! He—He who would dare

To tell the Churches how they lie and cant, And talk of serving God—and serve themselves;

And talk of saving souls—to save their "cause:"

And pare and narrow God's divinest truth, Until a man can hardly be a man And member of a Church.

Already Christ is coming. Hear ye not The footfalls of the Lord? He tramples down

The cruel hedges men have built about
The gate that leads to heaven. He rends the
creeds,

And give their tatters to the merry winds. He does not come as bigots prophesy,
To choose a handful and to d... the rest,
To found a Jewish-Gentile kingdom here,
And roll the world into the past again.
He comes the Spirit of a riper Age
When all that is not good or true shall die—
When all that's bad in custom, false in creed,
And all that makes the boor and mars the man
Shall pass away forever. Yes, He comes
To give the world a passion for the truth;
To inspire us with a holy human love:
To make us sure that, ere a man can be
A saint, he first must be a man.

#### TESTIMONY OF JOSEPH MAIN. No. 2.

WHILE in this state of mind. I heard reports about a singular and strange people, who taught a new system of religion. The accounts given of them were various and very remarkable, and seemed to excite much attention among all classes of people. What to make of them I could not tell; but it appeared evident that there was something wonderful among them, or they could not excite such general attention. I therefore determined to go and see for myself, whether they were really good or bad people, and to act accordingly.

When I came there, I was still at a loss what to think of them. They were indeed a very singular people; their religion was new and strange to me. I disputed them some; but to no purpose; they were able to comprehend and an-This confounded me still I concluded I had better stop and wait till I could discover what they And being in a great labor and concern of soul, I did not feel disposed to cavil about things which I could not understand. I tarried several days, and was in a serious and conscientious labor: for I felt my soul at stake. spiritual sensations of my former experience had left me, and all my past hopes of salvation had failed. though I had made a public profession of the religion of Jesus Christ; yet I was blinded with antichristian doctrines, corrupted by their practices, and deeply lost in sin; like thousands of others in this day, who know not the pure gospel of salvation, nor the power of eternal life; and I was convinced that if I could not find relief, I must sink into despair.

As I was passing through a room where Mother Ann was, I saw her sitting in a chair, and singing very melodiously, with her hands in motion; and her whole soul and body seemed to be in exercise. I felt, as it were, a stream of divine power and love flow into my soul, and was convinced, at once, that it came from Heaven, the source and fountain of all good. I immediately acknowledged my faith, and went and confessed my sins, honestly and conscientiously. I could then say with the apostle, Sin appeared exceeding sinful, even beyond expression. Indeed it felt so loathsome and hateful to me, that I

resolved at once never to commit another sin.

After this I went and righted all my wrongs, and set out, once for all, with a determination to live a righteous life, according to the counsel of God through these strange people, whom I verily found to be his true witnesses. doing, I have ever found protection; yea, in obedience to the counsel of God, through Mother Ann Lee, and the Elders with her, my soul has been saved from sin. This answers the very purpose for which Christ came into the world; that is, "to save his people from their sins." I then received the gifts of God in very deed; and they became an abiding treasure in my soul. greatly blessed of God, and received the gifts of vision, prophecy and revelation, and also the gift of healing. These gifts are sufficient to confirm the Believer that this is the second appearing But the greatest gift of all of Christ. is, salvation from sin.

I thank God that I am able, from personal knowledge and acquaintance, to bear witness of the purity of the lives and characters of Mother Ann and the I have been with them frequently, in various places, at all times and seasons, and well knew the manner of life they lived; and can testify before all men, that I never saw any thing in them, which gave me the least cause of jealousy that they indulged themselves in anything contrary to the strictest principles of morality, purity and holiness. On the contrary, they always bore a powerful testimony against every evil, in word and deed. Their faithful labors were constantly employed in purging out sin and all manner of impurity from among the people, and in

ministering the gifts of God, and teaching purity and holiness wherever they went. The unfaithful were reproved and admonished with the most heart-searching power; while the faithful were encouraged and filled with heavenly comfort and consolation.

Their testimony was so plain and pointed against the corrupt nature of man, that many who were determined not to take up their crosses, became the violent and bitter opposers of this testimony; and therefore levelled all the arrows of their spite and malice against the Mother of our redemption, unto whom was committed the oracles of God for the salvation of a lost world: and from whom I have received the gifts of God, and the baptism of the Holy Spirit, as really as ever the apostles did at the day of Pentecost. that same blessed Spirit in Mother Ann and her successors in the gospel, my soul has often been filled with heavenly blessings, even to overflowing. have I drank of the waters of life, and been fed and nourished with the bread of life, for more than forty-six years.

These things are not the dreams of imagination, but substantial realities, which are well known to every faithful Believer, who truly follows Christ in the regeneration, "who walks not after the flesh, but after the Spirit." And all such can bear testimony to these things, according to the measure of their travail and experience in the work of the regeneration.

But, however different the gifts and manifestations of Divine power to different individuals, yet the Spirit is one and the same in all; as saith the apostle:—
"There are diversities of gifts, but the same Spirit." 1 Cor. xii., 4. Every

true Believer is led and governed by the same Spirit, which is the Spirit of Christ; and thus we become one with Christ, as he is one with the Father. As the blood, which is the life of the body, circulates through every member of the body; so the Spirit of Christ, which in Scripture is sometimes called the blood of Christ, circulates through every member of the body of Christ. and is the life of his body, which is the Every true and faithful Be-CHURCH. liever is a member of that body, and receives strength and nourishment from it.

These things being well known to us by living experience, and having been confirmed beyond the smallest shadow of a doubt, through a period of many years, we feel ourselves fully qualified to bear testimony thereof to our fellow creatures; and therefore they need not think it strange that we are able to do it with so much boldness and confidence: for the evidence of experience is the strongest proof that can be given of the truth of any principle whatever.

New Lebanon, 1826.

#### THE MALE AND FEMALE PRINCI-PLES IN DEITY.

THE writer in the Methodist Recorder, who criticises Mrs. Hannah Whitall Smith for saying "Our Mother God," does not show himself to be better acquainted with the ancient language than Mrs. Smith does. If he had more information he would know that different words applied to the Deity signified different things in Him. When God is regarded as having more power-not brute power, but spiritual power—one of Adam's rib, not created in the image

conveyed his regard to Truth. this is the masculine element in the Deitv. And Truth is the masculine attribute in God, or Truth is God Himself in the old Testament.

But when another attribute in Him is considered, then, in the original language, another name is applied to Him. The additional element or attribute regarded, giving another appellation, is Love. This is the female principle in the Divine Being. These two elements in the Divine Being constitute the Jehovah of the New Testament, and the Lord Jesus Christ of the New Testament. Or God in the New Testament is Love, while Jesus is truth. text, God is Love. O Theos agapa esti,' love is in the feminine gender, though Theos is masculine.

In the Old Testament, where the Deity imparts the two qualities of truth and love to the race, as the race is composed of the male and the female, the result is called "man," not a man, but man. God created man in his own image, in the image of God created He him: male and female created he them. Then "male and female" constitute "man." There is a male man and a female man, both created of God in his image.

In the original, the race name of Adam is given to the male and female, which constitutes the race. Ish is the name for a man, Isha is the name for a woman, but Adam is the name of the race, constituted of male and female.

Thus is the race female created-not the woman that was formed of the ribs of Adam. This woman was the one that deceived Adam. She was formed word is applied to Him. Then the idea of God. She was a form of Adam's

Digitized by GOOGIC

self-hood that is in love with the things of the senses.

This is the man that tyrannizes over the woman—is the sinner that sternly and stubbornly refuses to her the simple justice that is her axiomatic and inalienable right—the right to say how she shall be hung, if die she must, at the bidding of her tyrant. The full argument to sustain this view cannot be given here, but it stands on an impregnable basis of the clearest criticism, a criticism based in the highest reason and in the nature of things.

God is called Elohim all through the first chapter of Genesis, because the Truth is represented as acting. the second chapter, where the Deity is represented as acting by Truth united to Love, He is called Jehovah, or Lord Here Love, the female element is considered in relation to truth. higher element is added to the lower one, when Elohim becomes Jehovah.

The male element comes first and makes preparation; and then the female element, the higher one, comes last or second. Love is first in excellence, but truth is first in action. God is love. Jesus is truth. Jesus was begotten of God, born of a woman, and made externally one with the Father by Glorifi-God is love. cation. Jesus is truth. The Holy Spirit is a proceeding from God, dwelling in Jesus; and it was not given till after Jesus was glorified. The Holy Spirit is not he, as the writer in The Methodist Recorder erroneously af-The Greek word for Spirit is

rib, or she was the self-hood of Adam. adjective. The Holy Spirit is not a the selfishness and the self-conceit of person, but is the Divine Proceeding, Adam, or the race, under the seductive emanating from God as love and Jesus influence of the serpent-Nature, the as truth, the feminine and the masculine principles which constitute Deity, making Him the Divine Man.

> The love-element in God is second in activity but first in excellence; but woman, who represents the love-element is neither as such, superior or inferior to man as such. Each is the equal of the other by virtue of the sex-Woman, as such, acts constitution. from love and truth; and man, as such, acts from truth and love; while the two things are so adjusted as to make male and female exact equals as images of As equals, in a state of society which is Christiau, equal rights, justice, equity and privileges will be awarded to both sexes. Less than this is not Christian, is not justice, is contrary to natural rights and to the equity that is called conscience.

If there are differences in the sexconstitutions, in a truly Christian state of society, the tastes of the individuals will guide in selection of callings and employments.

That woman may fail to attain her own ideal by having the elective franchise, the writer, one of the masculine gender, has not a single doubt. But by having it, she may succeed in removing from the statute books some laws too cruel and infamous to be justly characterized in the use of language. Give her, her axiomatic rights, and let her use the rights for the good of her sex and for the elevation of the race as she deems best.

For a thousand years man has played the tyrant, leaving the race the victims in the neuter gender, while Holy is an largely of the lusts, passions and ambi-

Digitized by GOOGIC

tions to the vast detriment of our kind. Now give woman the opportunity of mere naked justice, and let her have a word to say where man has signally failed. Cease to withhold in the grasp of the tyrant, her clearest rights and let time afford results. No man of thought and heart can or will fear consequences.

—J. M. Washburn, Terrell, Texas.

# [Contributed by W. L. Lincoln.] THREE THINGS.

THE church in Philadelphia was commended by the Lord for three things: we hear him saying (1) "Thou hast a little strength;" (2) "and hast kept My word;" (3) "and hast not denied My name."

If you find a company of believers of whom it can be said that they have a little strength, you may conclude that God is there. What little they have is real. They may have but a scant supply of the gold of earth; but they have nobler treasure—even the "gold tried in the fire" spoken of in Rev. iii., 18. What value the Lord puts upon a little strength! A little strength means that there are dealings with God in that church, and that more strength is coming; for unto him that hath shall be given. But "a little strength" does not remain inactive. Wherever there is a little strength there is obedience-"And hast kept My word." It is vain to talk of being endued with power from on High, if that power does not lead to obedience to the Word. There must be "fruits meet for repentance;" and one fruit of "a little strength" is this: that God's Word will be kept. True enlargement of heart is ever followed by obedience. "I will run in the way

of Thy commandments, when thou shalt enlarge my heart." Psa. cxix., 32.

Neither does "a little strength" remain silent. It testifies: and its testimony has to do with a Name-the Name that is above every name-"And hast not denied My Name." Where there is "a little strength," reproach will be suffered for the Name. be confessed and honored accorded the chiefest place, even in the midst. Unto that name shall the gathering of the people be. Where there is "a little strength," and the Word kept, and the Name confessed, the fragrance of that Name will go forth like spices on the Amen; so be it, Lord. breez-s. Though but a "little flock," with only a "little strength," we would seek, during the "little while," to keep Thy Word. and not to deny Thy Name .- Times of Refreshing.

# GRATEFUL THOUGHT.

# MARTHA J. ANDERSON.

Not for a favored spot alone The sun its radiance gives, But for the wide world's joy Its blessed influence lives. The lone pine on the mountain top, The floweret in the vale, The verdant grass and waving grain All tell the same sweet tale. "Thou art my sun" is whispered softly From each living thing, And day bears up this grateful thought Upon expanded wing. So, with effulgence God infills This universe of life. And none so low, or sad, or worn With Time's embittered strife; But may look up with confidence To light and love divine And say, O Father Mother God, I feel that Thou art mine. Mt. Lebanon, N. Y.

# THE MANIFESTO. OCTOBER, 1889.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the 'UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the Order and to inculcate the spirit of righteousness.

All communications should be addressed to HENRY C. BLINN.

SHAKER VILLAGE, MER. Co.,

N H.

### TERMS.

One copy per year, postage paid, .75
" " six months, " " .40
Send for specimen copy, free.

# Editorial.

The History of the Church at Mt. Lebanon, which has appeared in several numbers of the Manifesto, brings forward some very important points, well worthy of a careful and studied inspection. It was a new, religious work, the outgrowth of a deep, spiritual interest for the prosperity and happiness of humanity.

The first Elders, or witnesses, who came to us with the word of God, had been the favored recipients of that inspiration which led them into prayer, and into that form of gospel life which is so fully set forth in that inestimable sermon on the mount. It had been shown to them through their religious experience that the loving-kindness of God was extended over the whole world, and all who walked

uprightly would be made partakers of his boundless love.

It had also been shown to them that the selfishness of man had become one of the strongest elements of his being, and that in the development of this quality, everything standing in the way, must be sacrificed. Mine and thine seems to have been the watchword upon which all business transactions were carried forward and the foundation upon which all worldly interests were established. Thousands and thousands of years had faded away, while this element, in the character of man had been in process of Its right to command development. and to demand had been acknowledged throughout the whole world, and neither civil nor ecclesiastical authority moved to place a barrier in the way, or to define any limits to the acquisitions which were made.

In God's good time, however, came the spiritual messengers of his word. It was the kingdom of Christ. had already warned the selfish, rich men that their accumulation of treasures would waste away by moth and rust, and had given lessons for the living of a better life. Mother Ann Lee and the Elders, in their love and zeal for God and humanity, through revelation and inspiration, had revived the testimony which, had been thrown aside, so carelessly, and urged upon their hearers the necessity of making a full consecration to God.

estimable sermon on the mount. It had been shown to them through their religious experience that the loving-kindness of God was extended over the whole world, and all who walked lives to God, that others might live

more happily upon the earth, was indeed, a great wonder. It was the "strait gate," the "narrow way" and but few went in thereat.

We need not look with surprise upon the fearful journey which these
Elders made, but rather with surprise
as we learn that they were able to
maintain their Christian testimony in
the midst of such a fierce persecution.
It was the privilege of the Elders to
lay the foundation for a more successful community than had ever been
known, and their successors in the
Ministry carried the inspirational
work on to a high state of perfection.

This form of consecration, this ignoring of every selfish claim and giving to God all that one possesses, brought them into the Church of Christ and gave them an assurance, that in this, God would be their God, and that they would be his sons and daughters.

Father Joseph Meacham, the leading spirit in the work of organizing the Community, followed the inspirational teachings of the Elders, and successfully consummated their work. With "one accord" the people gathered to the new home. They came out from the relations of the world, sold their possessions, dedicated their souls to God, and gave all that they possessed to the gospel work. higher incentive could inspire the minds of men. In this they were laying down their lives for their friends, and yet, the foundation remains sure.

Those of the present day who build must stand on the same foundation be a hundred fold of houses and lands and build with materials equally as pure in the sight of God, and in the life. The promise can never fail. It is to be a hundred fold of houses and lands and gospel kindred in this world, and in that which is to come, eternal life.

same spirit of consecration, if they think to acquire a corresponding success in this world. An amalgamation of the two orders can never work satisfactorily. "No man can serve two masters." The old inheritance with its mutual associations, the customs and practices of the children of this world, cannot otherwise than result in a failure, to an individual, to a family or to a community.

Indeed, it would seem that the admonitions which have been given in a past age might be, even at the present time, sufficiently vital to protect any church from falling into those conditions which will ultimately result in its entire failure. Father Joseph and his faithful, zealous co-laborers entered the gospel work with an assurance that they could and would endure to the end, and be among those living witnesses who would see the salvation of their souls. They were crucified to the world, as was the apostle, and they were assured as positively, as they were assured of the existence of God that the gates of hell could never prevail against that work which had its foundation in the spirit of truth, nor against those who put on the whole armor of God and kept the faith.

To the present generation is committed this sacred trust, and it should be made a savor of life unto life. God's blessing cannot otherwise than attend those who "put their hands at work and give their hearts to God." The promise can never fail. It is to be a hundred fold of houses and lands and gospel kindred in this world, and in that which is to come, eternal life.

ARTICLES published in the Manifesto must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical right-eousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

Through the kindness of a friend we are able to distribute several copies of the Manifesto, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them free by forwarding to us their address on a postal.

# DEATH-PENALTY. No. 2.

FRED'K. GERHARD.

Now let us hear what a murderer said, at the last moment before his execution, about the death-penalty. A physician-consequently an educated man-had murdered, some time before, a girl whom he had pre-iously seduced, and he was condemned to death in Cleveland. Standing under the gallows, he, addressed those present, saying, among other things, the following: "I will concede, gentlemen, that life is a precious gift, and that it must be protected; and that, if anybody murders, human nature's natural ininstinct demands his life. Consequently, if the people of Bedford had killed me at the time I committed the deed, I would have said it was not inhuman, and was done in passion; but if, after six months of deliberation and preparation, people demand my life, then they are murderers.

"What would be the most advantageous for you, gentlemen—to put this rope around my neck, or to send me to the penitentiary, to keep me there as many years as you may deem proper; to dismiss me then as a peni-

tent, so that I might use for the benefit of my fellow-men what little of talent and power the Creator has given me?

"Capital punishment is annihilating. One life is as good as another. I admit that: but what advantage will my death bring about? None. I do not even remember the moment when, in madness and drunkenness, I found a mark for the pistol. Still, such is law. This law, however, is made by man, and is not the law of God.

"I do not enter into the land of annihilation, but into the land of progress, and whilst I acknowledge the law of Ohio, I say that it is foolish and vain. Or do you think that, because this rope puts an end to my life, crimes will be prevented? The same influences which surrounded me will cause the same effects in others, and no example can prevent this. I submit to the law of the land, and leave you. I hope that this execution will be an example for everybody, not in favor of capital punishment, but to demonstrate its folly, and that you may reflect on this."

The way in which this man has reasoned out his rejection of the rightfulness of the death-penalty well merits attention. It indicates the sole moral purpose of any punishment, namely, the reformation of him who has committed a crime. Or can it be doubted that even the worst criminal may arrive at intelligent remorse and honest re And when he thus repents, honpentance? estly and truly, is he not then a reformed And if such reformation is possible, have we then the right to deprive him, who has sinned, who has committed a crime, of life, and to cut him off from repentance and reformation? Ample experience in penitentiaries furnishes the proof that it is not necessary to destroy the criminal; that, on the contrary, he may, by judicious treatment, be reformed, be led to true repentance, and his guilt be thus properly expiated: God does not want the death of the sinner, but that he repent and reform. "Verily, verily, I say unto you, there is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons which need no repentance."-St. Luke xv., 7.

The intimidation theory, the idea of kill-

ing the one in order to strengthen thereby the virtue of others, is an absurd perversion of all moral thought. Of all the means for exercising good moral influence on society. this one of shedding human blood, or of killing in any way a human being, is probably the most mistaken, the most dreadful and re-The most efficient protection of life is its sacredness; and this sentiment is weakened by every execution. The great Roman philosopher, Cicero, expressed himself as follows on capital punishment: "Far be the death-penalty from us, far its executors and implements; for every mention of it is painful to a free man." And in the criminal work, "The New Pittaval," Vol. 27, we find the following passage: "When the champions of capital-punishment enter the lists for it armed with one well known quotation from the Bible-"He who sheddeth man's blood, by man shall his blood be shed"-it is just as if something were decided as of right, on the strength of one passage in a code, though it were an insult to the sense of justice of a whole nation."

But if it should be thought necessary to secure, besides the only moral end of any punishment, some deterring effect in the case of those crimes called deserving of death, this will be reached in the surest way by prompt adjudication. Do not procrastinate proceedings for murder for months and years, but have punishment follow as speedily as possible. Yet do not condemn to death, but to imprisonment for twenty years, or for life. That will have a really deterring effect, and will bring to their senses people of violent nature predisposed to crime.

But can confinement for life be justified even in the case of murder? The law allows for every misdeed or crime a time of limitation, after the expiration of which the culprit can no longer be held responsible. In almost all countries this limitation is fixed at twenty years for murder; and if a person who has committed murder cannot leg lly be punished after the lapse of twenty years, ought not, then, the maximum penalty for murder to be twenty years?

Would it not be fair, then, when he has not evaded punishment, but has borne the penalty during twenty years, to restore his liberty to him just as much as if he had not been punished at all?

A further argument against the death-penalty is furnished by the many judicial murders, the many condemnations of innocent people, which criminal history reports. is bad enough if innocent people are condemned to imprisonment, their innocence established only after the lapse of months or years, and are then restored to liberty. But how-and that, too, has occurred often,-if an innocent person is condemned to death, executed, and his innocence found out only afterward? Life once taken cannot be restored. Frederick the Wise says: "Nothing is easier than to take human life." But is it right? Can we restore it to him, should he he innocent; and would we not be criminals toward him in that case? And when experience teaches that in all countries sentences of civil and criminal courts are every day set aside, as unjust by higher courts, and when this is clear proof of the human weakness of judges, who, nevertheless, are undoubtedly honest as a rule-cultivated men, well-versed in law, who certainly have no intention of doing wrong-and when one sees how the decisions differ, dare one, under these circumstances, expose a human life, be it that of the vilest criminal even, to the vacillations of human opinion? But whoever does not believe that many really innocent people are executed, need only look into the transactions of the English Society for the abolition of capital punishment, by which it is demonstrated that in two hundred years, about two hundred innocent people have been butchered. And this by no means includes the many hundreds who-as previously shown-were hanged in England in former years for theft and other minor I myself am in possession of a list crimes. of more than sixty cases, where people were sentenced to several punishments, innocently, and this list I have collected in only a few Had the cul- years. Another argument against the deathprit succeeded in escaping judicial prosecu-| penalty is the repugnance of many jurors to tion for twenty years, he would then be en- | giving a verdict of "guilty" against a murtirely free, and could not be touched. derer, because they know that the sentence

Digitized by GOOSIC

entailed thereby will be that of death, and their human feeling refuses to deliver a fellow-being up to death. Rather than do this, they give a verdict of "not guilty," and in this way, criminals deserving punishment often escape, to the great injury of society.

It was said before that in modern times all torturing of convicts has been abolished by law; but has this been done so far as custom is concerned? How often has it occurred in places where decapitation is still effected by the axe, that the stroke missed, the instrument burying itself in the shoulder instead so that the unfortunate creature had to be executed under additional tortures! how innumerable are the instances in the United States, where hanging is still practiced, in which, owing to the bungling of the hangman, the culprit had to go through the process of hanging two or three times before being allowed to give up his miserable life! In McKean Co., Pa., in 1879, a murderer had in this way to undergo the operation twice; at Sioux Falls, Dakota, in 1882 another one three times, and a third one, a boy of eighteen years, in Georgia, in 1883, twice; and between the two operations an hour expired before he was dead. Are not such cases alone sufficient to give every person of feeling a perfect horror of capital punishment?

But executions have still another dark side; it consists in the blasphemy of the priests. They represent to the condemned that they will enter now directly into heaven. and be received by Christ; there stands the culprit, instead of being deeply humiliated by the sense of his criminality, actually jubilant, and rejoicing that he will soon be with Christ, and that Christ will receive him with all glory! Is not that rank blasphemy? The priests who seduce these miserable sinners to such fantastic visions, ought, instead, to exert all their influence to induce them to really repent of their bloody deeds. Such a conversion, at the moment of going to the gallows, is utterly worthless, and nothing but a self-deceit and a deception of others.

True, serious, profound and saving repentance can be arrived at only gradually, and will never show itself in jubilant outpourings under the gallows. And to what reandalous, outrageous, immoral behavior on the part of the public does not a condemnation to death lead! The condemned receives from all sides proofs of sympathy, women and girls present flowers and delicacies; and people importune those in charge to allow them to see the condemned or to exchange a few words with him. It is a glorification of crime. Many an honest, poor fellow, on the other hand, is allowed to die in his lonely chamber; for him no sympathy is felt, and nobody sends him dainties.

However much it may be in accordance with the spirit of modern times not to bury the body of the culprit any longer, as formerly, in the spot receiving the offal of the shambles, but in the cemetery, where so many sinners are lying—even such as have not been condemned judiciously—it is, nevertheless, very unwise, on the other hand, to give executed criminals public and pompous interment and obsequies, as is often the case, particularly in the United States. This, too, is a glorification of crime and must make an impression on the lower classes—those from which criminals mostly come—not conducive of good morals.

The fact that in 1878, the executioner of Berlin gave a grand dinner, accompanied by music on the day of the execution of Hoedel, who had fired on the Emperor; and the other fact, that twelve hundred—actually twelve hundred—people applied for the position of hangman of London, which had become vacant by the death of Marwood—these facts, I say, ought to fill our century with burning shame.

When will the old barbarism, belonging to the dark past, be finally cleared away, and capital punishment be abolished everywhere? When will the Legislatures of all the states of the Union, and of all foreign countries at last consider it their sacred duty not to tolerate the death-penalty any longer? When will citizens, called for jury duty, refuse to serve in murder cases so long as the murderous law of capital punishment exist? When will judges insist earnestly on the abrogation of the murderous law, which surely has often caused them bitter qualms of coscience? When, finally, will rulers recoil

Digitized by GOOGIC

with horror from lending their assistance to an execution, refuse to commit themselves, and aid directly in premeditated murder? Or is an execution, perchance, not a real, premeditated murder, murder in the first degree? According to the laws of all civilized countries, every premeditated and intentional killing of a human being is murder in the first degree. Well, then, are not premeditation and intention to the greatest possible extent the preliminaries of every execution? Even in those times when capital punishment was still considered as something indispensable, the executioner, the hangman, was considered dishonorable, and no decent, reputable man would shake hands with him, or would drink with him, or enter into any connection with him. And this shrinking from him sprang from the truly human feeling of horror at a man who could be bought with money to slay his fellow-men. should we, perhaps, try to palliate executions by saying that the law of the state exacts them? There is a higher law than all Statelaws, and that is the law of common human morality, which we find laid down in the precepts of the most diverging confessions. Already the old Mosaic law, known as the Decalogue contains the commandment: "Thou shalt not kill;" and the same injunction we find in the Koran, as well as in the law-books of the Hindoos and of other creeds. Bad State-Laws must be annulled .-Civilization has put an end to former still more horrible modes of capital punishment, such as breaking on the wheel, impalement, quartering, burning at the stake, &c., and has simplified executions; but the nineteenth century, which has already given birth to so much progress, ought not to come to an end without having abolished also this last horrible remnant of capital punishment, and without having expunged it from the law-books of the civilized world. Away, then, with this relic of a long-passed dark age, this mockery of the civilization of our century. this blot on our generation! Every one who has human feelings in his breast, every one who still recognizes even in the criminal the human being, the unfortunate, erring fellowbrother, ought to lift up his voice, to assist in attaining this noble, this truly human end.

I repeat, the foremost and only moral end of any punishment is the reformation of the criminal; and for this high purpose capital punishment does not only not answer, but has even the diametrically opposite effect: for the so-called conversions which priest forces upon the condemned in the last hours or moments, in plain view of the gallows and in the face of death, are no real reformations, but mere outward forms, by which the priest thinks to fulfill his duty. Reformation requires time and calm reflection uninterrupted by external influences. He who is once slain can neither reflect nor reform any more. It cannot be predicted or asserted of any criminal, not even of the worst, that he is incapable of reformation. Even the worst criminal may repent—repent profoundly; and he will and must repent, if he be only given time for mature reflection, and subjected to impressions, whose influence is in that direction. Repentance brings forth reformation, and to make the latter possible, the criminal's life has to be pre-Confine him for many years; but do not take his life, do not cut him off from the possibility of repentance and reformation, from the recovery of his better self. We have no right to do that!

I have above referred to the fact, that the opponents as well as the advocates of capital punishment can base their arguments on the Bible; and further I have referred to two texts, which have also reference to the death-penalty, and declare against it. But I must repeatedly call the attention of those, who look to the Bible as the only fundamental law for all actions of man, to the beautiful teaching, which we find in Ezekiel xxxiii., 11: "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

I have no doubt, that even those, who until now have been advocates of the deathpenalty, if they consider well all the arguments for its abolition, laid down in these lines, cannot but become opponents to it. I repeat, our nineteenth century, which has put an end to the inhumanity and brutality of slavery, should not go to rest without also abolishing the inhumanity and uscless barbarism of the death-penalty. Let us work for this noble end!

# NOTES ABOUT HOME.

# Mt. Lebanon, N. Y.

Aug. 18. Beloved Elder Henry:—Who would care for any notes about our home? Well, we have not, in my remembrance, had such a season as the past. For eight consecutive days we could do nothing in the hay field, and in July we had rain for fifteen days. Not a single Sabbath have we staid at home from public meeting on account of rain. [Good! such a record as that is worthy a place in the Manifesto. Attend the public Service, and if it rains, dress accordingly. Ed.]

Now, if we take fifteen rainy days and four Sabbaths out of a month, we have only twelve days left. This makes the farmers look rather blue. To see much of the labor of the season, with the fertilizers and manures that were spent on the potato crop,—so great a loss, to say the least, is quite discouraging. Some of our sheep have been destroyed by the dogs, and all in all it makes a mournful story. In the near future all this sadness may be turned to sunshine, and our notes to joy. D O.

Aug. 27. Sister Amelia has a night blooming Cereus, and at 9-30 P M., she cut off a flower that was nine inches in diameter. By placing it on the ice, it kept fresh all the next day and could be placed on the table at meal time. The plant has produced three flowers this season.

On Sabbath August 18th. Elder Calvin G. Reed and brothers Washington Jones and Dr. Carl, with several Sisters went to Lebanon Springs to attend a camp meeting. The place of the meeting is two miles from the Shaker Village. [We trust they imparted and received much good, and were persuaded to go the second time. Ed.]

# Watervliet, N. Y.

Sept. 3. Elder Harvey L. Eads of Pleasant Hill, Ky., was with us on the 1st. and 2nd. inst. He was much revived in health. He shares our unbounded love.

# Hancock, Mass.

Aug. 21. This has been a season of all any indications of excessive most perpetual rain, and our large oat crop bran was used to prevent it.

has been very much damaged. We have harvested some of our potatoes and think we shall not have more than one third of a crop-

Sept 3. Sisters, Eliza A. Stratton and Julia Briggs, of Canterbury have been with us for a few days. We are all pleased to meet with our beloved gospel friends.

Sept. 7. Berkshire hills and dales, have yielded an abundant supply of Blackberries this season. The East family Sisters have canned nearly or quite three bushels, for home use. A delicious substitute for apples.

L. W.

# Enfield, Conn.

Our new hay-loader is an interesting machine. It looks like a huge spider. [Is a huge spider interesting?] The Brethren think it saves them valuable time and much hard work. They unload the hay with a horse-fork, which is also a great invention. The crops on the farm have been good, except the damage done by the rain. Potatoes some injured. Apples scarce.

The weather fine for harvesting. The second crop of grass is being cut and a very good yield. Corn is also commenced cutting and is very much better than was expected. A considerable tract of meadow land is being stocked down. Carrots and Beets have somewhat recovered from the long rains, and look well Everything looks prosperous at the present time. M. W.

### Harvard, Mass.

Harvard has had too much of that evenly dispensed blessing which is shared alike by the just and the unjust; spoiling potatoes and beans; hindering the harvest and injuring much of the forage crops.

Sept. 4. Ensilage corn is being cut and stored, and estimated to be about one hundred tons. The experience of one year with ensilage of an inferior quality, (damaged by frost,) induces the belief that a good quality will give satisfactory results. The Silo is twelve by fourteen feet, and twenty-eight feet deep.

When filled it was covered with hay, and overlaid with boards,—then thick sheathing paper,—then boards; and where there was any indications of excessive fermentation, bran was used to prevent it.

The gospel,—the religion of this world, is to know how to extract the most and the best from the elements,—the blind forces of nature, and to keep abreast of the moving, living, progressive world in all things. This is laudable.

Avoiding alike, antiquity and the fashionable idiocy of the times. To make this world a little more of a paradise,—better for those who follow. To elevate the social line and heighten the joys of those around us, and make acquaintance with the other angels when we meet them.

E. M.

# Shirley, Mass.

We have secured a large hay crop, and considering the state of the weather, in good condition, besides some five acres of nice winter wheat. Apple crop, short.

# Canterbury, N. H.

Aug. 30. Have gathered about 60 bushels of pears and will have many more. The farmers are digging the potatoes, and the yield is satisfactory although rust has to some extent, injured the crop.

Have had one case of scarlet fever, but the patient has wholly recovered.

Two Sisters have been to Boston, Mass., and to Providence, R. I., on business Two other Sisters have been to Albany, N. Y., and to the City of New York, on business.

The Summer school closed on the 22nd inst. The exercises were quite interesting and the pupils passed a very commendable examination.

For several Sabbaths our Church has been closely filled. A great many have come to see and hear the Shakers. Services generally, continued from an hour to an hour and a half, and the best of attention given to the singing and speaking.

Sept. 13. Br. John Cumings of Enfield, N. H. made us a visit of one day.

# Enfield, N. H.

Aug. 26. Summer school examined on the 16th. inst. Some forty persons were present. The visitors were from Vermont. Mass. and Penn. All appeared interested in the exercises. Great satisfaction was expressed by the Board of Education.

The first family enjoyed a very pleasant banquet on the lawn in front of the Family Dwelling. Tables were tastefully spread and well supplied with a variety of food. Some forty or more enjoyed the repast. The children marched to the place singing a beautiful harvest song, and the time passed very pleasantly.

Sept. 9. Brs. Freeman White and Robert Clark, of Canterbury, have been with us, on a visit, since the 2nd. inst.

Several companies have attended the Advent Camp meeting at White River Junction. They return very favorably impressed, and will, no doubt, profit by the privilege.

# Gloucester, Me.

Sister Lucy Ann Shepard, of Canterbury, was with us on Sabbath, Sept. 1st.

# Union Village, Ohio.

Aug. 19. The season thus far has been propitious for all kinds of crops. Fruit may not be as plenty as in some former years.

Sept. 1. Mer. at 95. Pastures look gray and withered, and corn suffers for want of rain.

C. C.

# White Water, O.

Not a hired man on the premises.

Sept. 3. Br. Benjamin Gates, of Mt. Lebanon, calls to see us.

# Watervliet, O.

Aug. 25. Wheat on our farm, averages twenty bushels to the acre and oats twenty-five bushels. Farm products have, as a whole, been very good, but we need rain for our pastures.

# South Union, Ky.

Preserve making is the principal source for cash.

How can we judge our brother unless we see as God doth see, and know inheritance in full?

M. W.

All appeared interested in

Great satisfaction was excoard of Education.

"A BROKEN heart is like an unscaled letter
spread before us, full of comforting intelligence." G. B. A.

# Carrespondence.

Augusta, Ga., Aug. 9, 1889.

DEAR SISTER JEANNETTE:—Your letter at hand speaking in praise of the articles on the Sunday School Lessons in the "Christian Standard."

Yes, I hope to put them in book form next year. Dec. next will make four years of them.

It is hard to recommend any one book on Sun. Sch. Lessons. I am a teacher of 30 bright pupils and I cannot find anything satisfactory as a help and out of an effort to help myself, the preparation of these lessons began. I also prepare them for the "Christian Oracle" 415 Dearborn St., Chicago, Ill. That paper gives my work considerably fuller than the "Standard."

I have read with much interest the MANIFESTOS and "Mother Ann Lee's Life" for which you have my thanks. My grandfather and mother were both "Dunkar's" and many things are held and practiced alike by the Dunkards and Shakers viz.

1st. Refusing to go to war.

2nd. Refusing to go to law.

3rd. Uniformity of dress.

4th. Taking care of the weak and poor.

5th. Meek and quiet lives.

6th. Abstaining from liquors, tobacco, &c.

In all these things I have followed the teachings and practices of my grandparents.

Fraternally,

CALVIN S. BLACKWELL.

Virtue grows under the cross, and tends towards Heaven.

# The Bible Class.

## THE WATERS OF LIFE.

ELSIE B. YORK.

Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price Isa lv., I

What a beautiful invitation is extended to every one who hungers and thirsts after righteousness. Not to a few favored ones is it given, but to every one that thirsteth. The waters that spring up into everlasting life cannot be purchased with the wealth of this world. Rich and poor, alike, may drink the living waters, and herein lies the difference between the bounteous love of God and the partial selfishness of man.

Does some one discover a mineral spring of curative properties? It is no sooner known than it is converted into a fashionable resort, where those may gather who are able to pay for the privilege of drinking its medicinal waters. Thus, the blessings that should be free to all, are reserved for the few. How different the waters to which the inspired prophet so generously invites us! What a welcome sound to every spiritually thirsty soul, and how passing strange that so few find their way to the fountain?

Why is it? Ah, there is a price to pay not of money, not of earthly treasures, but of something far dearer to the natural heart the sacrifice of the carnal life. The same price for all. Yet how mean the price in comparison with the treasure gained.

What sublimity in the words of Jesus to the woman at the well of Jacob. "Whosever shall drink of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life." John, iv., 18, 14. Then if we thirst for these waters will they not be given us? For we have the promise, "Ask and it shall be given you, seek and ye shall find."

Canterbury, N. H. Google

### COUNSEL.



# Cooks and Papers.

THOSE who read "The Dawn," a paper published by the Progress Pub. Co., of Boston, Mass., will be quite likely to think that the sun has already risen in this messenger of light.

It seems quite time that a paper bearing this form of truth, and devoted to the temporal interests of mankind, on the basis of the brotherhood of man should be placed before the world. The "Declaration of Principles" is a paper wrought out by a high standard of moral excellence, and if persistently regarded must be conducive of much good. No. 3. of Vol. 1, is before us and is a paper of "good will" toward man. It may not be classed among the spiritual papers but it has published a Vision, and one that is worth reading. Bible students as they read will think of the good old propliet Ezekiel and may be, wonder which vision hed the best dry bones.

WE have received a copy of "The Farm Poultry," and this is No. 1, of Vol. 1, which informs us that it is new in the world. On the first page it has a very pretty illustration of Cottage life. Better than that, it will tell 'How to make money with a few hens," and the Editor expects to tell how this may be done. We all want the money, and want the hens, and as the cost of the paper will be only fifty cents per year, we must send that amount to I. S. Johnson & Co., 22 Custom House St., Boston, Mass.

THE PHILADELPHIA MUSICAL JOURNAL. September. Our Opera; The Scratch Club; Musical Notes; Correspondence; Penn's State; Music Teacher's Ass'n; The Amateur Organist; Amateur Orchestral Society; The Violin, The Banjo, The Zither; Musical News, etc., etc. Gould & Wooley, 1416 Chestnut St., Philadelphia, Pa.

THE PHRENOLOGICAL JOURNAL for September has an interesting sketch of the American Astronomer, Maria Mitchell. This is prefaced with a portrait of this remarkable woman. The work also contains portraits of Wilkie Collins, the English nov-

elist; and of Caroline Schultz the Russo-French Physician, with accompanying notices. Practical Phrenology by Prof. Sizer affords a valuable amount of instructive information. Those who are so fortunate as to obtain a copy of the Journal will be better informed by the careful perasal of these articles. Fowler & Wells Co., 775 Broadway, N. Y.

THE NEW ENGLAND MAGAZINE. September. We have before us, No. 1, of Vol. 1., which is a beautifully illustrated work, published by the N. E. Magazine Co., of Boston. This Number is largely devoted to the history of Plymouth and the Pilgrims, which makes it, at this time, very interesting and valuable to the general reader.

As it is under the Editorial management of Rev. Edward E. Hale and Edwin D. Mead, we shall be amply compensated for all we may sacrifice in its favor. In the table of Contents, we have—A Plymouth Pilgrimage; Finding of the first May Flower; In Plymouth Woods; The Pilgrims Life in Common; The Pilgrims in Leyden; The Pilgrim Society and the Monument; Also King James at Scrooby; Mistress Marian's Light; The Haunted Bell, etc., etc. Office 36 Bromfield St. Boston, Mass. Price \$3. per. year, in advance.

NO SUCH WORD.

ALICE G. LEE.

THE proudest motto for the young!
Write it in lines of gold
Upon thy heart and in thy mind
The stirring words enfold:

And in misfortune's dreary hour, Or fortune's prosperous gale, "Twill have a holy, cheering power— "There's no such word as fail." —Catholic.

# Beaths.

Sally Lucas at Union Village, O., Sept. 3, 1889. Age 78 years.

She has been a faithful and devoted member of this Society from early childhood.

C. C.



ALDEN'S MANIFOLD CYCLOPEDIA.

Careful examination shows that in many respects this remarkable work is superior to any of its competitors, especially in its adaptation to popular use; its combination of an unabridged dictionary with the ordinary features of a cyclopedia of universal knowledge is unique. The definitions and pronunciation of the words are clear and accurate, the illustrations are excellent, the topics are thoroughly treated and embrace the results of the most recent investigations and discoveries. Then, too, the extremely low price places it within the reach of ali. The eighteenth volume is fully up to the high-water mark of its predecessors. It is especially rich in its biographies. We find sketches of Hall and Hayes, the Arctic explorers; John Hall and Robert Hall, celebrated clergymen; Hallam and Herodotus, great historians; Haller, the philologist; Atexander Hamilton, the statesman, and Sir William Hamilton, the scientist; Handel and Hadyn, the musical composers; Hann:bal, the foe of Rome; Hegel, the philosopher; Heine, the poet, Hengstenberg, the theologian; Herschel, the astronomer, and many other men of renown. Among important articles in other lines are Hallucination: Hand; Hanseatic League, the famous trade union of the Middle Ages; Harbor; Hartford Convention, unique and famous in our political history; Harvard University; Hay; Hayti; Heat; Heart; Heaven; Hell; Heredity; Heresy; and Hieroglyphics. The forty volumes in which this great work will be completed will make a splendid library. The price, which must advance as the work nears completion, is wonderfully low. If received before Oct. 15, 1889, \$17.90, will pay for a full set in cloth binding, or \$25.90 for the half morocco style. A specimen volume which can be returned if not satisfactory, will be sent for 60 cents in cloth, or 85 cents in half morocco. JOHN B. ALDEN, Publisher, New York, Chicago and Atlanta.

# MOTHER ANN LEE.

A brief account of

HER LIFE

While in England, and subsequently in the

# UNITED STATES:

also her Experience as a Messenger of the

WORD OF GOD.

Price 10 etc.

Address H. C. Blinn, Shaker Village, N. H.

# TOPICAL SCRAP-BOOK SYSTEM.



THE NEED OF IT.

Articles of great value are constantly appearing in the secular and religious periodicals, and any one who does not save valuable newspaper matter is losting a given deel. The words of One wiser than Solomon are pertinent here—"Gutter up the fragments that remain that nothing be lost."

But all the methods for preserving newspaper clippings previously in use have serious defects take too much time to find them, to fold, refold, and replace them, and are not hardy for rapid reference. Now the

TOPICAL SCRAP-BOOK SYSTEM

does away with all these difficulties.

If is the best system ever invented, and may the indersement of hundreds of prominent literary men, among them being: Ex-Presidents Andrew D. White of Cornell, and Martin B. Anderson of Rochester: Presidents Dodge of Colgue University, and Francis L. Patton of Polystum College; Rev. Wim. M. Taylor, D. D., Rev. Phillips Brooks, D. D., Rev. Geo. F. Pentecost, D. D. and Rev. R. S. MacArthur, D. D.

Send for descriptive Catalogue containing testimonials, or order direct from this advertisement-

Price.—The volumes are put at the marcelously low price of 75 cts. each, all charges propaid; 5 per cent discount on 6 volumes, 10 per cent, on 12 volumes.

TOPICAL SCRAP-BOOK SYSTEM.



C. Venton Patterson Publishing Co.,

(P. O. Box 1858.)

### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property united labor. Community homes, and equal rights to all. It is published by the Mutnal Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their negarity vous 50 cents a year; sprimen copy free Address A. Louis, Mo.

# LEAVENING POWER

Of the various Baking Powders illustrated from actual tests.

ROYAL (Perc)
Grant's* (Alum)
Bumford's (fresh)
Hanford's (when fresh)
Charm * (Alum Powder)
Daviste and O. K.* (Alum)
Cleveland's
Pioneer (San Francisco)
Canr
Dr. Price's
Snow Flake (Groff's)
Congress
Hecker's
_illet's
Hanford's (None Such), when not fresh .
Pearl (Andrews & Co.)
Pamford's * (Phosphate), when not fresh
Reports of Government Chemists.

The Royal Baking Powder is composed of purs and wastesome ingredients. It does not contain either alarm or phosphates, or other injurious sub-stances. Edward G. LOVE, Ph. D."

"The Royal Baking Powder is undoubtedly the corest and most reliable baking powder offered to he public. HENRY A. MOIT, M. D., Ph. D."

"The Royal Baking Powder is purest in quality and litchest in strength of any baking powder of wideh I have knowledge.
"WM. McMuerran, Ph. D."

\* All Alum Baking Powders, no matter how high tiedy strength, are to be avoided as daugerous. Phosphate powders liberate their gas too freely, or unier climatic changes suffer deterioration.

Are the

IN THE ESSENTIAL QUALITIES OF Jurability, Evenness of Point, and Workmanship. Samples for trial of 12 different styles by mail, on eccipt of 10 cents in stamps. Ask for card No. 8. IVISON, BLAKEMAN & CO., 753 Brondway,

THE Vacuum Tipped Arrow Gun pleases everybody. The Elastic Tip Co., Manufacturers, Boston, Mass.



The best and most complete history of the Great Flood. Published in English and German. Contains over 500 pages, 60 illustrarious and as als for \$1.50. Beautiful full gut binding. Agents working for any other Flood bed should send 24 cents in stamps for our outilt and see how superiorit is to the on you are selling. Most liberal terms allowed.

FORSHEE & MCMAKIN-Cincinnati, White

The most wounderful collection of practical, real value and every-day use for the people ever published on the globe. A marvel of moneysaving and messey-envering forevery second Thousands of beautiful, helpful tuget ing it. ings, showing just how to do everything. Normal petition; nothing like it in the universe. When ye select that which is of true value, sales are nor. All sincerely desiring paying employment of looking for something thoroughly first-class at extraordinarily low price, should write for a scription and terms on the most remarkable when ment in book making since the world began.

SCAMM BERL & CO., Box 5003. ST. LOUIS OF PHILADELPHIA

SECTIONS OF SHARERS AND SHARERS A synopsis of Theology of the United Section ety of Believers in Christ's Second Appare By G. B. Avery.

Price 15 cm



# THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1889.





# CONTENTS.

					Page.	
History of Mr. Lebano	n.			4		241
Christ the Harvester	4		۷.		5	244
Soliloquy, -		÷		8		246
Labor			+		×	247
From our Diary				8		218
Letter and Spirit.	٠.		*		н	254
Steadfastness, -		٠.				255
Editorial, -	4		×		+	256
Shirley Shakers, -		4		8		257
Notes about Home,	÷		7		31	259
Bible Class, -		*		*		261
A Pieture in the Life	of (	Chri	84.		×	262
A Fault-Finder, -		٠		4		. "
Music-Beautiful Sho	re,		*			268
Books & Papers, -		×		-		264
A Compliment,	×		4		-	
Deaths,		7		-		. "

ESTABLISHED 1863.

# NEW AMERICAN FILE COMPANY,

PAWTUCKET, R. I.
PATENT PROCESS FILES AND
RASPS.

CAPACITY, 1,200 DOZEN PER DAY.

# THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. Longley, Editor, 213 N. 8th, St., St. Louis, Mo.

A SHARKER'S ASSWER to the oft repeated question, "what will become of the World if all become Shakers?" Price 10 cts.

Address H. O. Blinn, Shaker Village, N. H.

# TOPICAL SCRAP-EOOK SYSTEM



THE NEED OF IT.

Articles of great value are constantly appearing in the secular and religious periodicals, and any one who does not save valuable newspaper matter is losing a great deal. The words of the wiser than Solomon are pertinent here—"Conther up the fragments that remain that nothing be lose."

But all the methods for preserving newspaper clippings previously in use have seeious negatitake too much time to find them, to fold, refuld, and replace them, and are not handy for rapid recruice. Now the

TOPICAL SCRAP-BOOK SYSTEM does away with all these difficulties.

It is the best system ever invented, and has the indersement of hundreds of prominent literary men, among them being: Ex-Presidents Andrew D. White of Cornell, and Martin B. Ambron of Rochester: Presidents Dodge of Colgate University, and Francis L. Patton of Princeton College; Rev. Wm. M. Taylor, D. D., Rev. Phillips Brooks, D. D., Rev. Geo. F. Pentecost, D. D. and Rev. R. S. MacArthur, D. D.

Send for descriptive Catalogue containing termmonials, or order direct from this advertisement.

Price.—The volumes are put at the more hosly two price of 75 cts. each, all charges putpaid; 5 per cent. discount on 0 volumes, 10 per cent. on 12 volumes.

TOPICAL SCRAP-BOOK SYSTEM.



C. Venton Patterson Publishing Co.

(P. O. Box 1858.)



# The Manissesto.

Vol. XIX.

NOVEMBER, 1889.

No. 11.

# HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO. 5.

The "Instruments" were on some occasions, thrown into singular contortions of the body, as though in great distress, or would be seen bowing the whole body, for a long time, or turning with great velocity, or lying motionless on the floor. Those in a trance state would deliver their messages, or relate what they had seen in the spirit land and then return to their normal condition.

Some who had cherished a lukewarm or infidel spirit, were arrested in astonishment and began to reconsider the position they had occupied. This was a manifestation that they had not anticipated, and were quite unprepared to solve the problem.

To those who were spiritually minded it was a comfort and a staff. It increased their joy as they moved on their heavenly journey, and enhanced their anticipations of a future, spiritual kingdom, "a house not made with hands, eternal in the heavens." Every manifestation seemed designed to inspire a 'deeper love for sacred and divine things, and to establish a greater confidence in the beautiful gifts.

The wonderful exercises of the Instruments, gave evidence to the many witnesses, of a supernatural power, which was passing among them. Sometimes several persons would be in the entranced state, and without a word of introduction, engage in a new and intricate exercise with the most exact pre-They passed and repassed each other with the greatest care as only those could who were under a more exalted influence. During all this time, their eyes were closed, and yet, they were never known to stumble over any object that intercepted their passage, or to move in a wrong direction. singing of new songs, and of spiritual, ly improvised Anthems, some of which were attended with beautiful and intricate motions and all brought forward with remarkable composure and exactness, was additional evidence of the work of the spirit.

A large part of the service was now occupied in these wonderful manifestations of the unseen power, which became very interesting to those who remained as witnesses. These gifts were also manifested more or less during the day, and yet did not trespass on the time of the daily avocations.

The visionists were, sometimes, led by their guides to visit those who had

 $\mathsf{Digitized}\,\mathsf{by}\,Google$ 

entered the spirit world, and were engaged in worship, and then would be taken into their dwellings, and gardens, and at such times, they would speak audibly of what they had seen and heard, but were wholly lost to things of this earth. The descriptions which they gave, of their interviews. were expressed in the choicest language as they referred to the spiritual blessings of those who were faithful to bear the cross of Christ. At other times the visionists were conducted to the dwelling places of unhappy spirits. of the conditions in this place filled them with fear and horror, while many of the spirits uttered solemn warnings to those who were unfaithful to the voice of God.

It was not our province to judge this work, as we could know of the spirits, only as we learned from the visionists. The Second and South families at Watervliet, N. Y., were the first places where these singular manifestatious were witnessed, and for months they were of daily occurrence. As no one could determine the reason for this sudden outpouring of visionary gifts, and especially as it came, first, through the children, it was permitted to work its own development, and be, as it really was, a blessing to the Society.

In January, 1838, not less than eight individuals were under the visionary influence and eighteen visits were made to the spirit land. Many of the Believers from other Societies visited Watervliet witness the strange phenomena. They did not go because they were entire strangers to spirit manifestations, but this was new in that it corresponded so well with the prophecy of Joel, "And it shall come to pass, that I will pour over the Society, and its manifestation

out my spirit upon all flesh; and your sons and your daughters shall prophesy. and your old men shall dream dreams, your young men shall see visions." el ii., 28.

During the period from 1837, to April, 1838, the manifestations at New Lebanon, were very limited, but many were praying for their revival and great increase. time of anxious anticipation, particularly, with those who were residents of the first family.

After waiting, patiently, for several weeks, a word was received from the East family at New Lebanon, one of the least in the Community, that they were the recipients of many beautiful gifts, in songs and visious.

The Church or first family at New Lebanon, was actively interested in the reports that were received from Watervliet, N. Y., and from other places. The songs were learned and used, the visions were read and re-read and a general desire to share more and more of these precious gifts. A deeper devotion was manifested in the work of consecration, and through this an out-pouring of the spirit of God. All the gifts. that had up to this date, been received, seemed well calculated to enlive and encourage all who shared in the blessing. and to convince many of the reality of a future state, as well as to stimulate an interest in sacred things. however, a preparation for the mind to be able to receive a deeper inward work.

# Messages. 1838.

AFTER waiting, in suspense for a few months, a wave of inspiration broke

in the first family was quite different from what had been anticipated. Its introduction was by the speaking of solemn messages, during the hour of worship. It was the visitation of guardian angels, and the word was spoken in the name of our Heavenly Father, of our Heavenly Mother, and of the saints and angels of God. It was a season of deep tribulation, which caused great anxiety for those who were absorbed in the work of the spirit.

'I he purport of the messages was that our Zion would be searched as with the candle of the Lord, and it would be shown how she had departed from that perfect order in which she was established. The time had come when an advanced work must be done. must be a deep, heart-searching labor of soul, and the putting away of all that God's house must be a was sinful. house of order, and his people must walk in the light, by honest confession and repentance. Messages were also delivered to individuals, for blessing, for encouragement and for a better understanding of spiritual interests.

Many signs were manifested and a greater freedom obtained in the deliverance of exhortations, in time of worship. Singular demonstrations were sometimes made, and by those from whom we might the least anticipate. But it had already been written that, "Pride goeth before destruction, and a haughty spirit before a fall."

It was not uncommon to see some led into a gift of violent shaking, of turning or bowing, and for these to continue a long time. Some were thrown into a trance state and would lay as one in death. Those who spoke by inspiration would generally be seized by that

mysterious power or influence, and tremble or shake before they gave utterance to the words of the spirit. This was followed by a more passive condition, during which, the "Instruments" would speak with great clearness and composure.

We were often favored with reports which informed us of a corresponding work among the Believers in other Communities. Of course it was pleasant and interesting to learn that such was the case.

In June 1838, these gifts and messages were less frequent, having as we supposed fulfilled their mission to the people. During the month of August, we experienced a revival of the manifold gifts, as before, both in exercises and in doctrine.

Many evidences were given that Mother Ann was still solicitous for the spiritual prosperity of her gospel children. Special blessings were conferred upon those who were aged, and a prayerful hope expressed for the young.

One of the remarkable features of this work, was the deprivation of speech which, on some occasions, continued several days. Not a word of the English language escaped their lips. During this time, at extended intervals, they would for a few minutes use a form of speech, but it gave no intelligence to the general company. Some who were not able to converse with their companions, would sing beautiful songs. Some became speechless and helpless, under which influence they would remain for several hours.

(TO BE CONTINUED.)

NOTE. In the Oct. Manifesto, page 217, the dates 1774 and 1776, should read 1794 and 1796.

## CHRIST THE HARVESTER.

# ALONEO G. HOLLISTER.

"The harvest is great, but the laborers are few." Jesus.

"We pray to the Lord of the harvest, to send laborers into the field."

"The first attribute of Wisdom is use."— Harmonia.

"He hath made all things for their uses."— Eccl. These are New Testament quotations from Emphatic Diaglott.

A POPULAR Editor of a widely read magazine, wrote "Shakerism is good for nothing if it is not good universally—if it ought not to be adopted universally. But universal adoption would be the suicide of the race, and a race has no more right to commit suicide than a man." This string of assertions by proving too much, overthrows itself. It makes propagation over-ride every other consideration, and the paramount duty of every human creature. A conclusion opposed to the common judgment, to which the sophism is addressed.

If it were true, it would make Jesus Christ and all who follow his example, guilty of suicide. Moreover, the fluest moral consciousness of the best minds of the race, condemns the act of suicide, while the same consciousness approves the act of virgin continence, in a life consecrated to God, from a desire to purify one's soul, and to benefit others.

If any feel that it is their duty to multiply their species, after hearing the gospel that Jesus Christ lived and taught, Shakerism says to such, "by all right means discharge that duty first; for no one who believes that to be an obligation, is prepared to receive Christ's gospel in its purity."

The fallacy of Dr. Holland's reasoning will appear in the following syllogism. It is not good to make wheat into bread unless all wheat should be made into bread. But if all wheat were made into bread, it would end propagation, contrary to the Divine plan. Therefore, no wheat should be made into bread.

This represents the gist of his argument, which is commonly regarded by the ignorant as a knockdown against the gospel of virgin brotherhood and sisterhood. The possibility of a higher use for life than to propagate species, seems not to have penetrated their thoughts.

Incontestibly, the highest use for wheat, is as food for man. Take this away, and the main cause for its propagation, ceases. By applying a part to seed the ground, a large surplus is tiberated to be used as food without periling the existence of the species. Here we perceive propagation is not the chief end for which life exists, but is a means only for multiplying individuals and continuing a species.

It is thus with man. The highest use of his existence here, is not to propagate his species in mortal bodies, nor to augment physical existence, but to prepare for a new and superior life in Christ, the Harvester of the world, in which earthly generation can no more exist, than reproduction of wheat, exists in bread. The elements are there. but not the function; they are disintegrated by the woman's "leaven," and recombined for higher uses. to forbid converting one's life to its highest use in the service of heaven, because it disqualifies him for animal propagation, is to destroy the real use of propagation, by preventing advance

which it was instituted. We say animal propagation, because continence and elevated aims, controlled by a holy Spirit, do not destroy propagation, but eliminates it from the animal. transfers it to mind, and sublimated in quality, it propagates a heavenly, incorruptible life, in lieu of the earthly and perishable.

The procreative function in man, was made subordinate to the dictates of wisdom in rational understanding, and designed to be controlled by the will. Man practically ignores this radical law of his being, by utterly disregarding the order of seasons and times implanted in nature,-the fitness or unfitness of parties and circumstances—the rights of offspring to be well born--and more, by making pleasure and not posterity, his object in this relation. same time, he practically admits that he possesses the power and responsibility of self-control, by enacting statutes, attended with penalties for violations, to operate as substitutes for the higher, wiser and more efficient restraint to use for offspring only, which a due culture and illumination of the moral principle, establishes in the mind.

Generation being an animal function, is confessedly inferior to the wisdom faculties, which are commanded by their quality and office, to subdue and have dominion over the animal. Hence, when the latter is exalted above Reason, the order of creation in man is inverted. the government through reason and judgment subverted, and the mental eye is baffled and confused into substituting effects for causes, pleasures for uses, and means for ends.

to the higher life, the true end for and makes pleasure his leading pursuit, has or will have ample cause to ask himself, "Is life worth living?" by subordinating intellect to passion, he becomes a slave to "the beast" that is in him, and is a worshiper of "The Beast and his Image," in his own im-It is written "His servants agination. ye are to whom ye yield yourselves to obey, whether of sin unto death, or of obedience unto righteousness." declares "He that doeth sin is the slave of sin." These are truisms, not annulled by rejecting the authority which formulated them in speech.

"And the whole world wondered after the Beast. And they worshiped the Dragon (fierce devourer) because he gave authority to the Beast, saying, Who is like the wild Beast? And who is able to make war with the Beast?" that giveth pleasure and preserves the species. "And all those dwelling on the earth will prostrate to the Beast, whose names are not written in the book of the Life of the Lamb, slain from the foundation of a world." The foundation of this world is generation, and the social relations thence arising, from which the Lamb, Jesus and his virgin followers, are slain by the daily cross, and the testimony which they bear.

"Except a grain of wheat fall into the ground and die, it abideth alone, but if it die, it bears much fruit." the grain must die to its first state, in order to multiply and transmit life to offspring, so must the human soul die to life in the animal propensities, which pertain solely to the earthly and rudimental state, in order to rise in the life of those heavenly graces and virtues come down from above, and He who discards the true uses of life crown the victor over the beast within

Digitized by GOOGIC

him, with immortal glory and honor. "For whoever will save his [animal] soul, shall lose it, but whoever will lose his soul for my sake and the gospel, shall find it." Mark viii. "He, loving his [animal] soul, shall lose it, and he, hating his soul in this world, shall preserve it unto aonian life." John. It should be observed in this connection, that the ancients applied the term soul, [psucheen] to the seat of appetite and passion, and ascribed souls to animals. In Jude 19, it is translated sensual. marg. animal.

Those who are called by the gospel in this life, and are faithful to overcome the world and conquer sin in the flesh while clothed with earthly tabernacles, sit spiritually upon white horses, as when heaven opened to the vision of John. These transform their affectious, and conserve and transmute those vital forces pertaining to generation, into mental and spiritual powers and virtues, and raise them from the earthly, on to the Divine celestial plane. This transformation is typified in the conversion of the reproductive elements of wheat or other grains, into animal tissues and instruments of thought in man.

Emerson's fine intuition bears witness to the law of the harvest, which we have here endeavored to expound, as follows.

"The human body is a vessel in which the Elixir of life is stored. Will a man spend for pleasure? The way to ruin is short and facile. [He glides down into the animal and becomes a slave to "the Beast."] Will he not spend, but hoard for power? It passes through the sacred alchemy according to that law of nature [and also of grace] whereby all life [disciplined on a lower,]

climbs to higher platforms, and bodily vigor, becomes mental and moral vigor. Alimentation becomes in higher laboratories, imagery and thought, and in still higher results, courage and fortitude." Infused here, with a holy spirit from above, it becomes charity, beneficence and liberality, and more and more unfolds till it is complete in every virtue, and dispenses the all-healing, creative power of eternal life, in the perfect liberty of the children of God.

"TRUE THRIFT, IS TO SPEND ON THE HIGHER PLANS; NAMELY, IN SPIRITUAL CREATION, and not in augmenting animal existence. Man is not enriched unless through new powers and ascending pleasures, he knows himself by actual experience of higher good, to be already on the way to the highest." Certainly no true disciple of the Divine Teacher will deny that the highest good is found only in Christ.

Mt. Lebanon, N. Y.

# SOLILOQUY

AGNES E. NEWTON.

CAN I stand where others fall, Unless loyal to my call? Can I live unto the Lord, With my soul engaged abroad? Can I reap a harvest fair, From the seed not sown in prayer? Can I build upon the sand,-And the tempest's power withstand? Can I act the worlding's part, And be clean and pure of heart? Can I earth's vain pleasures share And for heaven my soul prepare? Can I seek for selfish gain, Covet wealth and name attain? And still claim as Lord and guide, Jesus Christ the crucified? Can I hold another's sin Unforgiven, my heart within?

Which hath human passion stirred? Nay! but by the Christian rule, I must thought and action school; Strait the gait the way so plain, E'en tile simple entrance gain. Follow Christ! Most sacred call, Selfish interests one and all; May I for his sake, resign, Claim Eternal life as mine. "Not my will," but Thine be done, Is the test of victory won; "Feed my lambs," the proof of love, Recognized in worlds above. Canterbury, N. H.

Or resent the unkind word

# LABOR.

ANNIE R. STEPHENS.

"In the sweat of thy brow shalt thou eat bread."

"Blest work, if thou wert cursed of God, What must his blessings be."

THESE two quotations, though diverse in spirit refer to the same principle. The first taken from the most ancient Christian literature portrays the undeveloped condition of the people of day, when mankind considered manual labor a curse of God, sent as a condemnation for their disobedience. This idea has been handed down through the ages, though somewhat modified, and those who have been so fortunate or rather unfortunate as to be placed in circumstances that did not require bodily exertion to sustain their physical needs, have deemed labor a degradation, and looked down upon those that the decrees of fate had placed differently, as inferior beings, unworthy of their association.

What a misconception of that glorious blessing, that God ordained should

glad that such sophistries hoary with age are giving place to progress and enlightenment.

Wealth and idleness have been the monarchs that have ruled the world with relentless sway; they have won honor, fame, distinction; while plodding hard labor, the rightful inheritor, has been degraded and oppressed by the power of accumulated wealth.

What means this great agitation of thought that is going on in all civilized countries? what mean the strikes, the great labor organizations? they seem to me the commencement of a great volcanic eruption, that is yet to shake the whole fabric of monopolies to pieces; then, can we build a structure whose foundation shall be equality; procuring equal rights to all and privileges to none.

I feel utterly incapable of solving this vast problem, but the deep conviction of my heart is, that as more of the divine spirit of love seeks to rule human hearts, selfishness and avarice will give place to its indomitable sway, and mankind will be lifted up above petty personal interests, thus striving for a universal Brotherhood and Sisterhood. where the welfare of each shall be bound up in the welfare of all.

Just now I am strongly reminded of Peter the Great, the Czar of Russia, who reigned in the sixteenth century. Though charged with many obnoxious qualities, there was one trait he possessed that is truly worthy of a noble Wishing to eurich his empire with the knowledge of more civilized countries, he left the luxury of a court and traveled through various places as a private person, employing him-elf as a workman at the dockyards. laboring be a mercy instead of a curse; we are with his own hands, being fed and clad

like the rest of his fellow-workmen. Thus he gained knowledge, and a practical experience; the fruits of which he employed for the benefit of his kingdom and its subjects. Many of his successors might pattern from this example. instead of living in luxury and extravagance, obtained by the oppression of the lower classes.

Labor is worthy of all honor! Stop the brawny arm of labor and the world's commerce is paralyzed. It is true that we have chained the lightning's flash, and bound the forces of steam to do our bidding; but what are they unless directed by the hand and intelligence of It is labor that has builded citman. ies and towns, reared lofty structures that are the glory and pride of nations. It is labor that has turned a "rocky soil to gold," and made the wilderness fertile; it has spanned mighty rivers, tunmountains, banded continents with steel, joined hemispheres with electric wires, and channeled the ocean's tide to bear its fleets of oak and iron and their cargoes to distant lands.

Reverting to the second quotation at the commencement of this article, its beautiful sentiment speaks to our souls, and we feel that labor is an imperative duty, devolving upon us all according to ability.

The bee gathering the sweets from a thousand flowers, the ant toiling over its miniature burden, the beaver at his dam, and all the active forces of nature tell us that man is made for labor. formation of the body, its muscles and sinews; the construction of the hand, and the divine law of right and duty, written on our own souls, issue the same edict.

while labor is healthful and developing to the soul and mind,-the "great principle that carries men and nations onward;" it is only when there is no heart or mind in it, that it becomes mere drudgery.

No matter how humble our avocations, let us vitalize them with earnestness, devotion and intelligence, thus proving to our satisfaction the true nobility of labor.

Mt. Lebanon, N. Y.

# FROM OUR DIARY.

Sept. 30. Early on the morning of the above date we, (the Ministry of Canterbury and Enfield,) left our beautiful home on the hills of N. H. to make a visit to the Society of Mt. Lebanon, in the state of New York. From our Village to the city of Concord is twelve miles. A carriage ride of two hours, over the hills and dales, proved to be very agreeable. At 10.20 we were in the cars and on our way to Nashua. At this station we had the pleasure of conversing with Elder John B. Vance for a few minutes. before he took the train for Boston.

Our company, at this place, change cars and leave the Concord R. R. for that of the Boston and Maine. On reaching the Junction in Ayer, our train, agreeably to the usual custom, stops about ten minutes. this time Elder Elijah Myrick of Harvard calls to see us, and his angel visit made our hearts glad toward our gospel relation of Again we are passing rapidly on our way and at 2.15 P. M., we enter the Union Station at Worcester. Once more we are to change cars, and this time enter those of the Boston and Albany. must be bought, checks for the baggage changed, and we must go into the dining room and purchase a lunch.

In this Station, we have a forced rest of more than two hours and although hundreds of people are coming and going we find ourselves in a world of strangers. While we Idleness is the parent of all evil; are waiting the moments pass slowly away till

4.20 when we enter the express train for Springfield. At 5.55 we are at the new station, and soon find, that in so large a crowd, we are in sad need of a guide. We might have lost our way but for the timely presence of Br. Daniel Orcutt who gave us safe conduct to a place where Elder George Wilcox was in waiting with a carriage to take us to the Cooley Hotel. The presence of two angels with wings could not have been more welcome, than was the company of these beloved Brethren. At the Hotel, Sisters Sophia Copley and Caroline Tait met us, who with their Brethren had come a distance of nine miles for a few hours of social converse. We formed our circle in the parlor of the Hotel and our little meeting of seven souls did not dismiss till 8.30. It was a very interesting season, and to the delegation from New Hampshire it proved equally as profitable. Elder George is not the man to hide his gospel light under a bushel, and the testimony that he delivered would bear repeating before a larger audience.

Our visit over, the friends from Enfield were soon in their carriage and on their way to Shaker Village. It was dark, quite dark, but with a kind horse, and a correct knowledge of the whole road, they entertained no fears. The good-byes all said and we return to the Hotel. The R R. track was only a few feet distant and with the rumbling of the cars, the ringing of bells, the blowing of the whistles and the puffing and snorting of the engines, the time for rest was quite different from that described by Montgomery.

Oct. 1. With the dawn of a new day we made preparations for continuing our journey. At 9.05 we were to leave Springfield. The tickets were bought and pocketed, the trunk checked and the Sisters on board of By advice we had left a large valise at the Hotel which the porter was to to the Baggage-room and have it But the baggage and the porter delayed their coming. Patience must be added to patience. The last signal was given and away went the train. The writer now had ample time for sober reflection as the next train would not leave till 11.30. When the conductor made his visit the Sisters were obliged to excuse themselves, by pupils were present.

saying that they had no tickets, that the Brother who had purchased them had missed the train. With a courtesy characteristic of the conductors on this road, he asked if the man who had bought the tickets was a Shaker, and receiving an answer in the affirmative, he said it was "all right," as he should, very soon, hear from them. After passing the station in Huntington the conductor informed the Sisters that two tickets had been deposited in the office at Spring-field.

Patient waiting, however, is no loss, and the journey to Pittsfield on the express train was far preferable to the one that stops at every village. Br. Ira Lawson, very kindly met the writer at the station, and after a ride of about four miles, over a good road, we reach the village of Hancock.

Dinner over we enjoy a visit with our gospel friends. We walk out to see the round. It is a curious structure. stone barn. the stoc; stand in their stalls with their heads toward the center of the building. There is a passage way of some four feet in front of the cattle, around the entire barn, while the hay occupies a place in the center. The feeding of the stock and general attendance is made very convenient. On the loft above is a driveway next to the walls. teams enter by a large door, unload, drive around the barn and pass out at the same door. This arrangement has some advantages that may not be found in buildings of a different shape.

We pass through the building used for the cutting and drying of sweet corn. Every convenience is at hand to make the business a success. The season for drying was over, but the corn was passing through a winnowing mill where all the hulls, &c. &c., were thrown out and a beautiful article for food was being barreled for the market. Such care in the preparation of an article that was to be sold, reflects honor upon the Society and brings to mind the course pursued by the early Shakers. In the evening we enjoy a visit with several of the Brethren and Sisters, which closes the duties of the day.

Oct. 2. Among other places we make a short visit to the school. Some eight or ten pupils were present. The teacher, very

kindly, changed the programme of the day and during our visit we were much interested in the exercises. The reading, writing and drawing were especially interesting. Passing from this place, other visits were to be made and other dear friends to be seen. At 3 P. M., a span of horses, with a covered carriage and a youthful driver, from Mt. Lebanon was at the door of the Office. cold breeze was blowing over the mountain from the N. W., and we found that a few extra wraps were quite acceptable. mountain passage was rough and muddy. As we began to descend the mountain, we thought of our dear boy who had taken us in charge, then of the horses, good, faithful old servants, and then of our carriage with its inefficient brake for the wheels. We talk of mountain rides in N. H., but we should be obliged to travel many miles from Canterbury before we should find one that could equal this mountain pass, between the Villages of Mt Lebanon and Hancock. As we go down, down, down, passing one steep declivity after another, and find that our heart still pulsates as usual, we begin to think of the Arab, who on his escape from danger. cries out, "Allah be praised!" Our driver suddenly becomes a man, and a skillful guide, the horses understand their business, and hold the carriage as carefully as though it was made of glass. They have not made one false step nor manifested any nervousness on account of the burden that was pressing upon them, and our comfortable carriage moves along so easily and quickly that we almost forget the discomforts of the trip, and enjoy with admiration the wonderful landscape that is spread out before us.

We are at the Office, and soon surrounded by some of the dear friends in this beautiful, gospel home.

Oct. 8. We meet in conference with our beloved Ministry,

Elder Daniel Boler.

" Giles B. Avery,

Eldress Ann E. Taylor,

Harriet Bullard,

and confer with them upon those subjects which are of interest to the Societies in N. H. In the P. M. we make a visit to the work-

ited to two hours the visits were necessarily brief, still it was pleasant to see and converse with our gospel mothers, Betsy Crosman, Eleanor Potter, Matilda Reed and others. so comfortable in health and happy in spirit.

In the Bakery we met a company of young Sisters who were preparing food for a picnic as six Brethren and seven Sisters were anticipating an excursion to Perry's Peak on the following day. It had been arranged by the Elders of the family, that those forming the company should have the pleasure of preparing their own food. half wished that we were to share the enjoyment with them, of climbing the mountain and viewing from its summit the many beautiful scenes.

As Mt. Lebanon is the parent Society, the Believers situated in other states often visit this place, and present their reports to the Ministry, who stand as their spiritual leaders. The spirit of love must be the governing power of our religious Community and without this, there can be no life.

Oct. 4. The signal for rising in the morning, is a few strokes of the large bell. five o'clock. At six o'clock the same bell calls the family to breakfast. This over and all are now ready for any duty that may demand their attention. As our home during this visit is in the Trustees' Office, and we are sharing their kindness and care, we shall take great pleasure in calling them to mind.

Br. Benjamin Gates,

Robert Valentine, Sister Mary Hazzard,

Tabitha Lapsley,

Emma J. Neal.

At 2 P. M. we visit the Center Family. Among the aged sisters we find Sisters Rhoda Blake, Hannah Blake, and Hannah R. These occupy a place among our Agnew. faithful gospel mothers, who have earned an inheritance in all the choice blessings that abound in our Community. We have the pleasure of seeing many others who reside in this family. This season was very much appreciated and the time passed pleasantly while in the enjoyment of social and profita. ble conversation. On former occasions we shops of the Sisters. As the time was lim- have visited the laboratory, where large quantities of medicinal extracts are made, for home and foreign markets. Also the printing establishment, where much of the printing is done for the Community. They have also a good fount of music type, and for several years furnished that department in the Manifesto.

In the evening we return to the church office.

Oct. 5. At 10 o'clock we walk to the North Family, and spend the day among our gospel friends at that place. We listen, with deep interest, to the remarks that flow from the spiritually developed mind of our beloved Elder Frederic. Even at the age of 81 yrs. he conducts an extended correspondence and receives many beautiful and interesting letters.

We visit a building, the cellar of which, has been rebuilt for the keeping of apples and other fruit, at the cost of \$1000. this is a vegetarian family, where but little if any meat is ever eaten, they go to more expense in the cultivation and preserving of fruit. The apple harvest, this season, has been considered very good, and many of the specimens which were brought to the house were unusually large. Elder Frederick believes that the day is coming when "nothing shall harm or hurt in all God's holy mountain." We passed through the large stone barn, where all the stock are comfortably housed during the winter season. thing was arranged in the best of order, and worked to the advantage of the herdsman, and for the protection and comfort of the animals. Three large silos occupy sufficient space at one end of the barn to hold hundreds of tons of ensilage. The great value of this article for food during the winter is fully appreciated.

In the P. M., we enjoyed a pleasant season of social communion with the Brethren and Sisters.

. Br. Henry Cantrell called to see us. is now in his 82nd year, and although feeble in health, is alive in the spirit. For many years, Br. Henry has been a faithful laborer in the vineyard of the Lord, and his reward is with him. Br. Daniel Fraser, at the age of 85, is still more feeble in body. We found him at the Infirmary, waiting patiently for the bales, ears and hoops.

the good angels to accompany him to his heavenly home. His spiritual vision was clearly defined, and he conversed as pleasantly and with the same deep interest for truth and righteousness, as was his custom in former days.

Fortunately for us, Br. Levi Shaw reached home just before we left the family, and we had the pleasure of a short but very interesting interview with him.

Oct. 6. It is the Sabbath! No work is to be performed in the Community that can consistently be deferred till another day. "The day is to be sacredly kept for the worship of God." Literature that develops a moral education and cultivates an interest in spirituality should be selected for study or perusal.

The Believers had anticipated a meeting of the whole Community in the Church, and the large room was kept warm several hours for that purpose. By nine o'clock the rain came down so liberally, that the order of the day was changed, and the meetings were held in other places.

At 2 P. M., many of the Believers assembled and held their service in the Hall at the First Family. The singing and speaking, and the silent influences of the love of God, made the season one of spiritual prosperity and an aid to practical righteousness.

A social visit with the Brethren and Sisters, at a later hour of the day, was a season of pleasure and profit. A gospel relation can never grow old or become unmindful of each other, as it is formed in the union of the spirit of God and in the bond of peace.

Oct 7. At ten o'clock, Br. Daniel Offord is at the office with a span of horses and a nice carriage to take our Sisters to the Family in Canaan. Eldress Anna White accompanies them. The writer, who has accepted the companionship of a severe cold, is doing penance by fasting, and must stay at home.

Br. Rufus Crosman, who is 91 years of age, calls at the office, and we enjoy a very pleas. nt, social chat. Br. Rufus enjoys excellent health for one so aged, and is still able to do considerable work in his shop. During the past year he has made a large number of fancy pails. He also makes all The staves are

Digitized by GOOSIC

from some four or five kinds of wood, and when finished are very pretty. Br. Rufus has no machinery in his room, but does all his work with a few hand tools. He has no use for spectacles, and taking up the Manifesto, read with ease the finest print. hearing is equally as acute, and he enters into a conversation with the ease of a person carrying a much less number of years.

We visited several of the workshops of the Brethren and Sisters, and found faithful, industrious laborers in every place, and many thoughtful souls who were earnestly praying for the peace and prosperity of our Community.

The Sisters return at five o'clock and report the day well filled with prosperity and happiness. They had a pleasant ride of three miles to the family in Canaan. Br. George Clark, the director of the family, made them kindly welcome to the home of the Believers. Every thing in and about the premises, bore the mark of neatness, and a general prosperity was a prominent feature of the place. This family, like that of the Novitiate order, is strictly vegetarian.

In the evening, we were invited to attend to the exercises of the Bible class. Amelia Calver officiated as the director, and manifested a deep interest in the work. The pupils numbering nearly thirty, of both sexes, were correspondingly interested, and their recitations and singing and reading, gave evidence that they were willingly and earnestly pursuing their studies, on the subject of Sacred History.

One feature of the school was particularly interesting to us, as the selections for reading were taken from the Manifesto. It was an appreciation of the labors in our own home, and an exercise that was worthy of commendation. Dr. Carl, a Brother in the first family was also present, and took an active part in the exercises. He illustrated the lesson of the evening by some pleasant, timely and clearly-defined remarks.

With this privilege, and the untiring interest of the teachers, these pupils in Biblical literature, will, and must remember these seasons for education with a great deal of pleasure and satisfaction. It is a study that

edge that is never out of place, in any 'order of society, whether in the palace or in the We ask God's blessing on the cottage. whole school, for its present and future prosperity.

Oct. 8. At 8 o'clock we are taken to the South Family, a distance of nearly a mile, and almost to the foot of Perry's Peak, of which we have so interesting an account in the Manifesto of Sept. Elder Wm. Anderson and others met us with a cordial welcome, and we were soon engaged in an interesting conversation. This family seems to occupy a curious place. High and steep mountains rise on the east and on the south, and leave only a diminutive strip of land, adjacent to their buildings that is suitable for cultivation. Their farm lies beyond the mountain on the south, at a distance of one or two miles from, and wholly out of sight of the Family. The farmers take their dinner on going to the field in the morning and do not return to the house till the close of the

This Family manufactures the Shaker Chairs. Of these they say, "We have spared no expense or labor in our endeavors to produce an article that cannot be surpassed in any respect, and which combines all the advantages of durability, simplicity and lightness." The largest chairs weigh only ten pounds and the smallest less than five. The Believers began the manufacture of these chairs in 1776, "and chair-making has always remained with us an occupation to the present date."

Br. Wm. Thrasher, who is 95 years of age, resides in this family. His activity and endurance are surprising. He is still able to engage in an animated conversation, and his sight is excellent. In his walks over the mountains, which are taken quite frequently. he would outstrip many a man of one half Br. William thought people his years. ought not to talk about being old, till they were ninety. Old age means inaction, and the laying down of the duties of life.

At 1.30 P. M., we ride to the Second Family. Former visits have made us feel so much at home, that we need no formal introduction. Elder Clinton Brainard gave us a will never grow old, and imparts a knowl- very cordial welcome, and with the addition-

Digitized by GOOGIC

al company of the Eldresses we were most pleasantly entertained. As we had only about an hour to spare before returning to the Office, our visit extended only to a part of the family. Those whom we did see were social and interested in the prosperity of Believers and in the promulgation of the gospel testimony. This family has a nice fence which runs, a few feet in front of their buildings, the whole length of their doorvard. A Brother was engaged in re-painting the fence, and it will, when finished, look very neat and pretty. We only had time to shake hands with Br. Charles, and to recognize other Brethren at a greater distance, as we rode to the Office of the First Family, having Elder Clinton as our guide, and a span of beautiful horses to take us over the road. As this was the closing day of our visit, we found it necessary to make some arrangements for our return to N. H.

Oct. 9. At 7.30 Br. Henry Cantrell, Jr., was at the office with a carriage, to take us to the Station at West Pittsfield or about one half mile east of the Society at Hancock. After returning many thanks for many favors, and saying our last farewell, we left the beautiful friends, and the beautiful village of Mt. Lebanon. In a few minutes we were rising from degree to degree, on the steep mountain side, and resting in all security, with the skill of the horseman, and in the assurance that the horses never swerved from their duty. We have seen horses that would not hold the least load on descending a hill, that would not pull a load up a hill, and indeed, horses that would methodically arrange to do whatever they might choose. But these horses really astonish us; they are so kind, so sure-footed, so faithful in the management of their burdens, whether ascending or descending, that we want to thank them for their animal kindness. One of our dear Brethren was on a journey and had two Sisters in the carriage. The good old horse, that is good nine times out of ten, stopped on the hill-side and looked around to the carriage. He concluded he had too much load. and no amount of coaxing could induce him to move. So soon as the Sisters stepped from the caraiage, the horse kindly and gently went on his way up the mountain, allow-

ing the Sisters to have an invigorating walk of half a mile.

The horses that Br. Henry drove, at this time, entertained a high regard for their master and for themselves. They moved along up the mountain without a faltering step, and carried us safely over the summit and as safely down on the other side. In due time we reached the station and concluded that we had enjoyed a very pleasant and agreeable ride.

Br. Henry entertained us with some very interesting items having reference to the Western states by comparing the scenery of those broad, level fields with that of the Berkshire Hills, over which we were now traveling. The picture was so pleasant that we were almost persuaded to wish that our lot had been cast in that El Dorado of the west when he suddenly said, "After all, taking all things into consideration I would sooner live at Mt. Lebanon than in any place at the west, as our state, our town and our Village has many advantages, and then it is our gospel home, and "there's no place like home."

We bade good-bye to Br. Henry, with many thanks, and he was soon out of sight. As our first change of cars would be at Worcester, we could obtain tickets only to that place. We step on board of the train at 8.52 and are pleased to learn that our genial Br. Washington Jones, having business in that city, will bear us company. In Worcester we are to wait just one hour. After obtaining a lunch, we bid farewell to Br. Washington and enter the cars for Nashua. Here we again change to another road and finally reach Concord at 5.45.

In a few minutes we find ourselves comfortably situated in the Eagle Hotel, and soon retire for the night, quite weary from the long journey.

Oct. 10. At 10 o'clock a carriage arrives from our own home, and we are soon on the road. A little more than two hours passes on the dial while we are traveling these twelve miles. If it was slow it was safe, as safe as has been our whole journey. for which we have great reason to be thankful.

<sup>&</sup>quot;As you salute, so you will be saluted."

[WRITTEN FOR THE MANIFESTO.]

# LETTER AND SPIRIT.

THOMAS HARDING.

"Why judge ye not of your own selves that which is right."—Paul.

"WHAT is the matter with Churches?" Is a question often asked and the reply might be given "The matter with them is that they cleave to the letter rather than the spirit of their profession and prefer material and visible prosperity to spiritual grace, growth and knowledge," and the consequence is that even the dull world itself is able to perceive the absence of that spirituality which "giveth life" and the deadening presence of worldliness which kills the God-ward aspirations of the

The tendency of man is toward the visible and enjoyable. He naturally shrinks from anything which requires the sacrifice of self. He avoids tribulation even though he knows intellectually, if not instinctively, that humiliating exercises tend to final elevation and that the denial of self opens the way for spiritual growth. That which is next to his hand he avails himself of to enhance his self-importance even though he is aware that to allow himself to drift produces weakness and effeminacy.

The spirit points the way to a "rough and rugged road" but man tries to avoid it, he hates to travel that way, and attempts to compromise the matter by making a picture of it and then he sits down to the contemplation of what he has made, hoping to obtain all the advantages of travel while he stays at home enjoying himself. It is a burlesque of religion!

cross is idolatry even though the act may awaken tender emotions. real cross is in the life, and it is not of our making. It chooses us, we do not choose it. The cross is not a matter of mere sentiment but it is a serious and stern reality. It is a hard fact which often produces anguish of soul and sends forth the agonizing cry "Let this cup pass from me" rarely with the submissive addition "Nevertheless not my will but Thine be done."

A symbol, though good as a symbol, is not the thing symbolized, and an illustrative story, although it be parabolically excellent, (possessing deep significational truth) yet when received as a literal fact it becomes like dry-rot in sound lumber. A book may be suggestive and contain beautiful and appropriate passages but to reverence a book, because it teaches, or a man because he preaches is of a piece with the act of employing an automatic praying machine to grind out our supplications. But milk is good for "babes" and some people must be startled into believing and then held to it by some figure on the blackboard which the eye can see and the unenlightened mind can contemplate.

"To define God" said Spinoza "is to True! for who by destroy him." searching can find him out? What lauguage can explain the "Sacred Mystery?" The Divine recognizes the Divine and soul speaks to soul but worldly wisdom is foolishness with God, (who has hidden "these things from the wise and prudent,") and material gain and worldly honor weigh light, indeed, in the balances of Heaven.

Concerning God, Hark says in the To bow down before the figure of a "Unity of the Truth" "We no longer

Digitized by GOOGLE

ask for or need any feeble definition of We see Him. We feel Him. We love Him. Undefinable, because like only to himself. Incomprehensible because himself comprehending things." Let the church people realize this, thinking less about themselves and the world and more about the welfare of their fellow men and the "mystery of Godliness" and the inquiry will cease to be made "What is the matter with the churches."

In a modern novel "A Midsummer Madness" occurs this suggestive passage. Mrs. Este. "Everybody does every-

thing for money now-a-days."

Rodney. "No they don't. Women marry for money I know and men accept the grossest materialism as the rule of their lives. But good, honest, fair work is never done for money and for money alone."

"Religious" work done for money and prestige is not honest work. The man who preaches and enforces doctrines, the truth of which he has never fairly enquired into, and even doubts, is not an honest, fair man, he "accepts materialism as the rule of his life." And the enquiring world knows it.

There is a hidden "force" which separates the Divine wheat from chaffthere is an "occult" understanding which detects the tares amongst the growing grain. But merely eloquent preaching does not make it apparentgorgeous church edifices do not stimulate Christian humility, nor can "growth in grace" be purchased with the contents of overflowing cash boxes.

Yet there is perhaps no class of men more entitled to public sympathy than 1st. Napoleon once said that "too much | er.—C. D.

was expected of ecclesiastics and it made hypocrites of them." Let the men have liberty, liberty to think and liberty to announce their convictions. Let them not be pinned down too closely to their creeds, let them feel that their honesty will not jeopardize their standing or endanger the bread of their families. Should that day ever come there will be fewer enquiries of "What is the matter?" For "where the spirit of the Lord is, there is LIBERTY."

Sturgis, Mich.

### STEADFASTNESS.

IF true to God And true to one another, Doth not insure a blessing And a joy,-Where shall we look, My Sister and my Brother? Or what shall be Our otherwise employ? The earth may tremble 'Neath my feet, and tread, The clouds may gather And the tempest break,-Yet true to God And true to one another, I hold secure And new exertions make. — M. W.

No more let us pray, Lord we are great sinners pardon us through the merits of Jesus. Rather say Lord we have sinned and we expect by the law of Justice to suffer for it. Let this teach us to do better in future, and that vice brings its own punishment, and virtue its own reward. How comforting to know that a parental spirit presides over our destinies. That all the disadvantages we struggle under are the preacher class of America. The known to our all-wise Father and Moth-

# THE MANIFESTO. NOVEMBER, 1989.

### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the 'UNITED SOCIETY OF BELIEVERS' on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the Order and to inculcate the spirit of righteousness.

All communications should be addressed to HENRY C. BLINN,

SHAKER VILLAGE, MER. Co.,

N H.

### THRMS.

One copy per year, postage paid, .75
" " six months, " " .40
Send for specimen copy, free.

# Editorial.

THERE is much reason to believe, that so long as the race of man exists, there will always be classes of decided good, and decided bad with a great variety of shades between. From the origin of mankind to the present day, remarkable examples of self-sacrifice and of righteousness have been wrought out, in whose path multitudes have followed more or less correctly, and through this means preserved the government of man from falling wholly into the charge of the destroyer. So early as the days of Abel, if we may accept the history of those times, men began to call upon the name of the Lord, for protection and guidance. They were soon designated by classes and probably were as well known at

know the Christian and the Infidel. One class styled themselves the sons of God and called the other class. the sons of men. Special spiritual favors were conferred upon the first order, while the others were sadly neglected.

The wicked and those who love to do wickedly, have by no means been a small company. They have at times filled the world with dreadful forebodings, especially at that date when it was said of them, "Every imagination of the thought of his heart was evil continually." This was, indeed, a dark day, as only one righteous man could be found in all the earth.

Noah excites our interest, and we read with astonishment of the wonderful work through which he passed in his anxiety to save himself and others from destruction by the flood. Through all the earlier ages of mankind, and even to the present, with all that might have held man in an uncivilized state, he has been moving onward and upward toward a more liberal government and a higher state of morality.

To those who dream that a golden age has been with us and gone, no more to return, and to those who picture to themselves the great glory of a future era this may not be accepted quite so readily. The garden of Eden may have been to its possessors the loveliest spot on the earth. God planted it, and coming directly from his hand it must have been preeminently beautiful.

They were soon designated by classes sailed in the best vessel that the world and probably were as well known at that date, as we at the present time and Noah's Ark might not afford

much satisfaction to the people of today. We have that which belongs to our age, and we trust that it is the best that can be at this time. A careful study of the race, however, will be likely to throw much light upon the subject and show us that with all the ills of this life, we are now in the enjoyment of more and greater blessings than ever were known at an earlier date.

If it so happens that a few persons may be found, who are always looking on the dark side of life, and feel assured that this world is full of iniquity, it does not prove their statements to be positively true, but offers the chance for an investigation.

Evil influences may be abroad in the earth to an alarming extent, as they have been since the day that Cain and Abel held their religious controversy. Goodness, however has always been in the ascendency since the days of reliable history, and today, in a special manner, is seen on every hand, exerting a controlling influence over the affairs of Man's humanity for man is enlarging. Societies are forming or in active working order that carefully provide for the poor, the aged and even for the abused little children. Domestic animals, those faithful servants of man, that are not able to plead for themselves are also cared for as never before.

Indeed, God is good, in that he has provided for us a world so beautiful, and in that he so kindly cares for all the visit we made the objects of his creation. As children of a merciful, heavenly Father, we should learn these lessons of goodings and history.

ness and love, and make the work of righteousness the leading feature of life, that the record of our journey in time may be a safe rule for all to follow who may pass over the same road.

ARTICLES published in the Manifesto must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical right-eousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

Through the kindness of a friend we are able to distribute several copies of the Manifesto, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them free by forwarding to us their address on a postal.

# VISITING THE SHIRLEY SHAKERS.

Something About the Life and Surroundings of an Interesting People.

HOTEL PONEMAH.

MILFORD SPRINGS, N. H. Aug. 1889.

A CARRIAGE drive through the country—this I have always regarded as the pleasantest and most satisfactory way of traveling in the summer seaso... Today we reach this lovely spot. Much might be written of many places and points of interest in our trip since leaving home, but I will confine myself to the visit we made yesterday to the Shirley Shakers, near Shirley Village, Mass., giving a little of their surroundings and history.

I have had the pleasure of an acquaintance for many years with John poral manager of this family of Shak-Mr. Whiteley often favors the Christian Union with a call when in Boston on business.

We were most cordially welcomed as we drove to the front door of the headquarters by Elder Whiteley and Sister Mary Elston, who soon after took great pains to show us through the several departments and buildings devoted to their Neatness, order, cleanliness, quiet, with busy industry, impressed us on every side.

This family of Shakers was gathered in 1793. The chapel was erected in that year, a neat, pleasant room. now has the same paint on the walls and ceilings as pu on so faithfully in 1793, and has never been touched by the brush since that time, nearly 100 years. The farm contains 2500 acres. Hay crop this year from 150 to 200 tons. They have a herd of Guernseys, Jerseys, Ayrshires, in all about forty. Their principal barn, 120x42, is built near the foot of a high hill. The loads of hay are driven in at the upper part of the barn, the hay thrown off down the sides, the team having space at the front end to be turned and then driven out at the entrance. They have beautiful apple orchards; last year they gathered 1000 barrels.

John Whiteley was born in Yorkshire, England, not far from the birthplace of Rev. Robert Collyer. He was in Manchester the day Queen Victoria was crowned, and joined in a temperance procession in her honor. After coming to this country he engaged in wool-pulling. What led him at first to take any

interest in the Shakers was in the fact that one day his employer told him to Whiteley, the elder and deacon or tem- buy for him in the village some garden seeds, and to be very particular to buy those put up by the Shakers, as those they could always depend upon for a This led him to look into their religion, that he might learn "why they were so honest in their dealings with the After much thought and study world." he gave up his work and became one of the Shirley Shakers. This was forty years ago.

> Sister Mary Elston gave up her home at Lowell, and has for 40 years been of this family at Shirley.

> Isaac Bailey is the eldest man of the family, being 84 years of age, has been a member of the family 52 years (since 1837.)

He said to us, "I came from my home in England to America before any steamer ever crossed the ocean; was on a packet nine weeks from England to Boston, and was settled here with this family of Shakers 'before the Queen was crowned."

The old house now stands in which Ann Lee was hidden away in a closet when the furious mob assembled, determined to carry her away. This was in 1783.

Mr. Whiteley read to us a very interesting and thrilling account of the cruel and inhuman doings of that wild mob of men who seemed to be filled with the very evil spirit of destruction to this, then, small body of peaceful and orderly men and women.-W. H. B.

The value of any institution is to be measured by the truth it manifests, and the good it does .- G. B. A.

<sup>&</sup>quot;Even trifles have their consequences."

# NOTES ABOUT HOME.

# Mt. Lebanon, N. Y.

Item first. We have finished the harvesting of our Sweet Corn, picked the most of our pears, and dug part of our late potatoes.

2nd. Have painted the Horse Barn, and commenced on the old dairy building which assumes a vastly improved appearance. We shall have a very light crop of apples. T. R.

VEGETARIANISM. Elder F. W. Evans, writes, "In the North Family of some sixty people, there are but few who use flesh meat, and these few but little. Our experience is that vegetables, fruits and farinacea afford ample nourishment for all the normal wants of the system. The laborer is well supported and the cook is much relieved. The moral and spiritual advantages are just what any thoughtful person would naturally expect. With more freedom from disease comes more comfort and cheerfulness; peace flows easily, like a river toward the great ocean of universal love to God, and good-will to the animal creation, including all the races of mankind."

Oct. 11. We have had a splendid Fall; no frost to do any damage. Have finished picking our apples to-day and have about 600 bushels for winter.

Potatoes will yield us about one half a crop. Corn is first-rate. We cut up about all we raised, stalks and ears and put it in the silo. It makes the nicest ensilage and yields the largest amount of milk of any fodder that we have used. Corn put in the silo in this way, we think, makes more butter, or full as much, as unripe corn-stalks with eight quarts of wheat bran, to a cow.

On the 5th we had a lovely visit with the Ministry from Canterbury who unconsciously are commencing the second travel or cycle.

The testimony of the first cycle was against the life of generation, and the lusts of the flesh. A glorious foundation. The testimony of the second cycle is against a carnivorous life, and the lusts of the stomach.

Funeral of Br. D. F. on Sabbath-day. Elder Frederic says, "There is no mourning in our house to-day, because a long-tried, faithyearly call at Mt. Lebanon.

ful soul, has passed from this old earth away. He passed through Father—Heavens, above, to Christ—the Resurrection Spheres, where Mother—God is love." D. O.

# Watervliet, N. Y.

Crops are nearly all harvested; corn was hardly medium. Potatoes some rotted but better than we expected. Apples, poor crop. Tomatoes poor, weather too cold and wet. We are painting the Meeting House and Ministry's Dwelling. The Second Family have just finished filling their silo; they cut their fodder with a steam engine, four horse power, also do their threshing by the same power. Weather remains cold and damp, fall pasture, good.

Oct. 6. WE are repairing and painting our "House of Public Worship," and we think we are making a move in the right direction.

WE have finished the work of canning Tomatoes, for this season, which has kept us busy for some time past, as we had a large supply. The Potato crop has also been very good, but the Corn has been injured by the wet weather and the Apples to be kept for Winter will be a very limited amount. J. B.

# Hancock, Mass.

At the fair held at Pittsfield for the benefit of the House of Mercy, a department exhibiting artistic fancy work, choice sweet-meats, useful mats, rugs, etc.,—all the product of the Sisters' skillful labor, was gracefully presided over by Eldress Sophia Helfrich.

A new shaft 125 ft. deep, is being sunk at the iron-ore-mine. This is expected to reach the lowest vein of the mineral, which is pronounced by experts to be of a very superior quality; large quantities of it being present. Additions and improvements to machinery and buildings are taking place.

At the annual Berkshire Cattle Show, the inventive skill of Believers was worthily represented by a Fertilizer Sower. The machine was invented and patented by Br. Chas. Greaves, of Mt. Lebanon, N. Y.

We were delighted to receive a visit from the Canterbury Ministry on Oct. 1. They proceeded the following day to make their yearly call at Mt. Lebanon. A number of successful business expeditions to the neighboring summer resorts, headed by Eldress Emma Strowbridge have been made.

Elder Albert Battles has shingled and reprired the wood-house attached to the Ministry's Dwelling. The Central Ministry visited Hancock on the 10th inst. L. B.

#### East Family.

Oct. 14. The appearance of our home is being improved by the painting of the fence in front of the buildings. Apples all gathered; have not a large crop, but enough for home use. Potatoes are being harvested, will not have more than half a crop. Turnips and pumpkins, numerous, and of full growth; pumpkins weighing from 25 to 50 pounds. K. D.

#### Canterbury, N. H.

This Society is on a high ridge of land, about 900 feet above the sea. It is situated twelve miles N. E. from the city of Concord. The soil is unproductive and requires a liberal supply of manure to force a satisfactory return of grass or hoed crops.

For more than thirty years we have favored the covering of the buildings with gravel, and the best workmen were engaged to conduct the business. The experiment has not proved successful. The gravel has been removed from five or six of the buildings, and the roofs are now covered with tin and painted.

The honey harvest of N. H. is never very extended, and it would be difficult to count on more than four or five weeks in which to lay up much surplus honey. Some years, however, the bees and their keeper have been made glad, but this season with twenty colonies, not one pound of surplus honey has been obtained.

#### Enfield, N. H.

Oct. 10. With us, autumn duties are being actively performed, potatoes and apples are harvested, and of each kind we have a light crop. For poor people this is very unfavorable. Medicinal roots turning out nicely; the digging and drying of the same is now being done.

The land on the west shore of the Mascoma Lake is of superior quality for tillage, as the soil is very deep and free from stones. Kendrick.) Sister Mary encyclopedia of Canterbu

#### Alfred, Me.

October, 14, 1889.

BELOVED EDITOR:—Your correspondent from this place in Sept. No. of the MANIFESTO says that twelve buildings have been painted. It should have been TWENTY. We find it costs less to paint the buildings once in five or six years, than to wait longer.

From eighteen acres of sweet corn. planted, we carried to the Corn Factory. nine hundred dollars worth of corn in the husk.

Four and one half acres of light soil, which yielded but half a ton of hay to the acre, gave us forty-five dollars worth of corn per acre with no manure, except 700 lbs. of Buffalo Phosphate to the acre. From this corn planted, we had more than one hundred tons of silage, which we consider is worth at least four dollars per ton, in the silo.

When I tell you that the corn, and six acres more of potatoes and other hoed crops, were planted, cared for and harvested by our own Brethren, without any hired men, and also that one hundred and thirty tons of hay were put into the barns, you will say that they deserved the blessing that attended their labors. [Believers in every Society, will say, God bless those Brethren. It is a beautiful record. Ed.]

Have had but light frosts, the grass is still green. Your Brother,

J. B. Vance.

#### Gloucester, Me.

South Poland, Mr., Oct. 10, 1889.

DEAR HENRY:—We came up here for a few days, and lo and behold we saw some Sisters at the Hotel with goods for sale, and learned that their Village was only three miles away. Yesterday we were driven over to the Village, and who should I meet, (and she knew me) but Sister Mary Ann Hill, (90 yrs. old) who used to be one of our deaconesses, and whom I remembered very well.

There is a Canterbury suggestiveness about Gloucester, on account of its hills. We also met a brother that I knew (Samuel Kendrick.) Sister Mary Ann is a perfect encyclopedia of Canterbury reminiscences and was very interesting.

B. C. T.

Digitized by GOOGLE

#### Groveland, N. Y.

Oct. 10. A SILO, 20x24 and 23 ft. deep, was completed the past week. It is our first experience with one, and we anticipate satisfactory results.

About fourteen acres of sweet corn, and fifteen of beans were destroyed by the floods of early summer. The soil to the depth of eight or nine inches was entirely washed away and drift-wood lodged in its place.

Later, five more acres of Beans were wholly ruined by continuous wet weather. Total. Thirty-four acres (of rich land badly damaged) of valuable produce, including time, labor and cash, gone where it profiteth no man. Wheat, a generous yield and of fine quality. Other grains usually good. Apples, both fall and winter, a sad failure. Never, within the history of this Society, have we known so great an apple famine.

Peaches are a failure throughout Western New York. Pears, currants and raspberries very abundant and of superior quality.

We have no public meetings, but parties from without frequently attend our Sabbath Service. G. D. G.

#### White Water, O.

BROTHER HENRY:—Our crops are all good, this season. During the months of May and August it was very dry. We have harvested all our grain. We have had a bountiful supply of Potatoes, and also of Winter Apples, and the same may be said of small fruits generally. Our crops of Hay and Grain have been small. C. H. S.

#### Pleasant Hill, Ky.

THE youth and children of the Center Family were made happy the 22nd inst. with a long delightful trip after hickory nuts. The party, numbering twenty-nine, left home at 2 o'clock A. M., in four carriages. (Quite a caravan.)

Twenty-four miles brought us to the renowned hickory woods. The day was per fect in its loveliness. After gathering a liberal supply of nuts, we reached home at 7-80, P. M. very tired and sleepy. The day will long be remembered by the "Little Folks," and we return our kindest thanks to all the kind Brethren and Sisters who did so

much for our enjoyment. Especially to Elder Napoleon, Bros. Alfred Vann and H. N. Daily. The West Family yout! also spent the day very pleasantly at Danville, Ky.

Corn averages 50 bushels an acre. The potato crop is better than we have had for years, unusually large. A half acre in our garden yielded 200 bushels.

Quite an abundance of apples. The Centre Family made 31 gallons of apple butter.

Preserving on a small scale this year.

M. A. J.

#### The Bible Class.

WE place here in this little corner of our MANIFESTO a sweet bait to attract the attention of the young people among Believers, who are interested in the study of the Scriptures, which we are sure must be the case in every Society.

We have asked a question which will take research, thought, and spiritual jugdment to answer, and we would like to hear from each one their own decision, and the result will be published in the next Manifesto.

We would like all answers to reach us by the fourteenth of the month that they may be ready for the next issue.

Let each answer be upon a separate slip of paper, written only on one side, and with name attached.

Enclose all from one family in the same envelope with nothing else so that time need not be wasted to assort them.

We think a research like this among the treasures of the Bible will bring to view many hidden gems.

We cannot say until we have tried it just how the answers will be published. If several different answers are given, we may insert them all, giving the highest choice the first place.

- Which two verses of Psalms, used as a prayer, are the sweetest and strongest?
- Which is the most noble act of self-sacrifice mentioned in the Old Testament, and why?
- 3. Who is the grandest character in the Old Testament, and why?

- 4. Which is the most interesting book of the Old Testament?
- 5. Which of all the Savior's promises contains the most comfort?
- 6. Which are the two wisest Proverbs?
- 7. Which is the most joyous Psalm?

Lditor.

#### A PICTURE IN THE LIFE OF CHRIST.

FRED M. REEG.

As I sit in meditation, one of the most beautiful pictures in the life of our Savior appears before me.

I seem to be in one of the main streets of a small village; children are playing about the doors of the cottages.

Before me a rod or two away in front of one of the largest houses stands a group of men who seem to be discussing some important question. What is it? I draw nearer.

In the center of the group sitting on a large stone served as a step I see a man who seems to be instructing those around him. I look at him more closely. I notice the high forehead, the bright blue eyes, the wavy hair and noble form. His hand is raised as though to give more force to what he has to say.

My eyes turn towards one of two houses out of which comes a motherly looking woman. She is leading a little girl by the hand while in her arms she holds another still younger whose little eyes look up into her mother's face as though wondering what it all meant.

She walks toward the crowd. As she reaches the outer edge one of the men speak to her in a reproving tone. I do not catch the words, but I see the eyes of the woman drop and her face assumes a distressed look as she turns to go.

But hark! the teacher in the center has over-heard; he calls to the woman in a gentle tone and the crowd making room for her, she returns.

He takes the children on his knee and places his hands on their curly heads. His eye is lighted up with loving tenderness.

He turns and addresses those around him. home, and the fault-fin The children look up into his face with inno- look, went on his way.

cent glee and many of the eyes of those around him are moistened at the sight.

By and by other mothers come, bringing their children, and soon the gentle teacher is surrounded, not by gray-haired men, but by laughing boys and girls.

Can the imagination picture a more beautiful sight? A man in the prime of life whose dark hair is spotted here and there with gray from the many cares already borne, surrounded by innocent childhood which knows nothing of the cares and trials of life.

But this scene cannot always last, soon it is interrupted and the children go back to their plays all unconscious of the effect they have made on the hearts of those around them, and the lesson they leave to be learned wherever the gospel of Jesus is taught.

Mt. Lebanon, N. Y.

[Contributed by Lucy A. Miller.]
WHAT A FAULT-FINDER IS GOOD FOR.

In the village of—lived a man who was a bold leader of all opposition to religion, and always ready to publish abroad the inconsistencies or short-comings of any who were professors of religion. After a time he concluded to remove from the place to a distant part of the country, and meeting the leading minister of the village one day, after the usual salutations, he said, "Well, I suppose you know that I am going to leave town soon, and you will probably be very glad of it." "Glad of it? Why no," said the minister, "you are one of our most useful men, and I shall hardly know how to spare you."

Taken aback by such an unexpected reply, the other immediately asked, "How is that? What do you mean by saying I am useful, or that you will miss me when I am gone?" "Because," said the minister, "not one of our sheep can get foot out of the fold but you bark from one end of the town to the other, and so show yourself one of the most useful watch-dogs that I ever knew. I don't know where we shall find any one that can supply your place." The rebuke struck home, and the fault-finder, with a crestfallen look, went on his way.

#### BEAUTIFUL SHORE.

"And God shall wipe away all tears from their eyes."-Rev. vii., 17.



### Books and Papers.

HALL'N JOURNAL OF HEALTH. Sept. Contents: Locking Forward; Health without Medicine; Pernicious Swindles; The Marriage Question; Weak Hearts: Why we are Right-handed; How Homes are weakened; The Rattlesnake; Licorice Cultivation; How Glucose is made; For dandruff; Microbes in Milk; To cure Drunkenness, etc., etc. Office 206 Broadway, N. Y.

THE JOURNAL OF HYGEIO-THERAPY for Oct., has an excellent article on the "Hygienic Outlook." We read such an article with much satisfaction. The reader will also find other very valuable information. Send \$1.00 to Dr. T. V. Gifford & Co., Kokomo, Ind, and receive the journal for one year.

THE PHILADELPHIA MUSICAL JOURNAL for Oct., has A Remarkable Concert; M. T. N. A. Attendance; Our Classical Concert; Dr. Louis Maas; The Zither; The Scratch Club; The Violin, etc., etc. Gould and Woolley, 1416 Chestnut St., Philadelphia, Pa.

THE PHRENOLOGICAL JOURNAL for Oct., has a Portrait of George B. Robert, President of the Pennsylvania R. R. Wm. Booth, Leader of the Salvation Army; and Jose Zorella, Spanish Poet, Laureate. Also article No. 24, of Notable People of the day. Delsarteism by a Teacher; An illustrated article of a great Talker; Practical Phrenology, etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

NEW ENGLAND MAGAZINE FOR OCTOBER.

CONTENTS.

Dr. Holmes at Fourscore. Dr. Holmes's Pilgrim Poems. John Boyle O'Reilly's Poetry. The Life of Praise. Nashville. The Educational Institutions of Nashville. A Plea for the Readers of History. The Hunted Bell. II. My Lady. Did John Hampden come to New England? II. Pilgrim and Knickerbocker in the Connecticut Valley. William T. Harris and the Bureau of Education. The National Educational Association Charles Stewart Parnell. At Midnight. The Day at Two Lights. Tarry at Home Travel. Doctor Hobert. New England's Gift to the Republic.

Editor's Table.

SOCIAL ETHICS. An essay on the Right of Private Judgment, by Ezra N. Heywood. Pub. by the Coperative Pub. Co., Princeton, Mass. Price 15 cts.

#### A COMPLIMENT.

#### ABBAHAM PERKINS.

I HAIL the "SHAKER MANIFESTO" in its monthly orbit with anxiety, and always with great satisfaction. As diminutive as it externally appears, it is a luminary, a star in the heavens of no ordinary magnitude, which I hope may never be suffered to go down. Its light cannot be mistaken, and serves as an important missionary in the field of true Christian progress.

The late addition of Society items, are of interest, and like a dessert at the feast-table. By these histories, as brief as they may be, we have epistles which serve to bring kindred souls nearer to each other, and well calculated to increase our interest in each other's welfare and to strengthen our holy union.

I trust each Society of our order will be liberal in its contributions.

Enfield N. H.

### Beaths.

Eliza Reed, at Watervliet, O., Sept. 19, 1889. Age 94 yrs. 9 mo. and 14 days.

A faithful and devoted sister. S. W. B.

Daniel Fraser at the North Family, Mt. Lebanon, N. Y. Oct. 10, 1889. Age 85 yrs. and 5 mos.

He has spent fifty-five years in devotion to the cause of Zion, and was a zealous laborer for the good of humanity through all his long life. D. O.

When brother Daniel's hand refused to wield the pen, he thus sang from his heart. "Come, O Death, thou great uplifter,

Touch me with thy genial rod; Sever earthly ties asunder, Lay my body 'neath the sod. Then in spirit I shall triumph In the city of my God."

### Blanbige im zweiten Ericheinen Chrifti.

#### Belehrung für Fragefteller.

Folgenbe furge Unweifung wurde verfaßt genommen werben, erhalten eine Ergiebung um befferen Berftandniß aller, bie unfere Die ber allgemeinen Berwaltung angemeffen Regeln und Ginrichtungen tennen lernen ift. wollen. - Beitere Hustunft ertbeilt jebes Mitglieb ber Befellichaft.

- 1. Die Form ber Berwaltung in ber Befellichaft ift angemeffen ben berichiebes nen Ginrichtungen, aus welchen fie besteht; bie Bollmacht entipringt aus bem gegenfeitigen Bertrauen und Glauben ber Ditglieber.
- 2. Die um Aufnahme Erfuchenben muffen im religiofen Glauben ber Gefellidaft grundlich unterrichtet merben, fo wie auch von ben Bflichten und Obliegenbeiten ber Mitglieber. - Die Mitgliedicaft ift eine freiwillige Widmung ber Seele und bes Rorpers fur bie eblen Brunbfage, nach welchen bie Gefellichaft gehalten wirb.
- 3. Alle, welche fich bei une aufbalten, und alle, die uns besuchen, um Aufflarung ju erhalten, werden fich nach ben Regeln ber Gefellichaft richten.
- 4. Ginem gläubigen Chemanne ober Chefrau ift es nicht geftattet, fich bon ber ungläubigen Chebalfte ju trennen, ausgenommen nach gegenseitiger ober gefetslicher Uebereinfunft.
- 5. Eltern, Die Mitglieber werben, mögen Die Obbut ihrer Rinber behalten. Minberjabrige werben nie in die Befellichaft aufgenommen, ausgenommen auf Erfuchen ober Einwilligung jener, Die gefetliches Unrecht auf fie baben.
- 6. Reine torperliche Strafe wird in ber Berwaltung ber Gefellichaft gebilligt, ebensowenig wird augerliche Gewalt an eine vernünftige Berfon geubt.
  - 7. Rinder, die in bie Befallicaft auf-

- 8. Brobemitglieder mogen bas gefetliche Eigenthumsrecht ibres Bermogene behalten, jedoch merben bie Binfen babon bem Rugen ber Befellichaft gewiomet, bis fie aus freiem Billen und mit Ginwilligung ber Berwalter bejagtes Gigenthum ber Unterftützung ber Familie widmen, bei ber fie fich aufhalten.
- 9. Die Befellichaft wird nicht verantwortlich fein fur Schulden, welche Berfonen machen, bevor fie Mitglieder werben.
- 10. Gine Berfon, melde Mitglieb gu werben wünfcht, muß allen gerechten und gefetlichen Aufforberungen borber gerecht werben.
- 11. Wir erwarten von Berjonen, welche Aufnahme in unferem Beim fuchen, bag fie nach mehr Wahrheit und Licht fuchen; baber ift es ein wichtiger Grundfaß in ber Chafer-Gemeinbe, ein Gunben . Betenntniß ju Bott in Unwefenbeit eines Zeugen abzulegen.
- 12. Um ale Bruber und Schweften in Glauben Chrifti gu leben, tonnen t. ir feine Brivat Correspondeng balten. - Alle Mittheilungen, bie bon ber Familie gefdidt ober erhalten werben, ob gebrudt ober gefdrieben, werben bem Rathe ber Melteften in ber Familie unterworfen,
- 13. Die leitende Autoritat ber Gefellichaft rubt in ben Sanben einer "Ministry," bie aus gwei Brubern und zwei Schweftern beitebt. Mußerbem werben Meltefte (Elders) und Bermalter (Trustees) beftimmt.

Dieje Regeln bestimmen bie allgemeine Bermaltung ber Befellichaft in allen ihren Abth ile wen.

C. TERBURY, MER. CO. NO.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cans. Roy Baking Powder Co., 106 Wall-st., N. Y. ROYAL

THE Vacuum Tipped Arrow Gun pleases The Elastic Tip Co., Sole everybody.

Is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of its class in the world. Fully illustrated. Best class or Wood Engrayings. Published weekly. Send for specimen copy. Price 85 a year. Four months' trial, \$1, MUNN & CO., PUBLISHERS, \$61 Broadway, N.Y.

#### RCHITECTS & BUILDER C Edition of Scientific American.

A great success. Each issue contains colored lithographic plates of country and city residences or public buildings. Numerons entravings and full plans and specifications for the use of such as contemplate building. Price \$2.36 a rear, 25 cts. a copy. MUNN & CO., PUBLISHEIS.

# ed by applying to MUNN & Co., who have had over 40 years' experience and have mad over 100,000 applications for American and Foregap patents. Send for Handbook. Correspondence atrictly confidential.

TRADE MARKS. In case your mark is not registered in the Pat-ent Office, apply to MUNN & Co., and procure immediate protection. Send for Handbook.

COPYRIGHTS for books, charts, maps, to,, quickly procured. Address

MUNN & CO., Patent Solicitors. GENERAL OFFICE; 361 BROADWAY, N. F.

# TO SELL

The most wonderful collection of practical, real value and every-day use for the people ever published on the glabe. A marvel of maneysaving and money-earning for every one own ing it. Thousands of beamiful, helpful come ings, showing just how to do everything. No rempetition; nothing like it in the universe. When you select that which is of true value, sales are to-All sincerely desiring paying employment coll looking for something thoroughly first-class of an extraordinarily low price, should write for a description and terms on the most remarkable achievement in book making since the world began-

SCAMMELL & CO., Bor 5003, ST. LOUIS or PHILADELPHIA.

# SALESMEN to sell No sery Stock. All Gos Warranted Fills

tions for the right men. Good salaries and ex-paid weekly. Liberal inducements to beginn previous experience necessary. Onlist free. for terms, giving age.
CHARLES H. CHASE, Nurstryman, Rockter, N. Y. Mention this Paper.

# Halsted's

FOR CARRIAGE, SLEIGH, OFFICE, STYLES-ROOM AND BED-ROOM.



Heated with Chemical Fuel.

No smoke! No flame! No snot! No gas! Safe, economical, healthy and condenable. Keeps but 6 to 10 hours without at tention. For Circulars, address.

The Centennial Co., Box 565, Bye, N. J.

SKETCHES OF SHARERS AND SHAREST A synopsis of Theology of the United 835 ety of Believers in Christ's Second Appe By G. B. Avery.

Price 15 Gt

DECEMBER.



THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XIX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1889.



### MEN WANTED

To sell our choice Nursery Stock. NO EXPERIENCE REQUIRED. Steady work the year round. LIBERAL PAY GUARANTEED WEEKLY. Outlits free. Write for terms and commence at once.

ATWOOD & COMPANY, Nursery men, GENEVA, N. Y.

THAT conspicuous BLUE LINE, on the margin of a magazine or of a paper, has an indirect reference to one of DIXON'S BEST BLUE CRAYONS, which are manufactured in Jersey City, N. J.

ESTABLISHED 1863.

# NEW AMERICAN FILE COMPANY,

PAWTUCKET, R. I.
PATENT PROCESS FILES AND
RASPS.

CAPACITY, 1,200 DOZEN PER DAY.

#### THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. 50 cents a year; specimen copy free. Address A. Longley, Editor, 213 N. 8th, St., St. Louis, Mo.

### MOTHER ANN LEE.

A brief account of HER LIFE

While in England, and subsequently in the

UNITED STATES; also her Experience as a Messenger of the

WORD OF GOD.

Price 10 cts.

Address H. C. Blinn, Shaker Village, N. H.

#### TOPICAL SCRAP-BOOK SYSTEM.



THE NEED OF IT.

Articles of great value are constantly appearing in the secular and religious periodicals, and any one who does not save valuable newspaper matter is losing a great deal. The words of the wiser than Solomon are pertinent here—"Galber up the fragments that remain that nothing be lost."

But all the methods for preserving newspaper clippings previously in use have arrious defects take too much time to find them, to fold, reford, and replace them, and are not handy for raid reference. Now the

TOPICAL SCRAP-BOOK SYSTEM

does away with all these difficulties.

It is the best system ever invented, and has the indersement of hundreds of prominent literary men, among them being: Ex-Presidents Andrew D. White of Cornell, and Martin B. Andrews of Rochester: Presidents Dodge of Colgate University, and Francis L. Patton of Princeton Ciliege: Rev. Wm. M. Taylor, D. D., Rev. Phillips Brooks, D. D., Rev. Geo. F. Pentecost, D. D. and Rev. E. S. MacArthur, D. D.

Send for descriptive Caralogue commissing testimonials, or order direct from this advertisement.

Price.—The volumes are put at the more laming low price of 75 cts. cach, all charge-propaid; 5 per cent. discount on 6 volumes, 10 per cent. on 12 volumes.

TOPICAL SCRAP-BOOK SYSTEM.



C. Venton Patterson Publishing Co.,

(P. O. Box 1858.)



# The Manisfesto.

Vol. XIX.

DECEMBER, 1889.

No. 12.

#### HISTORY OF THE CHURCH OF MT. LEBANON, N. Y. NO. 6.

In the summer of 1838, many of these singular exercises took place during the hours of manual labor. Persons would be seen bowing, shaking, or making gesticulations whether in the presence of the Believers or of those not members of the Community. After an exhibition of a few months, this strange proceeding passed away.

Another class of extraordinary manifestations of the spirit was in the receiving of a great variety of spiritual presents, as paper, pens, books, flowers, fruits, boxes, baskets, &c., &c. plements of hand labor, and even weapons of war were often brought to our notice. The object of all this seemed to be for the purpose of attracting the attention to something pleasant or useful, and at the same time draw the mind toward that which is spiritual. It was very much after the same manner that Mother Ann worked while performing her mission on the earth. She would first awaken conviction in the mind, in order to be able to plant the seed of gospel truth, and to lead souls from wrong to right.

Near the close of the year Father be accomplished.

Joseph Meacham and other spirits visited the Society and were very earnest to lend their assistance in the renewing of gospel order, and a better understanding of the life of a follower of Christ.

The great number of new and beautiful songs that were received through spirit influence was quite remarkable. and impressive mediums would speak of the presence of the prophets, the apostles and others. Many of our own dear friends gave unmistakable evidence that they were So many and so varied were these gifts, and withal so interesting, that we were often kept beyond the usual hour for meeting.

This year of 1838 was the most remarkable that had occurred in the history of the Community, of which but little can be known, except by those who were interested participators in it.

The new year opened with a continued manifestation of new songs and with many spiritual gifts as in the previous season. In the month of April we received word that the ministering spirits would soon close their work and return to their own home. Their visits would then be less frequent and the special work for which they were sent

of spirit ministration, and abounded in all the various phases that had been received at an earlier date, and were communicated in a very pleasant and attractive manner. Even the service for the burial of the dead was made more acceptable, by adopting a less melancholy air, and by permitting the "Instruments" to take part by singing or We could not avoid parspeaking. ticipating with the mourners, in the loss of a dear friend, but Believers were not called to mourn as those who mourned without hope.

The year 1840 opened with new spirit manifestations. While they may have been abundant and instructive, they were, at the same time, more impressive as they dwelt more essentially upon the responsibilities of life. messages that were delivered dwelt largely on the necessity of becoming pure in heart, and living in the light which God gives to his people. It was "to use the things of this world as not abusing them." To lay aside that which was superfluous, and seek more fully the kingdom of God.

Those who had been Ministers and Elders to the people in the establishing of the gospel work, were still as earnestly engaged for our prosperity and spiritual happiness. Fathers Wm. Lee, James Whittaker, and Joseph Meacham were known through their communications, which for the work of God, gave no uncertain sound.

In the year 1841 the subject of food and drink received much attention, and the use of swine's flesh was wholly re-At the same time it was thought best to discontinue the use of all alco-

The year 1839, however, was a year large a family, however, but very little had been used, except for medicines for nearly twenty years. Foreign tea and coffee were also discontinued, agreeably to the advice of the spirit messages.

> Near the close of the year these special ministrations became less frequent, and the order of the spiritual work passed into another form, quite as peculiar as any that had preceded it. company of some twelve or more persons were selected by direction of the spirit messengers, as speakers and singers, who were to pass through all our dwellings, and indeed through all of our buildings, and manifest by testimony or through the ministration of hymns and songs, the gift by which they might be impressed. This work was attended with much spirit power, and resulted in accomplishing all that might have been anticipated in awakening souls to more spirituality, and in stimulating them to take better care of all their temporal The whole Community possessions. shared in the blessings that followed the labors of this devoted company as they visited every family and spent many days wholly absorbed in this special manifestation. This work closed on the 19th. of Dec., 1841, at which time several farewell addresses were made by the spirit guides.

On Dec. 24th, the Believers were requested to close all manual labor at 12 M. and spend the remainder of the day in meditation. Christmas, as usual was kept like the Sabbath. Another form of spirit manifestation was now opened and a company of "Instruments" or mediums and singers were appointed to this heavenly charge. While the former work was one of violent agitations, holic drinks, including cider. For so and powerful testimonies, this came as

Digitized by GOOGIC

a still, small voice, a beautiful representation of the work of Divine Wisdom. A visit of only a few moments was given to the Brethren and Sisters as this company passed silently through the several dwellings. On the Sabbath, the leading spirit made an address, which was one of blessing and love.

In 1841 the manifestations increased in frequency, and a large number of messages were written, having special reference to a life consecrated to God. The birthday of Mother Ann Lee, which occurred on the 1st. of March, was kept in loving remembrance of one who had given her life to God, for the protection and happiness of her chil-The manifestation of Holy Wisdom was opened by a short address, and by words of blessing or warning to each one. To meet these requirements, a special season was devoted to prayer, and a partial fasting for several days. It was, indeed, a work of preparation, for the acceptance of the gift of Wisdom.

Our history has thus far been confined mostly to those gifts which have occurred during the hours of worship. At an earlier date, it was quite differ-The people were full of faith, and zeal and they combined their temporal and spiritual gifts so thoroughly, that meetings could be held at any hour of the day, and religious services would be in operation in one part of the house while manual labor would be going on in another.

Some would pass into visions while engaged in their daily duties, while others would be exhorting or singing. the church advanced in order and government the temporal and spiritual interests were kept more separate, so that

for many years very little attention was given to any manifestations except those that took place in time of worship.

When the great outpouring of the spirit took place in 1837, we then found that much time must be consumed, and at all hours of the day, as the singing of new songs, the passing into visions, and the writing of messages, demanded the attention of the Elders and frequently of some of the Brethren and Sisters, as witnesses of this new work. The close of the year 1841 was remarkable for seasons of worship, in which were manifested such deep humiliation and prayer. Hours and hours were spent in meditation, as being preparatory to the reception of the many beautiful gifts that in the future as in the past would be poured out upon all faithful souls. The seasons of religious service were very solemn, and frequently extended beyond their usual time. All who were active workers in this manifestation, devoted many hours to fasting and prayer. Arising at a very early hour in the morning, they sometimes met for prayer service before the At this time and hour of breakfast. at the subsequent meals, they abstained from all animal food, and partook sparingly of bread and water. The day was filled with diverse gifts of the spirit, and these extended into a late hour of the night. The year closed with this memorable record of the work of the spirits which had been to us one of astonishment as well as of great joy.

(To be continued.)

THE love of God cherished in the soul, sweetens the entire life, and sheds a refining influence on all around.-M. Witham.

Divine love is no respecter of persons.

Digitized by GOOGIC

#### A GREAT WHITE THRONE.

#### F. W. EVANS.

"I saw a great white throne, and him that sat on it, before whose face the earth and heaven fled away, and there was no place found for them." Rev. zz., II.

#### SHAKERISM.

THE great white throne is Shaker-ism—the Resurrection Order. In it and on it sits, rules, and reigns, the Christ spirit, in judgment. Its fundamental principle is, the duality—Fatherhood and Motherhood—of God.

#### CHRIST HEAVENS.

Christ heavens as the first materialization from Deity. It is the fountain of prophecy to earth and to all mundane worlds and when the harvest time of a world has come, a Savior appears, who is an incarnation of a Christ angel, as were Jesus and Ann; and souls are reaped or cut off—resurrected—from the generative, propagative order; they become Christians.

#### DEATH AND RESURRECTION.

They hate their own life as a natural, reproducing, animal man or woman; become celibates, and forsake father, mother, wife and children—all generative ties; there being in Christ neither male nor female.

#### PEACE.

The counsel of peace is betwixt them both; male and female, they become equal in all forms of government, civil and ecclesiastical, in the new earth and in the new heaven.

#### SELFISHNESS.

The selfish, personal property nature—mine and thine—is ignored; houses and lands are forsaken; and community of goods is established, as a fundamental principle of the new heavens; and co-operation in the new earth.

#### EQUALITY OF SEXES.

Wars will not cease to the ends of the earth, until the war-element is subdued in the individual. Peace or non-resistance is therefore a fundamental principle of genuine Christianity, and of the new earth, too.

#### SALVATION.

Salvation from the sins of the world pertaining to sexuality, property, wars and fightings, to ambition, love of power, to eating flesh—meat—to drinking, to tobacco, alcohol, and all lusts of flesh and mind. His name was called Jesus, because he would save his people from their sins.

#### LABOR.

Work consecrated; "hands to work and hearts to God." All labor, from the Ministry and Elders to the children. "He who will not work, neither shall he eat."

#### AMBITION.

He who would be great among you, let him gain distinction by doing the most good to others. Labor is worship.

#### KINGDOM OF HEAVEN.

Faith that the Christ spirit has now come, the second time; being manifested in a representative woman, Ann; as it was manifested the first time through a representative man, Jesus. They are the Cherubim. The counsel of peace is between them both. The tabernacle of God is with man; the kingdom has come.

The above principles are in practical operation among the people called Shakers; and thus is formed the white throne, upon which the spirit was seen to sit, by the revelation of John. White represents the righteousness of saints; a sinless life.

#### THE DEAD.

.And I saw the dead, small and great stand before God, and the books were opened. And another book was opened, which is the book of life. dead were judged out of those things which were written in the books, according to their works."

#### MEMORY.

"The books" are the two lobes of the brain, wherein is recorded, as in tablets every deed done in the body, good and "I take to witness the grace of the people to come, for they shall call their sins to remembrance, and acknowledge them!"

#### JUDGMENT.

As these books exist in each individual, the Christ spirit came to convict them of sin, of righteousness, and of judgment, and that is their day of judgment, when the books are opened.

#### CLOUDS OF HEAVEN.

It is said Christ would be seen coming in the clouds of heaven. The earth-cloud is formed by the aggregation of individual drops of rain; and the clouds of heaven-Shaker families. Societies—are formed in the same way. And Jude saith, "Behold! The Lord cometh, with ten thousand of his saints to judge the world, and to execute judgment upon all; to convict all that are ungodly among them, of all their ungodly deeds, and of all their speeches. And when the enemy should come in like a flood, the Lord will lift up a standard of righteousness against That standard is the testimony of Jesus, which Shakers live out.

#### IMPERFECT.

The testimony of Noah made not the antediluvians perfect; every imagination | urrection of their hearts being evil continually. heaven in which the Christ abides.

Neither did it make Noah perfect, except in his generative life. perfect in his generations; not in getting drunk.

#### THE LAW OF MOSES.

The law made not the comers thereunto perfect. The dispensation was a stepping-stone, a schoolmaster; by it was a knowledge of sin. Sin is generation; in agriculture, in physiology, in food and drink, in property, in usury; and in wars and fightings with the hea-The sins of idol worship; and personal violence. "An eye for an eye and a tooth for a tooth."

#### FIRST CHRISTIAN CHURCH.

Neither did that bring full salvation from the sins of the world. The disciples "knew in part, prophesied in part, and saw as through a glass, darkly." But, they united and groaned in spirit that dispensation to come, that would make them perfect as God is perfect.

#### SECOND CHRISTIAN CHURCH.

And I saw a new heaven and a new earth; for the first earth and the first heaven had passed away. And there was no more sea. The new heaven was the kingdom of heaven which Jesus set all people praying for. It has come!

#### NO MORE SEA.

Babylon had fallen, and "the great whore that sitteth upon many waters," which constitute the sea-"peoples, and multitudes, and nations and tongues," -Church and state adulterous mixtures of politics and religion—these will pass away, and no place be found for them.

#### NEW EARTH.

And the white cloud, formed by ressaints, constitutes the new CHURCH AND STATE GOVERNMENTS,-

Are all founded in force, and maintained by fraud. The conqueror took possession by the sword, and then enacted laws by which the conquests are transmitted to posterity.

#### AMERICAN REPUBLIC.

Monarchy, aristocracy, primogeniture, national religions fled away, and no place was found for them in the American republic. The sovereign people have universal suffrage (except women,) and elect their own rulers from their own ranks.

#### CHATTEL SLAVERY.

This remained. It, too, has fied away, and no place is found for it, legally, in the United States; where all men are said to be born equal and free, possessed of inalienable rights to land, air, water, light, and heat, to sustain them and allow them to pursue after happiness.

#### BLOOD.

The quasi-religious governments of Christendom are all literally turued to blood. They exhaust the resources of the nations, in creating and supporting armies, navies, forts, and arsenals, and monitors—the munitions of war competing eternally with each other, in an endless struggle to each one exceed the other, even in time of peace. Thus it is war expenses and taxes, all the time; and there is no place found for the millions of poor, landless people but in the army and navy, and in the poor-houses and prisons of their ruined countries.

#### WAGES SLAVERY.

Food, clothing, shelter, the people must have, at any cost, and upon any terms, or die. They are in a slavery worse than chattel slavery, except a delusive idea of freedom. The system rection.

has come to its culmination; capital and labor are at war; where will it end? In blood or bread. In a destructive revolution; or in restoring the robbed rights of the people back to them. Then they would have land—bread—and wages. Slavery, with poverty, war, and bloodshed, would flee away, just as chattel slavery fled away.

#### ROME.

Roman prisoners were made to fight each other, in her immense amphitheatres, for the amusement of the people; as did gladiators and savage beasts. Sometimes thousands of the prisoners were engaged, at one time, in these manœuvres. "War is a game that kings play at." Here a republic played at it in our Civil War. In Spain, 17, 000 heretics would be burned, or otherwise destroyed, for popular amusement, in their auto-de-fe exhibition of human wickedness.

#### WAR TAXES.

Every nation in Christendom is being eaten up by war-taxes, to raise and maintain armies and navies, to build forts, monitors, arscuals, and in creating munitions of war. Millions of the best physical men, who ought to be married men, are kept in idleness during peace, and for mutual butchery in war. It is war-taxes, all the time; all the labor of the nations is turned to blood. Is not this Babylon?

PROBATION IN THE SPIRIT WORLD.

The sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged every one according to their works. They were judged as were those in the flesh; but lived according to God in the Spiritual Resurrection. And death and hell, which

Antichrist has created, and which are foundation stones in the temple in which the Man of Sin sits and reigns-were cast into the lake of fire-the fire of Jesus said, "I come to bring truth. fire on earth"-the first earth and heaveu; "and what will I if it be already It will burn the world up. kindled?" What man has created, God can destrcy; but what God has created, man cannot destroy. Error and wickedness are temporary; truth and righteousness, The world passeth away, immortal. and the lusts thereof; but the word of God abideth forever and ever.

Mt. Lebanon, N. Y.

OUR GOD.

#### MARY WHITCHER.

WE make the God we serve
As do the Heathen race,
Whether of wood or stone
Of tumult or of peace.
We make the Heaven we share
And gather, as akin,
The lowly and the pure
Or such as prone to sin.
Why should we not arise?
The standard of the truth
Is for the true and wise
Who live above the earth.
Canterbury N. H.

#### "NOW HAS COME THIS DAY."

ERNEST PICK.

CHRIST has been born for us! Oh joy of mortals who forever are surrounded by the inheritance of sin; by evils constantly arising anew.

Christ lived for us! Establishing the Kingdom of Salvation, and giving us an example of a spiritual life never to be surpassed, the shining guide of fire and light whose radiant splendor, centu-

ries could not diminish; the ever fertile fountain where from we eagerly drink the water of life celestial.

Christ died for us! He gained the victory over death and vanquished all its powers. He denied his life to show the power of the Spirit in his Almighty will and truth. Blessed he who passed all trials and temptations of life.

Christ is risen for us. In joyful creation He to glory has risen, giving eternal life to all who, following him, will die in the flesh and resurge in his spirit. Alas! In agony he left us here below in the rude embrace of earth and clay. But lo! the waymark dreary and sweet at ouce, behold the cross which leads to To all fellow cross-bearers, love and greeting. Peace is ours. Out of the abyss of decay let us disengage ourselves, all earthly ties joyfully renounce for He, Christ, is waiting. "This day has come now," He said, proclaiming his kingdom, and He is waiting for those who love Him. He will be found by all who seek him. Christ has risen, let us to him arise! Follow him, thou son and daughter of the King. never leave thee nor forsake thee.

Peace be with you. The grace of our Lord Jesus Christ be with you all. Greeting! Greeting!

Mt. Lebanon, N. Y.

The trials of life are apt to be more imagined than real; this is owing chiefly to mental conditions, or external influences. Trials either great or small are for the souls unfoldment and advancement, if patiently endured. A character untried is uncertain, and the person possessing it is not to be depended on. Gold tried in the fire is of great value; so is the soul when purified in the furnace of affliction.

A. W.

Breathe the pure air of heaven og e

Composed for, and read at the funeral of Brother Daniel Fraser, Oct 10., 1889.

NOT DEAD.

#### ANNIE R. STEPHENS.

Passed from our mortal vision, Stamped with the scal of death; Not dead,-but, in homes Elysian Breathing immortal breath. "Not dead," I hear him saying, "For in these realms sublime. To those who truth obeying, Death, is life's blossom time." The floweret of the Summer Lies cold in Autumn's tomb: But soon the soft May breezes Revive to bud and bloom. And thus the spirit groweth Through all life's toil and pain; Its essence upward goeth, To bloom in Spring again. So our beloved hath left us: Yet mourn we not in grief; The angels have bereft us, To claim the ripened sheaf. Yea, ripened by the doing Of deeds of godliness; By duty's path pursuing That leads to righteousness. No good thing ever dieth; And they who rise from loss, Will find earth's struggles brightened By the halo of the cross. The tribute that we bring thee Our heart's affections hold: Through all thy life there runneth Bright threads of living gold. No lowly one benighted, But felt thy pitying love: Each cause by justice lighted Thy voice was strong to move. No monument we rear thee, No costly work of art: Thy works and life endear thee Unto each loving heart. Blest is the soul that giveth Its all in sacrifice; Not dead,-that spirit liveth In Heaven's own Paradise.

Not dead, but only drifted A little farther on, To where the vale is lifted In the Summer Land of song. I catch the strains of gladness, Rung from the harps of gold, Released from mortal sadness, What glories now unfold. O spirit clothed immortal! Yea, pure and holy one, Gained is the pearly portal, Thine are the laurels won. Hearken, sweet angel voices Float down from azure heights: "Not dead, his soul rejoices In heaven's eternal light," Mt. Lebanon, N. Y.

Religion is founded upon love to God. God's love for us, is proved daily. He seeks to impress us with his spirit of love and tenderness, which also leads us to love one another even as he has loved us. This love is self-sacrificing, forbearing, merciful and forgiving. It sanctifies the whole life, and extends its influence over those around us.—M. Patrick.

# THE GARDEN OF THE HEART. An Allegory.

HAMILTON DE GRAW.

It was a spot originally covered with a dense growth of natures forming, but after the clearing up process had been accomplished, it had been sadly neg-Weeds (bad habits) had grown up where the owner had planted good seed, but had failed to keep the garden clean of the weeds that were crowding out the good and useful plants. One day, as the gardener was reposing overshadowed by the plant of indolence, he fell asleep, and in his sleep an angel came to him and said, "What hast thou done to inherit eternal life?" The Digitized by 6008

gardener replied, "The garden that was given me was a wilderness, and I have removed the dense growth that nature enshrouded it with, and let in the sunshine of Truth. But the angel replied, "What meanest all these rank and poisonous weeds here in the garden that was given thee to till and make clean for the Holy Spirit, so that it could come and repose with thee? Sluggard, if thou would inherit eternal life shew works meet for repentance." The angel then disappeared and he awoke. Is it so, he said to himself, that I am not yet accepted of the Father; and looking up, the dark leaves of indolence seemed to lull him to more ease, but he aroused and proceeded to destroy the noxious plants that had prevented him from having a garden fit for the angels to dwell in. But the task was a hard one and many times he almost gave up in despair; but, though unseen, the voice of the angel spake to him encouragingly, "he that overcometh shall inberit all things."

Encouraged he toiled through the heat of the day, and at morn and at eve until he had eradicated indolence from his garden. Then the angel appeared to him and said: "Son, thou art now ready to begin thy life work; make clean thy garden and the Father will give thee thy reward. Adieu."

The angel again disappeared. gardener looking around, saw what was to be done. There was envy and jealousy smothering the beautiful plant of brotherly love. Revenge must be destroyed before forgiveness can shed its fragrant odor throughout the garden. Avarice, and love for power and earthly gain must make room for humility. The gardener saw that it would not be

an easy task, but when about to faint and grow weary the words of the angel would encourage him to toil on. by day the gardener worked with energy of purpose, and the garden began to grow more beautiful, the task became less burdensome for he took intense delight in the labor necessary for its improvement.

But the gardener was growing old, Time had repeatedly warned him by his tottering footsteps that he must be diligent ere the return of the angel bearing the reward from the Father. Thus it became a labor of love. Weary he again fell asleep, and the angel came to him and viewing the garden, said, "Son, thou hast well done, thy garden is clean; arise and receive thy reward." The angel placed upon his head a crown of victory, and he heard the voices of the redeemed singing a beautiful refrain.

"My weary heart hath found a resting place, My feet no longer need to roam, For in the blessedness of perfect love, I've a home, sweet home. Sonyea, N. Y.

#### AT MIDNIGHT.

By Nathan Haskell Dole.

TELL me, glowing stars on high, Do I perish when I die? Or shall I be ever I? Will my spirit have rebirth And regain the things of worth When my dust returns to earth? Ye too perish, ye too fall: Flash a moment—then the pall: Is that typical of all? Boundless depths of glowing spheres, Changeless in the changing years, Seem to negative our fears. Yet your changeless is all change! Fleeting, flying on, ye range Through the vortex vast and strange. Other creatures, other men, Cling upon you, live—and then
Do they die and live again?

—From the NEW ENGLAND MAGAZINE for

October. Digitized by GOOQIG

#### NOTES ABOUT HOME.

#### Mt. Lebanon, N. Y.

Beloved Elder Henry:—We have had some very nice weather (excepting Sundays which have been rainy) for some two weeks and more.

We are now engaged improving our reservoir which is about one hundred and twenty feet above our buildings and gives us a great deal of power; driving the machinery in the laundry, churn, iron mill for grinding wheat and corn, the wood splitter and sewing machines. It supplies our barn, creamery, cooling room and bath rooms with an abundance of water, and our ice houses with ice and some to sell.

Our improvement now, is in arranging it for raising fish, German Carps. A curious improvement for vegetarians to be engaged in, and somewhat inconsistent; but no more so than raising fowls and cattle for food; but we are so intimately connected to the present omniverous generation that it will not do to jump out all at once, lest we break our necks, and the good we would do be turned to evil. But, that most lovely of all jewels will be worn yet by the spiritual people of God, and that in the near future.

We contemplate making another pond south of our reservoir for the better accommodation of the fishes.

Apple trees have about all been trimmed; and as we think in the very best time, just after the fruit has been gathered.

I should like to see a village improvement board started in our societies; so as to cultivate in a practical way a genuine public spirit. Have a union labor week, to improve and beautify the village; and the roads and road sides. To cast up a highway and gather out the stones, so that family could meet family without traipsing (as the Sisters call it) through the mud; or having our sight hurt by noxious weeds and briers that ought to be dealt with as the tares of old. Who is in favor of the village improvement boards?

In kindest love

D. Offord.

[Those in favor will please make it manifest. Ed.]

North Family.

Nov. 3. We have been busily engaged since last April in the making of shirts, but not like the poor, factory girls, in their pent up rooms, deprived of pure, fresh air and the healthful sunlight, but in our beautiful, well ventilated room, that is lighted by seven or eight large windows. Here we cheerfully work, striving to do all we can for the interest of our home. Since the above date we have made 11,172 shirts, and during the last four weeks we have made 1920. If you could see our machines run, you would not be surprised at my statement.

Center Family.

It is a rainy day and the atmosphere feels like spring. I believe all our crops are harvested, and preparations for winter well advanced. Looking out at one window, I see our garden has been lately plowed. Looking out at others, I see apple trees have recently been cut down and dug up, which have grown in their places from a time antecedent to the memory of the oldest inhabitant, probably since 1780. We have not more than half as many apples, I think, as we had last year—but enough to supply our need comfortably. Pears have been plenty. Potatocs badly rotting. No one on the sick list.

### Watervliet, N. Y. South Family.

WE send you an article from the pen of our Beloved Br. Chancy, and it is the last contribution he will write for you. He has passed on to his rest. He has left with us an influence of peace, such as the angels, alone, can be stow. We shall miss his words of comfort and his life example of holiness.

It is pleasant to report that we are making some improvements at our own gospel home. Some of the foundation of the building in which the Sisters work, is being relaid. These repairs interest us very much. The porches to our family dwelling have been reconstructed, and the building painted. Even the little girls are made glad, in having a new roof placed upon their house, while the body of the building is being treated to a new coat of paint. The building where we do our Canning is to have a new roof, and next week we expect to move our boiler and engine to an adjoining room, for the better accommoda-

tion of this work and that at the laundry. I enclose a label which will inform you of our new enterprise, and from which we may hope to reap some benefit. [Copy of the label ] Codfish and Potatoes, Prepared by Shaker Sisters. S. H. SHAKERS. Ozias T. Bogart, Agent, Albany Co., N. Y. [We are assured that the best of success will attend the good Sisters, as every thing will be so carefully and neatly prepared for the market. Ed.]

#### Hancock, Mass.

Nov. 11.

BELOVED ELDER HENRY;—You kindly invited us to write you when we closed our school. At the close of this session we provided no public entertainment, believing the time spent in learning and rehearing dialogues, recitations and corresponding exercises might be more profitably employed. We think that once a year quite often enough, and at the close of the first term is the pleasantest season in which to entertain our friends.

Those of the Brethren and Sisters who visited the school during the last week, seemed pleased with the progress made by the pupils and their remarks of commendation were very acceptable to both teacher and pupils. The S. S. Committee manifested special interest in the efforts which the pupils had made in the studies of Arithmetic Grammar and Drawing, and expressed themselves as well pleased with the exercises.

Several of the pupils of the "Bible Class" are very much interested in searching for answers to the Scripture questions, and we think it an excellent exercise for them. Will enclose a few of their thoughts about some of the verses of the Bible.

From your Sister, Emoretta Belden.

#### Enfield, Conn.

OUR ensilage corn is stored in good condition. It was a large crop. Buck-wheat good. Apples a fair crop and of excellent quality. A good quantity of pears. 282 baskets of peaches were marketed and plenty reserved for home use. One plum tree blossomed in Oct.

The dwelling house is improved in appearance by some outside painting. The poultry ous yield, the finest and best the Genesee

house, with new fence, shows to advantage, and the hens are encouraged to give a good account of themselves. They should not be crowded, and they should be kept warm and comfortable. Provision should be made for fresh air in proportion to the number of hens. Egg producing food must be given in sufficient quantity and material for shell, such as ground bone, oyster shells, &c. Poultry pays if properly managed.

D. ORCUTT.

#### Shirley, Mass.

Nov. 4. Our crops are well housed, and we are now getting up our wood for the winter.

#### Enfield, N. H.

We are having unusually mild weather for this season of the year. We continue to have some rain and if the reservoirs are in good repair, there can be no lack of water during the winter.

The Brethren have finished the drying of the Dock root and have shipped some forty four thousand pounds to the firm of J. C. Ayer & Co., Lowell, Mass. Of this quantity the Second Family raised 27,856 lbs., the First Family 11,139 lbs. and the North Family 5,031 lbs.

#### Alfred, Me.

BELOVED EDITOR:—Eldress Lucinda Taylor, of this place, has been appointed to the Order of Ministry and all bless the appointment.

We have a fair crop of apples for an "off year." Grain of all kinds was injured as were also the beans. We have not entered into the cultivation of cranberries, but some places on our meadows yield quite liberally and this season has been more abundant than is usual. The young people picked eighty bushels, and we anticipate that we might have secured one hundred bushels, if the rain had not made the meadows so wet, that we could not pass over them. J. B. V.

#### Groveland, N. Y.

SONYEA, NOV. 6, 1889.

OUR sweet corn drying was finished September 22nd. From sixteen acres unharmed by flood and frost we have realized a generous yield, the finest and best the Genesee

Valley could produce. Imperfect and undeveloped ears were not discovered among the whole sixteen acres. Some unseen agency recompensed us for losses sustained through the destruction of some other crops.

Potatoes throughout this section are decaying badly. We have harvested nearly six hundred bushels; with fair weather we should have grown several hundred more; but success in our potato culture has (we are glad to record) smiled on us as you will see. From a little less than one half acre our gardeners raised one hundred and seventy-five bushels. The variety is known as the "Stray Beauty." They are still beautiful and free from blight and decay.

Farmers here finished sowing wheat October 12th. All up and growing nicely.

Our hay crop is very good though inferior to that of last year. Constant rain injured it to considerable extent.

We continue shipping milk to Rochester, morning and evening, probably shall throughout the winter. They all want it for 'tis good and pure. Never has been to a "Water Cure." G. D. G.

#### Watervliet, O.

Nov. 1889.

BROTHER HENRY:—I received your letter of the 6th ult and let me kindly thank you for your word of encouragement, and then for those two beautiful songs that came with the letter. Watervliet is about two hundred miles S. W. from the old home, at North Union. On the journey I took under my charge, four horses and two Holstein cattle. The journey occupied two nights and one day during which time I had no opportunity of rest. A good night's rest, however, followed this hard labor and the wearied body was quite refreshed.

This new home is all that one could desire. It pleases me in every respect. From my window in the large, brick dwelling, called the south Family, I have a beautiful view extending for many miles. The land is very productive and well watered by living springs, and this I consider one of the richest blessings. Large crops of corn and all kinds of grain are readily produced, from this fertile soil. Indeed, this is a land of

corn, and after taking a little time to look over the farm, the rich bottom land, or the flats as the people here would say, I must say that it pleases me in every respect.

In kindest love, from your brother,

S. S. MINER.

#### Pleasant Hill, Ky.

ELDER HENRY:—We have tried to answer the Questions in the Nov. Manifesto, that had reference to the Bible. Our Sabbath School has sixty-two pupils, ten teachers, an organist, a superintendent and a secretary.

M. C. S.

Eldress Elizabeth Downing of the Order of Ministry and Sister Emily Hampton of Union Village, have just made us a visit of about one week.

Elder Napoleon Brown has gone to South Union for a visit, and from his letters to the friends at home, we infer that he is having a very pleasant season with his gospel kindred.

The questions in the "Bible Class" column have called forth some replies, and we trust they may be beneficial.

M. J.

#### South Union, Ky.

Elder Matthew B. Carter and Eldress Emily Robinson of the Ministry have just made a visit to our gospel home.

#### SURAPS FROM THE BORDER LAND.

In your beautiful faith I am with you heart and soul, and I love and respect your people much more than those by whom I am surrounded. You are more consistent in living up to your profession.

I was much interested in a paragraph contained in our "Manifesto" of August, entitled, "A Heresy Case." And I feel convinced in my own mind that some invisible power has allowed that man to remain in the pulpit. For although he was tried and condemned by his orthodox brethren, yet they suffered him to continue preaching, well knowing he will continue to expound his own ideas.

Digitized by GOOGIC

Such a man will prove a great power. For one holding such progressive sentiments and fearlessly preaching them from an orthodox pulpit, will have an important weight in overthrowing false and erroneous doctrines endorsed by the Church. Indeed many of the renowned preachers of our day are leaning in the same direction; the spirit world is helping them in their efforts, and as it aids them, it assists you. The Shaker faith will triumph over all at last, and the glorious time is not far distant.

Allow me to send you a few verses which I think applies to Mother Ann Lee.

#### MOTHER'S OLD HYMN.

#### ALFRED J. HOUGH.

THROUGH the trembling foes of the twilight dim

I can hear the strains of that grand old hymn, Which another, whose lips are now still and cold,

Sang 'midst her cares in the days of old.

There was something about it, undefined,
That charmed into quiet the troubled mind,
O'er the bleak heart breathed with a spirit
bland,

Like the warm south wind o'er a frozen land.

And crowning it all with a strange deep chord, Like the throb of the heart of the blessed Lord,

That shed through the fainting soul abroad, A sense of the pitying love of God.

The songs of the singers that fame has crowned,

In the flood of the years are lost and drowned, But mother's old hymn. every pause and tone, With the growth of time has the sweeter grown.

And it seems not out of the past to come— An echo only of lips that are dumb— But down from the home of the glorified, It has always come since the day she died.

We know not the music which spirits hear
As earth is receding and Heaven draws near, why?

But treading death's valley of shadows dim, I ask but to hear my mother's hymn.

Love to all my dear friends on the mountain.

From Sophia the Ballston Shaker.

#### The Bible Class.

WHILE we place these Scripture questions in the column for the Bible Class, we will include in this class, all the readers of the Manifesto, from whom we shall be pleased to receive an answer.

Only question No. 1 should have been published in the Nov. Manifesto, and the answers for that one received for Dec. The answers for No. 2 will be received for Jan., No. 3 for Feb., and on to the end.

Answers to Bible question No 1, as published in the Nov. Manifesto.

 Which two verses of Psalms, used as a prayer, are the sweetest and strongest?

Number of writers from Mt. Lebanon, N. Y., 18: from Enfield, N. H., 26: from Canterbury, N. H., 10: from Enfield, Conn., 7: from Hancock, Mass. and Groveland, N. Y., 5 each: from Pleasant Hill, Ky., 4: and from Gloucester, Me., 1.

Psa. li., 10, has a choice of 29.

"Create in me a clean heart. O God; and renew a right spirit within me."

Psa. li., 11 and lxi., 2, have each a choice of 9.

"Cast me not away from thy presence; and take not thy holy spirit from me." Psa. ii., 11.

"From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I." Psa. lxi., 2.

Psa. xvii., 8 has a choice of 6: lxxxvi., 11 and xix., 14 of 4 each: li., 1 and lxxxvi., 1 of 3 each.

#### BIBLE QUESTION. No. 2.

Which is the most noble act of self-sacrifice mentioned in the Old Testament, and why?

#### THE MANIFESTO. DECEMBER, 1889.

#### OFFICE OF PUBLICATION.

THE MANIFESTO is published by the United Society of Believers" on the first of each month, and is the only work issued regularly by the Community. is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to HENRY C. BLINN.

SHAKER VILLAGE, MER. Co.,

N. H.

#### TERMS.

One copy per year, postage paid, .75 " six months, " .40

Send for specimen copy, free.

### Editorial.

"God Bless Mount Lebanon!" It was our good pleasure to find this beautiful expression in a very interesting and inspirational article, published in the MANIFESTO, in the month of September. We find much satisfaction as we introduce the same manifestation of spiritual interest to the many readers of our little messenger of "good news," and with them, wish to extend its influence into every circle that may be formed by the Believers.

Through such breathings of lovingkindness, we find ourselves in harmony with the spirit of good angels, and no less with the spirit of God. As simple as it may be, it carries a potent influence to the heart of every

and makes of our Zion home, a center of interest and care, and a place to which we may look with confidence and love.

Through all the days of our pilgrimage with those who have accepted the Cross of Christ, we should be actively at work for the peace and prosperity of our gospel relation. gaged as they are in a mission of love for humanity, in a calling of such vital interest for the promotion of practical righteousness, our prayers for them should be unceasing. Less than this speedily induces indifference, a morbid tendency to lukewarmness and ultimately to a state of inaction and death.

Mount Lebanon, during the ministration of Father Joseph Meacham and Mother Lucy Wright, received the inspiration of the Parent Society, the head of the church, and still occupies that sacred relation in all "the beauty of holiness." Through the parental love which overshadows so many kindred communities, unbounded spiritual blessings have been most liberally diffused. This has been through the ministration of beautiful songs, through the exhortation of the word of God and through the willing sacrifice of time and strength, day and night, and no less through the heat of summer and the severity of winter.

Our order has been liberally blessed with able ministers, whose souls have been filled with an unflinching zeal for God and the good of humanity. first Elders have left a record for their children to emulate, over which we may renew our promises of loyalty, and stimhonest worker in the vineyard of God ulate our zeal to do and dare in the

Digitized by GOOS

cause of righteousness and peace. They gave their lives to God. To be able to do His will and establish, in the hearts of men, a growing interest in chastity of the body and a Christ-like purity of spirit. was the life element that gave them courage to work for God.

In this consecrated spirit our Communities came into existence, and so far as it has been made the stepping stone to more advanced truths, they have enjoyed a wonderful prosperity for a long series of years, and shared in the bountiful blessings of peace.

In connection with this we love to include the inspired words of the prophet, as he encouraged his people to remain faithful. "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."

The same consecration to-day, the same soul baptism in prayer, and the same determined resolution to crucify the world will, without doubt, bring the same corresponding results for God and for his people.

While we with pleasure bear this united testimony in remembrance, knowing that our reward of blessing comes in direct ratio to the blessing that we extend to those around us, we will contend earnestly for the faith, that we may rejoice in our salvation.

When we say, God bless Mount Lebanon, we are at the same time asking a blessing which will rest upon our several Communities and make us all partakers in the one beautiful gift. It is, certainly, commendable that we ask the protection of divine Providence on IFESTO.

that which stands, so distinctly, before and above us. It is the cementing bond of our gospel union, and that union which will shield us from all harm in the day of adversity. Through this the whole household of faith may be blest, and have the pleasant satisfaction of reaping a glorious reward which the world can neither give nor take away.

We also have the strength of God's promise which he gave to those who should abide in his law. "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn, for this is the heritage of the servants of God, and their right-eousness is of me, saith the Lord."

ARTICLES published in the Manifesto must be referred to the authors for any explanation that may be required. New views and good views may be both pleasant and profitable. Theological notions are of far less value than religion or practical righteousness, and in order to be saved from the sins of the world, one must live a life consecrated to God and to his people.

Through the kindness of a friend we are able to distribute several copies of the Manifesto, gratuitously. Any person, not able to pay the subscription price, can have the paper sent to them free by forwarding to us their address on a postal.

Please write the articles that are intended for publication on sheets of NOTE SIZE, 5x8 inches, and much oblige the printers of the Maxifesto.

Some of the Doctrines and Practices of a Professedly Religious People.

LEBANON, WARREN Co., ()HIO, June 1889.

STRANGE indeed are the facts arrived at by the study of the tenets held by the several religious denominations of our land.

We find the great stream of humanity emanating from the same great Creator, governed by the same moral laws, looking back to the same examples and precedents, endowed with intellectual power by the same giver of all wisdom and knowledge, yet arriving at conclusious from their contemplation of these, which separate them so widely in some cases that the observer can scarcely trace the likeness which we naturally expect to find existing among the followers of one king, be he spiritual or temporal.

There is not, perhaps, a reader of the Republican-Gazette, who has not heard of that queer sect of people, commonly known as the Shakers, but called by themselves Christian Communists. There is located in this county the largest existing community, and after a large number of visits to their village, and a somewhat close observation of their customs, the writer thought that a description dealing with their every-day life and occupation, as well as a general description of their creed, might not be without interest to your readers.

They originated in England about the year 1770. They were at first an offshoot of the Friends, or Quakers; but in their theological ideas, as well as in their practice of celibate life and in community of goods, they now differ entirely from the Friends. In 1747

some members of the Society of Friends near Manchester, England, formed a distinct association, of which James and Jane Wardley were the leaders. Of this society the parents of Ann Lee were members, and in 1758 she became one of its adherents. For several years this little company were only remarkable for greater physical manifestations of their spiritual illumination and inspiration than most of the assemblies of Quakers, such as dancing, shouting, trembling, etc., from which their present name, Shakers.

These manifestations excited the hostility of the populace, just as did the actions of early Methodists, only to a greater degree; they were charged with violating the Sabbath, and many of the members fined and imprisoned.

In 1770 Ann Lee professed to have received by special manifestation of divine light and inspiratiou, those revelations, in virtue of which her followers have ever since given her the name of Mother Ann, and have regarded her as a person inspired by the Christ of the female order, as Jesus was inspired by the Christ of the male order. Christ is applied by them as a generic term to the highest or innermost sphere, exterior to the deific sphere, called in the Scriptures eternity—"the high and lofty One that inhabiteth eternity."

In 1774, under authority of a professed revelation to Mother Ann, ten of the more prominent members of the society, including Ann Lee, emigrated to America, and eight of them subsequently settled near Albany, N. Y., where they increased to quite a number.

In 1805 missionaries visited Ohio w differ and Kentucky, and founded four societies in Ohio—Union Village, Water-

vliet, White Water and North Union; and two in Kentucky: Pleasant Hill and South Union; a number of societies have since been organized in different States, some now being in a prosperous condition, others having gone down entirely and ceased operation.

Now I wish more particularly to describe the community which it was my pleasure to visit.

Union Village, Warren county, is located four miles east of Lebanon in one of the best farming regions of the State. The Shakers at this place own five thousand acres of slightly rolling land, any part of which would make "glad the heart" of a Pennsylvania hill-side farmer.

Driving out the broad macadamized road from the beautiful town of Lebanon, the visitor first arrives at the office building, a good substantial wood structure of considerable size. Just beyond this on the same side of the road is the largest family building of the community, a building capable of accommodating near three hundred people. This house is divided through the middle by wide halls, and was erected for one family, the male members occupying one end of it and the females the other. The property is owned by the community, a certain portion being set apart for each family, the number of acres being in proportion to the size of the From this land, set apart for their use, each family must make enough to meet all their necessary expenses, laying by as a reserve fund all received above this. In this way they have grown very wealthy. Each family house, as the one spoken of above, contains a chapel for family worship and a council, and consulting room for spised Shaker.

the use of the elders, of whom there are four in each family, two men and two women. Besides these family elders they have a ministry composed of two brethren and two sisters, who have the oversight of from one to two societies. In this ministry is vested all power of admission and dismissal of members. The temporalities of each family are cared for by two deaconesses. There are three classes of members:

- 1. The novitiates, who, receiving the doctrines of the Shakers, still prefer to reside with their families and manage their own temporal concerns for a time.
- 2. The junior class, members of the community, but who have not relinquished their property to the society.
- 3. The senior class, who voluntarily and deliberately consecrate themselves and all their property to the society, never to be reclaimed by them or their legal heirs.

All who retain their connection with the community are amply provided for in health, sickness and old age.

In Union Village, besides the agricultural industries which must necessarily follow the owning of so much landed property, we found an extensive broom manufactory, and a large medical laboratory, in which was prepared their remedies, which are quite extensively advertised throughout the United Perhaps the most interesting character in this village is Elder Charles Clapp, formerly a successful merchant of Akron, Ohio, in the early days of that city, who some forty years ago came here, leaving his home and his fortune to his family, to become a de-Too much could not Digitized by **GO** 

be said in praise of this man's life. He is noted for kindness, and in fact all the virtues which go to make up the ideal Christian. In the fact that he visits his family (sons and daughters) quite frequently we have proof that conscientious motives led, and not family troubles drove, him from a happy home to this seemingly foolish life.

Charles Clapp, and many others of this community, have attained very old age, he with a great many others being between 80 and 90, while quite a number have nearly reached the century mark.

The village has a school house in which the children they adopt are given good advantages for a common school education. Also a meeting house or In the services there is usually an address by one of the Elders, after which they sing a hymn, then they form in a circle around a band of singers, to whose music they "go forth to the dauce of them that made merry." funerals, one of which I attended, are conducted in nearly the same manner, little reference being made to the dead; all that is said pertaining to the living.

The Shakers hold that the revelation of God is progressive; that in the first or antediluvian period of human history, God was known only as a Great Spirit; that in the second, or Jewish period, he was revealed as the Jehovah, he, she, or dual being, male and female, the "I am that I am;" that Jesus, in the third cycle, made God known as Father; and that in the last cycle, commencing with 1770, "God is revealed in the character of Mother, an eternal Mother, the bearing Spirit of all the creation of God."

mode of life of these almost unnatural beings as I found them. Yet notwithstanding all this, I think of the Shaker of this village it might be said: "No man ever entered his town hungry and he gave him no meat—naked and he clothed him not." Many poor, helpless women have entered the village with their famished and naked children, where they have been cherished, fed and clothed, and the children educated and raised.

It is worthy of note that they are the only people on this continent, if not in the world, who have maintained successfully for a century a system of living, one of the fundamental principles of which is a community of property.

In 1888 they had 18 churches, 68 ministers and 2400 members throughout the United States. A. L. S. -Clarion Republican-Gazette.

SOUTH UNION, KY. OCT. 1889. ELDER HENRY; -The Nov. MANIFESTO has been received and is very interesting. H. L. EADS.

WEST PITTSFIELD, Nov. 1889. ELDER HENRY; - That was an interesting account of your journey, as published in the Manifesto. L. BASTING.

### Beaths.

Melinda Russell at Watervliet, O. Oct 21, 1889. Age 83 yrs.

Sister Melinda has been a faithful and devoted member from early youth. for many years one of the burden bearers in the Society at North Union. S. S. M.

George Haffgesang, at Watervliet, N. Y. Oct. 23, 1889. Age, 84 yrs. 1 mo. and 7 days.

Br. George has lived in the Community twenty-nine years.

Chancy Dibble at Watervliet, N. Y., Nov. This is in substance the doctrine and 1, 1889. Age 67 yrs. 4 mo. and 19 days. Digitized by GOOSIC

#### REVERENTIAL PRAISE



## Books and Papers.

To the Cape Codder, like the Icelander and the Swiss, his native province is the best that the sun shines on. So unique, emphatic, and personal the Cape and its towns have become to those reared here, that a Cape man finds nowhere else so glorious a home, so full of such sweet memories. Cape colors him all his life—the roots and fibre of him. He may get beyond, but he never gets over the Cape. Make him a merchant at Manilla or Calcutta, a whaler at the North Pole, a mate in Australian waters, a millionnaire on Fifth Avenue, a farmer in Minnesota, and the Cape sticks to him still. He will feel in odd hours, to his life's end, the Creek tide on which he floated inshore as a boy, the hunger of the salt marsh in having time, the cold splash of the sea-spray at the harbor's mouth, the spring of the boat over the bar when he came home from fishing, with the wind rising on shore out of the gray night-clouds seaward, the blast of the wet northeaster in the September morning when under the dripping branches he picked up the windfall of golden and crimson apples; and he will see, in dreams perhaps, the trailing arbutus among its gray mosses on the thin edge of a spring snow-bank, the bubbling spring at the hill-foot near tide water, the fat, crimson roses under his mother's windows, with a clump of Aaron's rod or lilac for background; the yellow dawn of an October morning across his misty moors, and the fog of the chill pond among the pine trees, and above all the blue sea within its headlands, on which go the white winged ships to that great far-off world which the boy had heard of and the grown man knows so well.—From "Sandwich and Yarmouth," ly Rev. N. H. Chamberlain, in the NEW ENGLAND MAGAZINE for November.

#### DR. TALMAGE AGAIN AN EDITOR.

Beginning with January 1st. next, the Rev. T. De Witt Talmage, D. D., will become one of the editors of *The Ladies' Home Journal*, of Philadelphia. The famous preacher will have a regular department each month, written by himself, with the title "Under My Study Lamp." His first contribution will appear in the January number of the *Journal*. Dr. Talmage's salary is said to be one of the largest ever paid for editorial work.

Hall's Journal of Health for Nov., has among its many excellent articles, one in which most people will be interested, How to live Long.

Office 206 Broadway, N. Y.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH, for Nov., has a Portrait of Professor Elias Loomis, followed by an excellent article; also one of Austin Corbin, the President of the Long Island Railway; and one of Ella Dietz Clymer, President of "Sorosis." Much more that is interesting may be found in the same number. Fowler & Wells Co., 775 Broadway, N. Y.

JOURNAL OF HYGEIO-THERAPY. Devoted to a correct method of living, and a successful system of treating the sick, without the use of drugs. Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PHILADELPHIA MUSICAL JOURNAL. Published by Gould & Woolly 1416 Chestnut St., Philadelphia, Pa.

The Journal for November is full of reliable information for those who are musically inclined. In this number will be found a beautiful portrait of the boy pianist, Otto Hegner, only eleven years old.

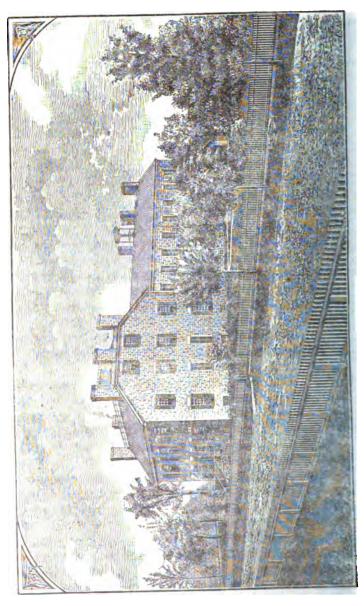
THE modern magazine may be taken as embodying the best literature of the world, as the magazine editor pays the highest prices to novelists, scientists, statesmen, soldiers, and even kings and princes, for the best they can furnish in the literary line. The welledited magazine becomes an educating influence in the family circle, whose importance cannot be over-estimated. The children as they grow up, are attracted by its illustrations, and so come in time to have a taste for reading. There is always something that is new, something that is strange, something that is interesting; and we consider that we are doing our readers a positive benefit if we are instrumental in placing such a publication within their reach. The proprietors believe that the Cosmopolitan has only to be examined to secure a permanent subscriber. You obtain a magazine which gives you, in a year, nearly fourteen hundred pages of reading matter by the ablest writers of the world, including six hundred pages of illustrations that are unsurpassed in point of interest and execution. Will it not pay you to send a subscription for the Cosmopolitan, immediately? Remember, it is only \$2.40.

## INDEX.

<b>A</b>		1	Page.
<b>A.</b>		Credentials, Not the Proper	94
	age.	Communism, Practical	97
Appetite, What an	21	Creation, Shaking the Old	101
Aitken Robert,—A letter	84	Charity, Have	129
Allopaths,	44	Confession, A Remarkable	165
Away, Will ye also go	62	Christ, The Coming of	171
Ambrose Maude,—A letter,	70	Colloquy,	182
Ark, Noah's	71	Case, A Heresy	187
Amazon, the Spiritual	78	Christianity,	204
Altruism,	77	Cross, The	205
And all that believed etc,	116	Christianity,	221
Allen D,—A letter,	180	Cleverly, Stephen	224
▲ Visit to Union Village,	280	Christ the Harvester,	244
в.		Compliment, A	264
Bible study,	15	D.	
Brooklet, The	.22	December 31st.	21
Bathing, Necessity of	43	Days, After Many	51
Bittenbender, A. M.—A letter	58	Dunlavy, John	104
Barce, Thankful Testimony of	81	Diet, Eccentricities in	209
Bimeby, Land of	92	Death Penalty,	210, 232
Bible, The Coptic	115	Deity, Principles in	227
Boler, Eld. Daniel—A letter	130	Diary, From our	248
Benge, Thomas—A letter	131	Day, Now has come this	271
** *	, 144	2.13, 2.0 2 002.0 02.0	
Buttrick, Amos	152	E.	
Believer, The poor	154	Evans, Eld. F. WA letter	13, 25, 58
" " good	104	Engineer, Praying	38
Bartholomew, St.	180	Editorial, 18, 42, 66, 88, 11	2, 136, 160
Best, Giving the	1876	184, 208, 230, 256,	
Bible Class, 188, 213, 238, 261,		Evolution,	64
Blackwell, C. S.—A letter	238	Evil, Overcome	165
Border Land. Scraps from the	236 276	F.	
C.		Follow Me,	30
		Fragments,	75
Covenant, Church	8	Faith,	76
Creation, The New	28	Food, Forty days without,	155
Consideration,	85	Faith, I want The	183
Conquer Thyself,	39	Fallen, How hast thou	196
Cents, Three	40	Faith, Our	197
Christ and War,	45	Fault-Finder, A	262
Christ,	50	Faul-Finder, A	202
Conquers, He	70	G.	
Composition,	"	Gordon, L. FA letter	30
Coming, To What are We	83	Greeting,	62
Crazes, Dietetic	90	God, Dependence on	115
		Digitized by $G$	

Goodness, God's God, Our	127 271	Mt. Lebanon, History of 145,	169, 193, 217 241, <b>2</b> 65.
•	211	Manners, Gentle	175
<b>H.</b>		Main, Joseph	201, 225
Heaven and Hell,	39	Meacham, Father Joseph	223
Hints, Hygienic	68	Midnight, At	273
Humility,	92	1	2.0
Humans, Scrub	93	N.	
Humility, Example in	164	Nathan, Lessing's	188
Harvest, Life's	167	Not Dead,	272
Hands, Wash your	185	о.	
	2, 236, 259, 274	Orcutt, Daniel-A letter	22, 91, 189
Heart, The Garden of the	272	Obedience,	55,
ı.		Oil yourself a little,	141
Inmost, Divine	51	One at a time,	212
Inheritance, Her	53	P.	
Inasmuch,	135		
Ideas, Original	156	Pomeroy, L. M.	13
Infidels, Who are the	159	Prayer, The Lord's	87
<b>J.</b>		Philadelphia, Church of	110
Johnson, Tillie—A letter	91	Prayer, A	119
Juvenile,	189	Preaching,	185
Journey, Life's	220	Prayer, A	144
<b>*</b> •	220	Press on,	151
K.		Perkins, Abraham—A letter	158
Kingdoms, Two	80	Prophets, The Jewish	163
Kidd, Lizzie—A letter	129	Prayer, What is	197
Kendall, Hannah	223	Perry's Peak, From	198
L.		Poetry, Welsh	224
Life, Superior	27	R.	
Lessons, Every Day	37	Riches, Earthly	12
Love, A Mother's	88	Retrospective,	77
Live for the Present,	57	Reply, A Brief	84
Life, Higher	80	Reflections, Considerate	122
Laughter, Saved by	91	Remain, How much will	125
Life, The Loom of	104	Riches, True	132
Lesson, Bible School	109	Religion,	138
Leonard, Wm.—A Letter,	121, 148, 176	Rules for Pleasant Lines,	190
Love,	128	Resurrections, Two	222
Life,	15 <b>4</b>	s.	
Labor and Forethought,	172	Study, A prisoner's	22
Labor,	247	Seeds of good and ill,	23
Letter and Spirit,	254	Sidebotham, Peter—A letter	33
м.		Sabbath, The	85
Millennium, Coming	21	Stimulants, Wholesome	44
Manners, Gentle	85	Souls, How to convert	46
Mystic, Songs of the	· 111	Sonnet, A	57
Men who can't be Spared,	117	Stickney, A. C.—A letter	60
Man, an Honest	118	Self-denial,	65
Man, Humanity for	119	Shakerism,	78
Margaret, Mother	142	Standard, The Kingdom's	100
		Digitized by $Go($	ogle

		1	
Sanitation, Shaker	114	Whittaker, Father James	22
Stakes, Pulling up	128	Word, No such	240
Saloons, The cost of	138	Y.	
Singing, Mechanical	140	Year, Welcome New	18
Story, A merchant's	"	" Another	36
Scholars, Biblical	144	" A New	"
Side, The Golden	152	Youth, Prayer for the	129
Samoa, Disaster at	164	1000, 110, 01 101 110	220
Stomach, The	185	MUSIC.	
Sometime,	204		
Soliloquy,	246	Infinite Love,	47
Steadfastness,	255	i	
Shirley Shakers,	257	Heaven,	95
т.		Sowing,	148
		Spirit World,	191
Thoughts, Rambling	14	Counsel,	239
Testament, Tyndall's	23	Beautiful Shore,	263
The fool hath said etc.,	59	Reverential Praise.	283
Thought, Morning	65	Reverenual Fraise.	263
Thought, A	75	TOTE A COLLEG	
To-morrow, Wait till	86	DEATHS.	
Trouble, Never trouble	118		
Theosophy,	133	Abbot Eliza, In memory of	94, 96
Tongue, The	141	Buxton, Josiah	24
Tobacco, The use of	162	Bromley, Lucinda	72
Truth, What is	174	Babbit, Amos	192
Things, Three Thought, Grateful	229	Crosman, Abigail In Memory of	64, 72
Throne, Great White		Chamberlain, Louisa	120
•	268	Cook, Henrietta	192
$\mathbf{v}.$		Dibble, Chancy	284
Unity,	41	Fraser, Daniel	264
v.		1	48
		Gass, Eldress Betza	120
Vegetarianism,	19	Greene, Mary	
Virtues, Twelve Christian	49	Haffgesang, George	284
Virtue,	104	Justice, William	96
Vice,	125	Lomas, Geo. A.	120
Vegetarians,	187	Lucas, Sally	240
$\mathbf{w}.$		Miller, Amanda	96
White, Anna-A letter,	31	Prentiss, Sylvester	24
What is this we hear,	37	Pretch, Charles	24
Words, Kind 46, 72, 96, 120, 144, 168	3, 216		
Work, Every day	68	Quimby, Richard In memory of	64, 72
Well, All is	75	Randolph, John W.	24
What of that,	87	Robbins, Mary	192
While we may,	127	Ricker, Abigail	216
Water, .	137	Reed. Eliza	264
Words improperly used,	167	Russell, Melinda	284
World, What a	186	Sneeden, Eldress B. In memory of	58
World, Walking with the	205	Webb, Rachel	24
Warfare, Christian	207	White, Aurelia Digitized by	168
		Digitized by GO	0316



# The American Agriculturist

The American Agricultantial is a National Rural Magazine of 18 pages, with cover. A year's volume has not less than 576 pages a raid over 1,000 illustrations.

It is the recognized authority or all roatters permining to agriculture, and the object and most ably edited periodical of its class to the original page.

IN ADDITION WE WILL FORWARD

to every subsect its liver to the above combination sending 15 cents extra for malliance expenses a copy of

# AND HOUSEHOLD

544 Pages! 249 Illustrations!

This book is a complete ready reference illustry for farmers and housekeepers, being filled with useful facts, blurs and suggestions upon all satisfacts pertaining to rural and domestic affairs, embracing the results of experiment and research by satisfacts pertaining to rural and domestic affairs, embracing the results of experiment and research by satisfacts of inner than a dozen ordinary negricultural and household books, and is the only first class wear is of the kind ever sold at less than six dollars. It is a book to be consulted every day in any one expected, and to be read at all times with interest and profit. It is uch a book as every farmer and the consulted every farmer and the subject of the farm and household. The work is profusely interest, and is dried into two general headings, viz., The Fark and The Household, or which cocupies half the book. These are agains subjected into a number of departments, as follows:

oral Architecture, Fences and Gates. Field Orops, Fertilizers. The Garden, Orchard and Vineyard, Small Fruits, Live Stock, The Poultry Yard, The Dairy, Rural Architecture, Fences The Apiary, Farm Implements, Around the Farm, Cooking Recipes.

Ladies' Fancy Work, Floriculture, The Home Physician, The

Laundry, Hints and Helps. Toilet. The All of the above subjects are fully and a bly treated in this valuable book. It is a vast storehouse of aceful facts, hints and suggestions of the name of value to farmers and housekeepers, and no man who has a linux and an agre or more of land can afford to be without it.

Remit by postal note, un carre y or express order, check, draft, or by registered letter.

Address all orders to

The AM BURE E CAN AGRICULTURIST, 751 Brondway, N. T.

"THE COSMOPOLITAN" FURNISHES FOR THE FIRST TIME IN MAGA-ZINE LITERATURE.

A Splendidly Illustrated Periodical at a Price hitherto deemed Impossible.

#### TRY IT FOR A YEAR.

It will be a liberal educator to every member of the household. It will make the nights pass pleasantly. It will give you more for the money than you can obtain in any other form.

Do you want a first-class Magazine, giving annually 1536 pages by the ablest writers, with more than 1500 illustrations, by the cleverest artists—as readable a Magazine as A Magazine that makes a specialty of money can makelive subjects?

"The marvel is how the publishers can give so much for the money."-Philadelphia Evening Call.

THE COSMOPOLITAN PUBLISHING Co., 363 Fifth Ave., New York.



This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the multi-tude of low test, short weight, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER Co., 106 Wall-st., N. Y.

The Vacuum Tipped Arrow Gun pleases everybody. The Elastic Tin Co., Sole Manufacturers, Boston, Mass.

# SCIENTIFIC AMERICAN

is the oldest and most popular scientific and mechanical paper published and has the largest circulation of any paper of the class in the world. Pully illustrated. Best class of Wood Engravings. Published weekly. Send for specimen copy. Price 33 a year. Four months trait, 31. MUNN & CO., PUBLISHERS, 361 Broadway, N.Y.

# ARCHITECTS & BUILDERS

A great success. Each issue contains colored lithographic plates of country and city residences or public buildings. Namerous engravings and full plans and specifications for the use of such as contemplate building. Price \$2.00 a year, 50 cts a copy. MUNN & CO., PUBLISHERS.

In a heavy be seen the seen to the seed by applying to Minn.

10 sears' experience and have made over 100,000 applications for American and Forsendancias studie seen for Handbook. Correspondance studie seen for the seen for th

TRADE MARKS.

In case your mark is not registered in the Patent Office, aboly to MUNN & Co., and procuse immediate protection. Send for Handbook. COPYRIGHTS for books, charts, maps, stc., quinkly procured. Address

MUNN & CO., Patent Solicitors, GENERAL OFFICE: 301 SHOADWAY, N. T.

## AGENTS WANTED

TO SELL AN

# ENTIREL NEW BOO

The most wonderful collection of practice real value and every-day use for the interest published on the globe. A marvel of mose saving and money-earning for every one of ing it. Thousands of beautiful, helpful eagings, showing just how to do everything. No petition; nothing like it in the universe. When petition; nothing like it in the universe. When petition; nothing like it in the universe. When petited that which is of true value, sales are all sinceruly desiring paying employment booking for something thoroughly first-class at extraordinarily low price, should write for a scription and terms on the most remarkable scale ment in book making since the world began.

ST. LOUIS or PHILADELPHIA.

# WANTED SALIESMEN IN WARRANTED CLASS. Po

tions for the right men. Good salarice and expensed weekly. Liberal inducements to beginners, previous experience necessary. Outfit from W for terms, giving age.
CHARLES H. CHASE, Nurseryman, Roctor, N. Y. Mention this Paper.

# Halsted's HEATERS

FOR CARRIAGE, SLEIGH, OFFICE, SITTI ROOM AND BED-ROOM.



Heated with Chemical Fuel.

No smoke! No flame! No scot! No gas Safe, economical, healthy and comformable. Keeps hot 6 to 10 hours without tention.

For Circulars, address

The Centennial Co., Box 565, Rye, N.

A synopsis of Theology of the United Sety of Believers in Christ's Second Appling. By G. B. Avery.

Price 15 ca

